Mokhtaser
SAHIH MUSLIM

Text and Translation

مختصر
صحيح مسلم

Revised & Translated

by

Dr Ahmad Zidan & Mrs Dina Zidan

الجزء الثانى
Vol. 2



Islamic INC.
Publishing & Distribution
8 As- Sayeda Zainab Sq.
Cairo. Egypt
Fax : 3931475
Tel. : 3911961 - 3900572
Post No. : 1636

دار التوزيع والنشر الإسلامية
٨ ميدان السيدة زينب
القاهرة - مصر
فاكس : ٣٩٣١٤٧٥
ت : ٣٩٠٠٥٧٢ - ٣٩١١٩٦١
ص ب : ١٦٣٦

I.S.B.N.
977 - 265 - 276 - 5

رقم الإيداع
٢٢٥٧ / ٢٠٠٠



IN THE NAME OF GOD, THE MERCIFUL,
THE COMPASSIONATE

الحمد لله رب العالمين
الصلاة والسلام على محمد عبده ورسوله

All Praise be to GOD, the Lord of the Worlds,
prayers and peace be upon Mohammed His servant and Messenger.

(سبحانك لا علم لنا إلا ما علمتنا)

All praise be to You, we have no knowledge Except what You have taught us.
(Surah 2 Verse 32.)

٣٦ - كتاب الهجرة والمغازى

١١٥٦- عن أبى إسحاق قال: سمعت البـراء بن عازب رضى الله عنهما يقول: جاء أبو بكر [الصديق] رضى الله عنه إلى أبى فى منزله، فاشتـرى منه رحلاً، فقال لعازبٍ: ابْعَثْ معى ابنك يحمله معى إلى منزلى، فقال لى أبى: احمله، فحملتُه وخرج أبى معه ينتقـد ثمنه، فقال له أبى: يا أبا بكر، حدثـنى كيف صنعتمـا ليلة سَرَيْتَ مع رسول الله ﷺ. قال: نعم، أسرينا لـيلتنا كلها حتى قام قائم الظـهيرة، وخلا الطريق فلا يمـر فيه أحدٌ، حـتى رُفِعَت لنا صخرة طويلة لهـا ظل لم تأت عليه الشمس بعـد، فنزلنا عندها، فأتَيْتُ الصخرةَ فَسَوَّيْتُ بيدى مكاناً ينام فـيه النبى ﷺ فى ظلها، ثم بسطت عليه فَرْوةً، ثم قُلتُ: نمْ يا رسول الله، وأنا أنفض لك من حولك. فنام وخرجت أنْفض ما حوله، فإذا أنا براعى غنم مقـبلٍ بغنمه إلى الصخرة، يريد منها الذى أردنا، فَلَقِـيتُه فقلتُ: لمن أنت يا غـلام؟ فقـال: لرجل من أهل المدينة. قلت [له]: أفى غنمك لبن؟ قـال: نعم، [قال] قلتُ: أفَتحْلُبُ لى؟ قال: نعم، فأخـذ شاةً، فقلت له: انفُضِ الضَّرعَ من الشعر والتُراب والقذى - قال: فرأيت البراء يضرب بيده على الأخرى ينفض - فحلب لى فى قَعْبٍ معه كُثْبَة من لبن، قال: ومـعى إداوة أرْتَوى فيها للنبى ﷺ ليشرب مـنها ويتوضأ، قال: فأتيت النبى ﷺ وكرهت أن أُوقِظَه من نومه، فوافقته استيقظ، فصببت على اللبن من الماء حتى بَرَد أسـفلُه، فقلت: يا رسـول الله، اشْرَبْ من هذا اللبن، قال: فـشرب حتى رضيتُ، ثم قال: «ألم يأن للرحـيل؟». قُلتُ: بلى [يا رسول الله]، قال: فارتحلنا بعـدما زالت الشـمس، واتّبَعَنا سـراقة بن مـالك، قـال: ونحن فى جَلَدٍ من الأرض، فقلت: يا رسـول الله أُتينا، فقال: «لا تحزن إن الـله معنا». فدعا عليـه رسول الله ﷺ فارْتَطَمَتْ فرسه إلـى بطنها [أُرى] فقال: إنى قد علمتُ أنكما قـد دعوتما علىّ، فادعُوا لى، فاللهُ لكما أن أردّ عنكما الطلب. فدعا الله فنجا، فرجع لا يلقى أحداً إلا قال: قد كفيتكم ما ههنا، فلا يلقى أحداً إلا رده، قال: ووفى لنا.

36 -The Book of Military Expeditions led by the Prophet (pbuh) And Immigration

1156. It was related that Al-Bara' ibn Azib said: "Abu Bakr came to my father at home and bought a saddle from him. He said to Azib. 'Tell your son to carry it with me.' So I carried it with him and my father followed us to collect its price. My father said: 'O Abu Bakr! Tell me what happened to you when you traveled at night with the Messenger of God.' He said: 'Yes, we traveled the entire night and into the following day until noon, when no one could be seen on the way. Then we came across a large rock casting shade beneath it, and the sun had not hit it yet, so we dismounted there and I leveled a place and covered it with an animal hide or dried grass for the Messenger of God (prayers & peace be upon him) to sleep upon. Then I said: 'O Messenger of God, sleep, and I will stand guard over you.' So he slept and I stood guard for him. Suddenly I saw a shepherd coming towards the rock with his sheep, seeking the shade as we had done. I asked: 'O boy, who do you belong to?' He replied: 'I belong to a man from Madinah or Makkah.' I asked: 'Do your sheep have milk?' He said: 'Yes.' I said: 'Will you milk them for us?' He said: 'Yes.' He took hold of a sheep and I asked him to clean its teat from dust, hairs and dirt. The shepherd milked a little milk into a wooden container and I had a leather container that I carried for the Messenger of God (prayers & peace be upon him) to drink and perform the ablution from. I went to The Prophet (prayers & peace be upon him) , disliking to awaken him, but when I got there, The Prophet (prayers & peace be upon him) was awake, so I poured water over the centre of the container of milk until the milk was cool. Then I said: 'O Messenger of God, drink.' He drank until I was happy. Then he asked: 'Is

it time for us to depart?' I said: 'Yes.' So we departed after noon. Suraqa ibn Malik followed us and I said: 'O Messenger of God, we have been discovered.' He said: 'Do not worry for God is with us.' The Messenger of God (prayers & peace be upon him) invoked God to hinder him and the legs of his horse sank into the earth until its belly. Zuhair is unsure if Abu Bakr said: 'Into solid earth.' Suraqa said: 'I perceive you have invoked harm upon me. Please invoke good for me, and by God, I will cause those who are pursuing you to go back.' The Messenger of God (prayers & peace be upon him) invoked good for him and he was saved. Then, whenever he met anyone upon the way, he used to say: 'I have looked for him here to no avail.' So he caused whomever he met to go back. In this way Suraqa fulfilled his promise."

١١٥٧- عن أنس رضى الله عنه: أن رسول الله ﷺ شاور حين بلغه إقبالُ أبى سفيان، قال: فتكلم أبو بكر رضى الله عنه فأعرض عنه، ثم تكلم عمر رضى الله عنه فأعرض عنه، فقام سعد بن عبادة رضى الله عنه فقال: إيانا تريد يا رسول الله؟ والذى نفسى بيده لو أمرتنا أن نُخيضها البحرَ لأخضناها، ولو أمرتنا أن نضرب أكبادها إلى بَرْكِ الغِمَادِ لفعلنا، قال: فندب رسولُ الله ﷺ الناسَ، فانطلقوا حتى نزلوا بدراً، ووردت عليهم روايا قريش، وفيهم غلام أسودُ لبنى الحَجّاج، فأخذوه، فكان أصحابُ رسول الله ﷺ يسألونه عن أبى سفيان وأصحابه، فيقول: ما لى علم بأبى سفيان، ولكن هذا أبو جهل وعُتْبَةُ وشَيْبَةُ وأمية بن خَلَف، فإذا قال ذلك ضربوه، فقال: نعم، أنا أخبركم، هذا أبو سفيان، فإذا تركوه فسألوه فقال: ما لى بأبى سفيان علم، ولكن هذا أبو جهل وعتبة وشيبة وأمية بن خلف فى الناس، فإذا قال هذا [أيضاً] ضربوه، ورسول الله ﷺ قائم يصلى، فلما رأى ذلك انصرف وقال: «والذى نفسى بيده لَتَضْربونه إذا صَدَقكم، وتتركونه إذا كَذَبكم». قال: فقال رسول الله ﷺ «هذا مصرع فلان». قال:

ويضع يده على الأرض ههنا وههنا، قال: فـما ماط أحدُهم عن مـوضع يَدِ رسول الله ﷺ.

1157. It was related that Anas ibn Malik said: " When the Messenger of God (prayers & peace be upon him) heard that Abu Sufian was leading an army and advancing he consulted his companions. The narrator said: Abu Bakr voiced his opinion but he did not take heed of his words. Then Umar voiced his opinion but he did not take heed of his words. Then Sa'd ibn Ubadah stood up and said: 'O Messenger of God, you wish us to speak. By God in Whose Hand is my life, should you command us to plunge into the sea on horseback, we would do so. If you order us to urge our horses to the most far off place, such as Bark al-Ghimad, we would do so.' The narrator said: Now the Messenger of God (prayers & peace be upon him) summoned the people. So they set out and made camp at Badr. Then the water bearers of the Quraish arrived, among them was a black slave belonging to Bani al-Hajjaj. The companions of the Messenger of God (prayers & peace be upon him) seized him and questioned him about Abu Sufian and his comrades. He said: 'I know nothing about Abu Sufian, but Abu Jahl, Utbah, Shaybah and Umayyah ibn Khalaf are there.' When he told them this they beat him. Then he said: 'All right. I shall tell you about Abu Sufian.' They ceased beating him and then questioned him about Abu Sufian. He repeated: 'I know nothing about Abu Sufian, but Abu Jahl, Utbah, Shaybah and Umayyah ibn Khalaf are there.' When he said this, they beat him again. The Messenger of God (prayers & peace be upon him) was standing in prayer and when he noticed this he completed his prayer and said: 'By God in Whose Hand is my life, you beat him when he tells you the truth, and you let him go when he lies to you. The narrator said: Then

the Messenger of God (prayers & peace be upon him) said: 'In this place so and so will be killed.' He placed his hand on the earth. Not one of them was struck down on any other place than where the Messenger of God (prayers & peace be upon him) had indicated on the ground with his hand."

١١٥٨- عن أنس بن مالك رضى الله عنه قال: بعث رسول الله ﷺ بُسَيْسَة عيناً ينظر ما صنعت عيرُ أبى سفيان، فجاء وما فى البيت أحدٌ غيرى وغير رسول الله ﷺ، قال: لا أدرى ما استثنى بعض نسائه، قال: فَحَدَّثه الحديث، قال: فخرج رسول الله ﷺ فتكلم فقال: «إن لنا طَلِبةً، فمن كان ظهره حاضراً فليركب معنا». فجعل رجال يستأذنونه فى ظُهرانِهم فى علْو المدينة، فقال: «لا، إلا من كان ظهره حاضراً». فانطلق رسول الله ﷺ وأصحابه حتى سبقوا المشركين إلى بدر. وجاء المشركون، فقال رسول الله ﷺ: «لا يُقَدّمَنّ أحد منكم إلى شيء حتى أكون أنا دونه». فدنا المشركون، فقال رسول الله ﷺ: « قوموا إلى جَنّةٍ عرضها السماوات والأرض». قال: يقول عمير بن الحمام الأنصارى رضى الله عنه: يا رسول الله، جَنّةٍ عرضها السماوات والأرض؟ قال: «نعم». قال: بْخٍ بَخٍ، فقال رسول الله ﷺ: «ما يحملك على قولك بخٍ بخٍ؟». قال: لا والله يا رسول الله إلاَّ رجاءَ أن أكون من أهلها، قال: «فإنك من أهلها». فأخْرجَ تَمَراتٍ من قَرَنه فجعل يأكل منهنَّ، ثم قال: لئن أنا حَيِيتُ حتى آكل تَمَراتى هذه إنها لحياة طويلة، قال: فرمى بما كان معه من التمر، ثم قاتلهم حتى قُتِلَ.

1158. It was related that Anas ibn Malik said: " The Messenger of God (prayers & peace be upon him) sent Busaysah to reconnoiterer the caravan of Abu Sufian. He returned while no one was there but the Messenger of God (prayers & peace be upon him) and myself. I do not recall if some wives of the Messenger of God (prayers & peace be upon him) were there or not, so he related to him the news of the caravan. The Messenger of God (prayers & peace be upon him) hurried out and

addressed the people saying: 'We need more men, whoever has an animal with him, ready to ride, should ride with us.' People started to seek his permission to bring their mounts which they had left to graze upon the knolls near Madinah. He said: 'No, only those who have their mounts ready.' So the Messenger of God (prayers & peace be upon him) and his Companions set off towards Badr and arrived there before the unbelievers. When the unbelievers arrived there also the Messenger of God (prayers & peace be upon him) said: 'None of you should advance at all unless I am ahead of you. The unbelievers advanced and the Messenger of God (prayers & peace be upon him) said: 'Rise up to enter Paradise which is equal in width to the Heavens and the Earth.' Umar ibn al Humam al Ansari said: 'O Messenger of Allah, is Paradise equal in extent to the Heavens and the Earth?' He said: 'Yes.' Umar said: 'My goodness!' The Messenger of God (prayers & peace be upon him) asked him: What caused you to say those words.' He said: 'O Messenger of God only my wish to be among its inhabitants.' He said: 'Indeed you are among its inhabitants.' He took out some dates from his saddlebag and started to eat them. Then he said: 'Should I live until I had eaten all these dates, I would have lived a long life.' Then he discarded all the dates and he went out to fight the unbelievers until he was martyred."

١١٥٩- عن ابن عباس رضى الله عنهما قال: حدَّثنى عمر بن الخطاب رضى الله عنه قال: لما كان يوم بدر، نظر رسول الله ﷺ إلى المشركين وهم ألفٌ، وأصحابه ثلاثمائة وتسعةَ عشر [رجلاً] فاستقبل نبى الله ﷺ القبلة ثم مد يديه، فجعل يهتف بربه: «اللهم أنْجِزْ لى ما وعدتَنى، اللهم آت ما وعدتنى، اللهم إنك إن تُهْلك هذه العصابة من أهل الإسلام لا تُعبد فى الأرض». فما زال يَهْتفُ بربه، مادّاً يديه مُسْتَقْبِلَ

القبلة، حتى سقط رداؤه عن منكبيه، فأتاه أبو بكر رضى الله عنه فأخذ رداءه فألقاه على منكبيه، ثم التزمه من ورائه، وقال: يا نبى الله، كفاك مناشدتك ربك فإنه سينجز لك ما وعدك، فأنزل الله عز وجل: ﴿ **إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ** ﴾[الأنفال: ٩]. فأمدّه الله بالملائكة، قال أبو زُمَيْلٍ: فحدثنى ابن عباس قال: بينما رجل من المسلمين يومئذ يَشْتَدُّ فى أثَرِ رجل من المشركين أمامه، إذ سمع ضربة بالسوط فوقه وصوتَ الفارس يقول: أَقْدِمْ حَيْزُوم، فنظر إلى المشرك أمامه فخرَّ مستلقياً، فنظر إليه فإذا هو قد خُطِم أنفُهُ وشُقَّ وجهُهُ كضربة السوط، فاخضر ذلك أجْمع، فجاء الأنصارى فحدث بذلك رسول الله ﷺ، فقال: «صدقت، ذلك من مَدَد السماء الثالثة» فقتلوا يومئذ سبعين وأسروا سبعين قال أبو زميل: قال ابن عباس: فلما أسَرُوا الأسارى قال رسول الله ﷺ لأبى بكر وعمر رضى الله عنهما: «ما ترون فى هؤلاء الأسارى؟». فقال أبو بكر: يا نبى الله، هم بنو العم والعشيرة، أرى أن تأخذ منهم فدية فتكون لنا قوة على الكفّار، فعسى الله أن يهديهم للإسلام. فقال رسول الله ﷺ: «ما ترى يا ابنَ الخطاب؟». قال: قلتُ: لا والله يا رسول الله، ما أرى الذى رأى أبو بكر، ولكنى أرى أن تُمكّنا فنضربَ أعناقهم، فتمكن علياًمن عَقيل فيضرب عنقه، وتمكنى من فلان - نسيباً لعمر - فأضربَ عنقه، فإن هؤلاء أئمة الكفر وصناديدُها، فَهَوى رسولُ الله ﷺ ما قال أبو بكر ولم يَهْوَ ما قُلْتُ، فلما كان من الغد جئتُ، فإذا رسولُ الله ﷺ وأبو بكر قاعدَيْن وهما يبكيان، قلت: يا رسول الله، أخْبرنى من أى شيء تبكى أنت وصاحبك، فإن وجدت بكاءً بَكَيْتُ، وإن لم أجد بكاءً تباكيت لبكائكما. فقال رسول الله ﷺ: «ابكى للذى عَرَض عَلَيَّ أصحابُك من أخذهم الفداءَ، لقد عُرِضَ عَلَيَّ عذابُهم أدْنى من هذه الشجرة» - شجرة قريبة من نبى الله ﷺ- فأنزل الله عز وجل: ﴿ **مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ** ﴾ إلى قوله: ﴿ **فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا** ﴾ [الأنفال: ٦٧- ٦٩]. فأحل الله الغنيمة لهم.

1159. It was related that Ibn Abbas said that Umar ibn Al Khattab said: "On the day of the Battle of Badr, the Messenger of God

(prayers & peace be upon him) looked towards the unbelievers and they were one thousand while his Companions numbered three hundred and nineteen. The Prophet of God (prayers & peace be upon him) turned towards the Qibla and raised his hands out in supplication to his Lord: 'O God, accomplish for me what You have promised me, O God, fulfill what You have promised me. O God, if this small group of Muslims perish, You will not be worshipped on this earth.' And he continued in his supplication to his Lord, raising his hands and facing the Qibla, until his cloak slipped from his shoulders. Abu Bakr came and picked up his cloak and put it back over his shoulders, then he embraced him and said: 'O Prophet of God, your prayer to your Lord will surely suffice you, and He will fulfill for you what He has promised you.' Then God Almighty, High Exalted, revealed: 'When you appealed to your Lord for succour, He responded to your call, I shall assist you with one thousand angels in succession.' So God assisted him with angels. Abu Zumail said that Ibn Abbas told him on that day while a Muslim man was chasing one of the unbelievers, he heard the voice of a knight saying: 'Faster Hizoum!' So he looked at the unbeliever who he was pursuing and saw him fall down to the ground. He looked upon him and saw that his nose had been cut and his face was slashed as if it had been struck by a whip. He witnessed all that, the Ansari came and related this to the Messenger of God and he said: 'You have spoken the truth, that was assistance form the third Heaven.' On that day they killed seventy, and took seventy as war captives. Abu Zumail said that Ibn Abbas said: 'When they caught the war captives the Messenger of God asked Abu Bakr and Umar: 'What should we do with these war captives?' Abu Bakr said: 'O Prophet of God, they are relatives and from the Tribe, I see that you should

take a ransom from them, then we shall have power over the unbelievers, and may God guide them to Islam.' The Messenger of God said: 'O, Ibn al Khattab, what do you think?' He replied: 'O Messenger of God, no, by God, I do not agree with what Abu Bakr proposes. I see that you should permit us to strike their necks, let Ali strike the neck of Uqail and let me strike the neck of the man who is related to Umar by marriage, for they are the leaders of the unbelievers.' But the Messenger of God liked what Abu Bakr had proposed and did not like what I had proposed, and they following morning I went to the Messenger of God and found him sitting with Abu Bakr and they both were weeping. I asked: 'O Messenger of God, tell me what makes you and your Companion weep, so that if I find it deserves weeping then I too shall weep, and if I do not find it deserves weeping, then I shall weep in empathy with you.' The Messenger of God said: 'I weep for what the Companions have suggested to me in taking ransom, for it has just been shown to me that their punishment is closer to them than this tree.' - a tree was nearby to where the Messenger of God was sitting. - Then God High Exalted revealed: "It is not fitting for a Prophet to take prisoners of war, but the unbelievers should be killed until they are wiped out from the land, and the believers have the upper hand. You desire the gains of this world, but God wishes for you the Hereafter, and God is Almighty, All Wise. * Had it not been for a Decree already given by God, you would have incurred a severe chastisement in consequence of what you have taken. * So eat of what you have taken as spoils of what is lawful and good, and fear God, surely God is All-Forgiving, All-Merciful." (Surah 8 verses 67-69). Then God made war spoils lawful for them."

١١٦٠- عن أنس بن مالك رضى الله عنه: أن رسول الله ﷺ ترك قتلى بدرٍ ثلاثًا ثم أتاهم، فقام عليهم فناداهم فقال: «يا أبا جهل بن هشامٍ، يا أُمَيّةُ ابن خَلَفٍ، يا عتبةُ بن ربيعة، يا شيبةُ بن ربيعة، أليس قد وجدتم ما وعدكم ربكم حقًا، فإنى قد وجدت ما وعدنى ربى حقًّا». فسمع عمر رضى الله عنه قول النبى ﷺ، فقال: يا رسول الله، كيف يسمعون وأنى يجيبون وقد جَيّفوا؟ فقال ﷺ: «والذى نفسى بيده ما أنتم بأسمع لما أقولُ منهم، ولكنهم لا يقدرون أن يجيبوا». ثم أمر بهم فسُحبوا فأُلقوا فى قليب بدر.

1160. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) left the bodies of the unbelievers who were killed on the day of Badr for three days, then returned to them and called to them saying: 'O Abu Jahl ibn Hisham, O Umayyah ibn Khalaf, O Utbah ibn Rabiyah, O Sheba ibn Rabiyah, have you found the promise of your Lord to be true? I have found what my Lord promised me to be true.' Umar heard the words of The Prophet (prayers & peace be upon him) and said: 'O Messenger of God, how can they hear and how can they respond while they are decaying corpses?' He said: 'By The One in Whose Hand is my soul, they hear me as you hear me, but they cannot answer.' Then he ordered them to be thrown into the well of Badr."

١١٦١- عن أنس بن مالك رضى الله عنه: أن رسول الله ﷺ أُفرِدَ يومَ أُحدٍ فى سبعة من الأنصار ورجلين من قريش، فلما رهقوه قال: «من يردُّهم عنا وله الجنة. أو: هو رفيقى فى الجنة؟». فتقدّم رجل من الأنصار فقاتل حتى قتل، ثم رهقوه أيضاً فقال: «من يردهم عنا وله الجنة. أو: هو رفيقى فى الجنة؟». فتقدم رجل من الأنصار فقاتل حتى قتل، فلم يزل كذلك حتى قُتِلَ السبعة، فقال رسول الله ﷺ لصاحبيه: «ما أنْصَفْنا أصحابنا».

1161. It was related that Anas ibn Malik said: "On the day of the Battle of Uhud, the Messenger of God (prayers & peace be upon him) was left with only seven men from the Helpers (al Ansar) and two men from the Quraish. When the enemy advanced towards him and overwhelmed him, he said: 'Whoever repels them from us will attain Paradise or will be my companion in Paradise.' One of the Helpers (al Ansar) came forward and fought until he was killed. The enemy advanced and overwhelmed him again and he repeated the words: 'Whoever repels from us will attain Paradise or will be my companion in Paradise.' Another man from the Helpers (al Ansar) came forward and fought until he was killed. And thus it continued until seven of the Helpers (al Ansar) were killed in succession. Then the Messenger of God (prayers & peace be upon him) said to his two Companions: 'We have not done justice to our companions.'"

١١٦٢- عن أبى حازم: أنه سمع سهل بن سعد الساعدى يُسألُ عن جُرح رسول الله ﷺ يومَ أُحد، فقال: جُرِح وجهُ رسول الله ﷺ وكُسِرَت رَبَـاعيتُهُ وهُشِمَتِ البيضة على رأسه، فكانت فاطمة رضى الله عنها - بنتُ رسول الله ﷺ- تغسل الدم، وكان على [بن أبى طالب] رضى الله عنه يسكب عليها بالمجنّ، فلما رأت فاطمة أن الماء لا يزيد الدم إلا كَثْرَةً، أخذت قطعة حصير فأحرقته حتى صـار رماداً، ثم ألصقته بالجرح، فاستمسك الدم.

1162. It was related that Abd Al Aziz ibn Abu Hazim said that his father said: "When Sahl ibn Sa'd was asked about the injury inflicted upon the Messenger of God (prayers & peace be upon him) on the day of the Battle of Uhud, he said: 'The face of the Messenger of God (prayers & peace be upon him) was wounded and his front teeth were broken and his helmet was smashed. Fatima. the daughter of the Messenger of God, was

washing the blood away and Ali ibn Abu Talib poured water on it from a shied. When Fatima saw that the bleeding was increasing with the water, she took a piece of mat fibre and burnt it to ashes, and then placed the ashes upon the wound, and the bleeding stopped."

١١٦٣- عن أنس رضى الله عنه: أن رسول الله كُسِرَتْ رباعيته يومَ أحد، وشُجَّ فى رأسه، فجعل يَسْلُتُ الدم عنه ويقول: «كيف يُفْلِح قوم شَجّوا نبيهم، وكسروا رباعيته، وهو يدعوهم إلى الله؟!».

فأنزل الله تعالى: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ﴾[آل عمران: ١٢٨]

1163. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) had his front teeth broken on the day of the Battle of Uhud, and his head was injured. So he was wiping the blood and saying: 'How will they win when they have injured their Prophet and broken his front teeth while he was inviting them to God?' Then God Almighty revealed the Verse: "The matter is not in your hands, whether God turns to them or chastises them, for surely they are evildoers." (Surah 3.verse 128)

١١٦٤- عن سعد بن أبى وقاص رضى الله عنه قال: رأيت عن يمين رسول الله ﷺ وعن شماله يومَ أُحُدٍ رجلين عليهما ثياب بياض، ما رأيتهما قبلُ ولا بعدُ، [يعنى] جبريل وميكائيل عليهما السلام. وفى رواية: يقاتلان عنه كأشد القتال.

1164. It was related that Sa'd ibn Abu Waqqas said: "On the day of Uhud I saw a man at the right of the Messenger of God (prayers & peace be upon him) and another at his left, wearing white clothes, I have never seen them before that or after. He means Gabriel and Michael (peace be upon them). It was also related that they were fighting ferociously."

١١٦٥- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «اشتَدَّ غضبُ الله على قَومٍ فعلوا [هذا] برسول الله ﷺ». وهو حينئذ يشير إلى ربَاعيته، وقال رسول الله ﷺ: «اشتد غضب الله [عز وجل] على رجلٍ يقتله رسول الله ﷺ فى سبيل الله».

1165. It was related that that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "The wrath of God was increasing upon those who did this to the Messenger of God, and he indicated towards his front teeth." And the Messenger of God (prayers & peace be upon him) said: "The wrath of God, High Exalted, is upon one who is killed by the Messenger of God (prayers & peace be upon him) in the cause of God."

١١٦٦- عن عائشة رضى الله عنها، زوج النبى ﷺ: أنها قالت لرسول الله ﷺ: يا رسول الله، هل أتى عليك يوم كان أشدَّ من يوم أُحُد؟ فقال: «لقد لقيتُ من قومك، وكان أشَدَّ ما لقيتُ منهم يوم العقبة، إذ عرضتُ نفسى على ابن عبد ياليلَ بن عبد كُلالٍ، فلم يُجبنى إلى ما أردت، فانطلقت وأنا مهموم على وجهى، فلم أستَفقْ إلا بقرن الثعالب، فرفعتُ رأسى فإذا أنا بسحابة قد أظلتنى، فنظرتُ فإذا فيها جبريل، فنادانى فقال: إن الله[عز وجل] قد سمع قول قومكَ لك وما ردوا عليك، وقد بَعَثَ إليك مَلَكَ الجبال لتأمره بما شئتَ فيهم، قال: فنادانى مَلَكُ الجبال وسلّم علىَّ، ثم قال: يا محمد، إن الله قد سمع قول قومك لك، وأنا مَلَكُ الجبال، وقد بعثنى ربُّكَ إليك لتأمرنى بأمرك، فما شئت؟ إن شئت أن أُطبق عليهم الأخشبين». فقال له رسول الله ﷺ: «بل أرجو أن يُخرج الله من أصلابهم من يعبد الله وحده لا يشرك به شيئا».

1166. It was related that Aisha, the wife of The Prophet (prayers & peace be upon him) , said that she asked the Messenger of God (Prayers & peace be upon him): "O Messenger of God have you encountered a day worse than the day of Uhud?' He (Prayers & peace be upon him) said: 'Your tribes have ag-

grieved me much and the worse distress was the distress on the day of Aqaba when I went to Ibn Abd Yalail ibn Abd Kulal and he did not respond to my demand. So I left overtaken with grief and I went on bewildered and could not rest until I found myself at Qarnath Tha'alib where I glanced towards the sky and saw a cloud shading me all of a sudden. I looked up and saw Gabriel in it, he called to me saying: 'God has heard what your people said to you, and He has heard the response. God has sent the Angel of the Mountains to you for you to command him to do whatever you desire to them.' The Angel of the Mountains called and greeted me and said: 'O Mohammed, command whatever you wish. If you like I will let the two mountains fall upon them.' The Prophet (Prayers & peace be upon him) said: 'No, I only hope that God will permit them to beget children who will worship God alone, and none beside Him'."

١١٦٧- عن جُندُب بن سفيان رضى اللـه عنه قال: دَميت إصْبَعُ رسول الله ﷺ فى بعض تلك المشاهد، فقال:

هل أنتِ إلا إصبَعٌ دَميتِ   وفى سبيل الله ما لَقِيتِ

1167. It was related that Jundub ibn Sufian said: "One of the Messenger of God's fingers was injured in one of the battles and he said: 'You are only a finger which has been wounded and that is in the cause of God."

١١٦٨- عن ابن مسعود رضى الله عنه قـال: بينما رسولُ الله ﷺ يصلى عند البيت وأبو جهل وأصحابٌ له جلوس، وقد نُحِرَتْ جزورٌ بالأمس، فقال أبو جهل: أيكم يقوم إلى سَلا جزور بنى فلان، فيأخذه فيضعه فى كـتفى محمد ﷺ إذا سجد؟ فانبعث أشقى القوم فأخذه، فلما سجد النبى ﷺ وَضَعَهُ بين كتفيه، قال: فاستضحكوا وجعل بعضهم

يميل على بعض، وأنا قائم أنظر، لو كانت مَنَعَةٌ طرحــتُه عن ظهر رسول الله ﷺ والنبى ﷺ ساجد ما يرفع رأسه، حتى انطلقَ إنسانٌ فأخبر فاطمة رضى الله عنها، فجاءت وهى جُوَيْرِيَةٌ فطرحته عنه، ثم أقبلت عليهم تسـبهم، فلما قضى النبى ﷺ صلاته رفع صوته ثم دعا عليــهم، وكان إذا دعا دعــا ثلاثاً، وإذا سأل سأل ثلاثاً، ثم قــال: «اللهم عليك بقريش» ثلاث مــرات، فلما سمــعوا صوته ذهب عــنهم الضحك، وخافــوا دعوته، ثم قال: «اللهم عليك بأبى جهل ابن هشام، وعتبة بن ربيــعة، وشيبة بن ربيعة، والوليد بن عقبة، وأُمــيّة بن خلف، وعقبة بن أبى مُعَيْط..». وذكر الســابع ولم أحفظه، فوالذى بعث محمداً ﷺ بالحق، لقد رأيت الذين سَمّى صَرعى يوم بدرٍ، ثم سُحبوا إلى القَليب قَليب بدرٍ. قال أبو إسحاق: الوليد بن عقبة غلط فى هذا الحديث.

1168. It was related that Ibn Mas'ud said: "Once The Messenger of God (Prayers & peace be upon him) was offering prayers at the Ka'ba. Abu Jahl was seated with some of his companions. One of them said to the others: 'Who of you will bring me the intestines of a camel which was slaughtered yesterday?' So Abu Jahl said: 'Which one of you will bring me the intestines of the camel of Bani so and so and put them upon the shoulders of Mohammed when he prostrates?' The most depraved of them went and brought them, he waited until The Prophet (Prayers & peace be upon him) prostrated and then placed them on his shoulders. They started laughing and falling upon one another. I was watching but was unable to do anything. I wished I had some people with me to remove it from the back of the Messenger of God. The Prophet (prayers & peace be upon him) was in prostration and he did not lift his head up until someone went and told Fatima and she came and threw the innards away from his back, then she turned towards them and insulted them. When he completed his prayer he raised his voice and invoked God against them,

and he used to always invoke three times and when he supplicated God he used to do so three times, so he said three times: 'O God! Punish Quraish.' When they heard The Prophet (Prayers & peace be upon him) invoke God's wrath against them they were tormented, then he said: 'O God, punish Abu Jahl ibn Hisham, Utba ibn Rabiyah, Sheba ibn Rabiyah, Al Walid ibn Uqba, Umayyah ibn Khalaf and Uqba ibn Abu Mu'ait.' And he mentioned the seventh but I do not recall his name. By God Who sent Mohammed with the Truth, I saw the corpses of those persons whom he named lying on the day of Badr, then they were dragged into the old well of Badr." Abu Ishaq said: "The mention of Al Walid ibn Uqba in this Hadith was incorrect."

١١٦٩ - عن عبد الله بن مسعود رضى الله عنه: قال كأنى أنظرُ إلى رسول الله ﷺ يحكى نبيًا من الأنبياء ضربه قومُه، وهو يمسح الدم عن وجهه ويقول: «رب اغفر لقومى فإنهم لا يعلمون».

1169. It was related that Abd Allah ibn Mas'ud said: "It is as if I can see the Messenger of God (prayers & peace be upon him) now relating the account of a Prophet who had been beaten by his people, wiping the blood away from his face saying: 'My Lord, forgive my people, for they do not understand.'"

١١٧٠ - عن أنس بن مالك رضى الله عنه قال: قال رسول الله ﷺ: «من ينظر لنا ما صنع أبو جهل؟». فانطلق ابن مسعود فوجده قد ضربه ابنا عفراء حتى بَرَك، قال: فأخذ بلحيته فقال: آنت أبو جهل؟ قال: وهل فوق رجل قتلتموه، أو قال: قتله قومه؟ قال: وقال أبو مِجْلَز: قال أبو جهل: فلو غيرُ أكَّارٍ قَتَلَنى.

1170. It was related that Anas ibn Malik said that the Messenger of God (Prayers & peace be upon him) said: "Who will go and

see what Abu Jahl is doing?" So Ibn Mas'ud went out and found that the two sons of Afra had delivered him a fatal wound, he grabbed him by the beard and said: 'Are you Abu Jahl?' Abu Jahl said: 'Can there be a man greater than the one you have killed or one who his own people have killed?' Abu Meglez said that Abu Jahl said: 'Could it not have been some other than this peasant to kill me?'"

١١٧١ - عن جابر رَضِى الله عنه قال: قال رسول الله ﷺ: «من لكعب بن الأشرف؟ فإنه قد آذى الله ورسوله». فقال محمد بن مسلمة رَضِى الله عنه: يا رسول الله، أتُحب أن أقتُله؟ قال: «نعم». قال: ائذن لى فَلأقُل، قال: «قل». فأتاه فقال له، وذكر ما بينهما، وقال: إن هذا الرجل قد أراد صدقةً، وقد عنانا. فلما سمعه قال: وأيضًا والله لَتَمَلُّنَّهُ. قال: إنا قد اتبعناه الآن، ونكره أن نَدَعَهُ حتى ننظر إلى أى شىء يصير أمرُه، قال: وقد أردت أن تُسْلِفَنى سَلَفًا، قال: فما تَرْهَنُنى؟ [قال: ما تريد، قال]: ترهَنُنى نساءكم، قال: أنت أجمل العرب، أنَرْهَنُكَ نساءنا؟ قال ترهنونى أولادكم، قال يُسَبُّ ابنُ أحدنا، فيقال: رُهِن فى وَسْقَيْن من تمر، ولكن نَرهَنُك اللأْمَةَ، يعنى السلاح، قال: فنعم، وواعده أن يأتيه بالحارث وأبى عَبْسٍ بن جَبْرٍ وعَبّاد بن بِشرٍ، قال: فجاؤوا فَدَعَوْهُ ليلاً، فنزل إليهم. قال سفيان: قال غير عمرو: قالت [له] امرأته: إنى لأسمع صوتًا كأنه صوت دم. قال: إنما هذا محمد [بن مسلمة]، ورضيعُهُ وأبو نائلة، إن الكريم لو دعى إلى طَعْنَةٍ ليلاً لأجاب. قال محمد: إنى إذا جاء فسوف أمُدُّ يدى إلى رأسه، فإذا استمكنتُ منه فدونكم. قال: فلما نزل نزل وهو متوشح، فقالوا: نجدُ منك ريح الطيب، قال: نعم، تحتى فلانة، هى أعطر نساء العرب، قال: فتأذن لى أن أشم منه؟ قال: نعم فَشُم، فتناول فَشَم، ثم قال: أتأذن لى أن أعود؟ قال: فاستمكن من رأسه، ثم قال: دونكم، قال فقتلوه.

1171. It was related that Jabir said that the Messenger of God (prayers & peace be upon him) said: "Who will kill Ka'b ibn

Al Ashraf as he has harmed God and His Messenger." So Mohammed ibn Maslama got up and said: 'O Messenger of God, would you like me to kill him?' He said: 'Yes.' He said: 'Then permit me to say something.' He said: 'Go ahead.' So Mohammed ibn Maslama went to Ka'b and said: 'That man has asked us for charity and has bothered us, and I have come to ask you to lend me something.' Ka'b said: 'By God! You will be fed up with him.' Mohammed ibn Maslama said: 'We have followed him and we do not like to leave him until we see how he will end. And we want you to lend us one or two camel loads of food.' Ka'b said: 'Yes, but you must mortgage something to me.' They said: 'What do you want?' He said: 'Mortgage your women.' They said: 'How can we mortgage you our women while you are the most handsome of the Arabs?' He said: 'Then mortgage me your sons.' They said: 'How can we mortgage our sons, then someone insults and tells them: 'You have been mortgaged for a camel load or two,' that is shameful for us. But we can mortgage your All'emah. The narrator said, this means the weapons. And he promised Ka'b that they would return. He returned to him at night together with Ka'b's foster brother, Abu Na'ila. Ka'b invited them to come down into his fortress and then he went down to them. His wife asked: 'Where are you going at this hour?' Ka'b said: 'It is only Mohammed ibn Maslama and my brother Abu Na'ila.' She said: 'I hear a voice which sounds like blood dripping.' Ka'b said: 'It is only my brother Mohammed ibn Maslama and my foster brother Abu Na'ila. The noble man should respond to a call at night even if he is being invited to be stabbed in the dark.' He said: 'Mohammed ibn Salama entered with two men.' It was related that they were Abu Abs ibn Jabr and Al Harith ibn Aus and Abbad ibn Bisher. Then he said: 'When Ka'b arrives I will make a remark

upon his hair and smell it, then I will let you smell it, so when you see me hold his head then strike him.' He came down wearing his best clothes, wearing his sword. They said: 'We can smell your nice perfume.' So he said: 'Yes I have married so and so and she is the best Arab woman who knows the best perfume.' So he said: 'Will you permit me to smell your head.' Ka'b said: 'Yes.' So he smelled. Then he said: 'Will you permit me to smell it again?' He said; 'Yes.' Then he held his head firmly and said: 'Get him!' So they killed him."

١١٧٢ - عن أبى موسى رَضى الله عنه قال: خرجنا مع رسول الله ﷺ فى غزاة، ونحن ستة نفر، بيننا بعير نَعْتَقِبُهُ، قال: فَنَقِبَتْ أقْدامُنا، فَنَقِبَتْ قَدَمَاىَ وسقطت أظافرى، فكنا نَلُفُّ على أرجلنا الخِرق، فَسُمِّيَتْ غزوة ذات الرقاع، لما كنا نُعَصِّبُ على أرجلنا من الخرق. قال أبو بردة: فحدَّثَ أبو موسى بهذا الحديث ثم كره ذلك، قال: كأنه كره أن يكون شيئًا من عمله أفشاه... وفى رواية: واللهُ يُجزى به.

1172. It was related that Abu Musa said: "We traveled with the Prophet (Prayers & peace be upon him) for a Battle and we were six people to one camel, so we rode it in turns. Our feet became thin and my feet became thin and my nails fell out, and we wrapped up our feet in pieces of cloth, so because of that the Battle was called Dhat al Riqa' (the rags) because we tied out feet up in rags." Abu Burda' said: "Abu Musa related this Hadith, then he disliked to repeat it, he said that he hated to disclose something he had done in the cause of God." It was also related that God will reward him for that.

١١٧٣ - عن إبراهيم التيمى، عن أبيه قال: كنا عند حذيفة، فقال رجل: لو أدركتُ رسولَ الله ﷺ قاتَلتُ معه وأبليتُ، فقال حذيفة: أنت كنت تفعل ذلك؟ لقد رأيتُنا مع رسول الله ﷺ ليلة الأحزاب وأخذَتْنا ريحٌ شديدةٌ وَقَرٌّ، فقال رسول الله ﷺ: «ألا

رجل يأتينى بخبر القوم. جعله الله معى يوم القيامة». فسكتنا فلم يجبه منا أحد، ثم قال: «ألا رجل يأتينى بخبر القوم، جعله الله معى يوم القيامة». فسكتنا فلم يجبه منا أحد. فقال: «قم يا حذيفة فأتنا بخبر القوم». فلم أجد بُدًا إذ دعانى باسمى أن أقومَ، قال: «اذهب فَأتنى بخبر القوم، ولا تَذْعرْهُم علىّ». فلما ولَّيْتُ من عنده، جعلت كأنما أمشى فى حمَّام حتى أتيتهم، فرأيت أبا سفيان يَصْلى ظهره بالنار، فوضعتُ سهمًا فى كبد القوس فأردت أن أرميه، فذكرتُ قولَ رسول الله ﷺ: «ولا تذعرهم على». ولو رميتُه لأصبتُه، فَرَجعْتُ وأنا أمشى فى مثل الحمَّام، فلما أتيتُه فأخبرته بخبر القوم وفرغت قُرِرْتُ، فألبسنى رسولُ الله ﷺ من فضل عباءة كانت عليه يصلى فيها، فلم أزل نائمًا حتى أصبحت، [فلما أصبحت] قال: «قم يا نَوْمانُ».

1173. It was related that Ibrahim al Timi said that his father said: "We were sitting in the company of Hudhayfah when a man said: 'Had I been living at the time of the Messenger of God (prayers & peace be upon him) I would have fought by his side and would have striven hard for his cause.' Hudhayfah said: 'You might have done that.' I was with the Messenger of God (prayers & peace be upon him) on the night of the battle of Ahzab (The Allies) and we were stricken by a violent wind and bitter cold. The Messenger of God (prayers & peace be upon him) said: 'Whichever man will go and bring me news of the enemy God Almighty will make him my companion on the Day of Judgment.' We all remained silent and none of us responded to him. He repeated: 'Whichever man will go and bring me news of the enemy God Almighty will make him my companion on the Day of Judgment.' We all remained and none of us responded to him. He again said: 'Whichever man will go and bring me news of the enemy God Almighty will make him my companion on the Day of Judgment.' Then he said: 'O Hudhayfah, go and bring me news of

the enemy.' When he called me by name, I had no alternative but to go. He said: 'Go and bring me news about the enemy, and do nothing that may provoke them against me.' When I left him, I felt warm as if I was walking in a heated bath, until I reached them. When I saw Abu Sufian warming his back against the fire, I put an arrow in the middle of the bow, intending to shoot him, but I recalled the words of the Messenger of God; 'Do not provoke them against me.' Had I shot him, I would have hit him. But I returned and felt warm as if I was walking in a heated bath. I returned to him and told him the news of the enemy and when I had done so, I began to feel cold, so the Messenger of God (prayers & peace be upon him) wrapped me with a cloak he was wore while he prayed. So I continued to sleep until it was morning. When it was morning he said: 'Get up, O heavy sleeper.'"

١١٧٤ - عن البراء رَضي الله عنه قال: كان رسـول الله ﷺ يوم الأحزاب ينقل معنا التراب، ولقد وارى الترابُ بياض بطنه، وهو يقول:

«والله لولا أنت مـا اهتـدينا   ولا تَصَدَّقنـا ولا صلـينـا

فـأنزلَنْ سـكـينـةً علـينـا   إن الألى قـد أبَوْا علـينـا»

قال: وربما قال:

«إن الملا قـد أبَوْا علـينـا   إذا أرادوا فِتْنَةً أبـينـا»

ويرفع بها صوته.

1174. It was related that Bara' said: "The Messenger of God (prayers & peace be upon him) was carrying earth with us on the Day of Azab and the whiteness of his skin was covered in earth. Meanwhile he recited with us: 'O God! Without You

we would not have been guided to the right path, nor would we have given in charity, nor would we have prayed, so please forgive us what we have committed, let us all be redeemed in Your Cause. And send Your serenity upon us to make our feet firm when we encounter out enemy, and if they beckon us to something unjust we will refuse, the unbelievers have made a commotion in asking for others to help against us." And at that verse he raised his voice.

١١٧٥ – عن أنس بن مالك رَضى الله عنه: أن أصـحاب محمد ﷺ كـانوا يقولون يوم الخندق:

نحن الذيـن بايعـوا مـحـمـداً على الإسـلام مـا بقـينا أبداً

أو قال: على الجهاد ما بَقينا أبداً – شك حماد – والنبى ﷺ يقول:

«اللهم إن الخـيـر خيـرُ الآخـرة فـاغـفر للأنـصار والمهـاجـرة»

1175. It was related that Anas ibn Malik said: "On the Day of the Trench the Companions of Mohammed were saying: 'We are those who have given allegiance to Mohammed to follow Islam as long as we live.' Or they said: 'to fight in the cause of God as long as we live.' - Hammad was uncertain - and The Prophet (prayers & peace be upon him) said: 'O God, the true goodness is the goodness of the Hereafter, so forgive the Ansar and the Emigrants.'"

١١٧٦ – عن عبد الله بن عـمر رَضى الله عنهمَا قال: نادى فـينا رسولُ الله ﷺ يوم انصرف عن الأحزاب أن: «لا يُصَلِّيَنَّ أحد الظهرَ إلا فى بنى قريظة». فتخوف ناسٌ فوتَ الوقت فصلوا دون بنى قريظة، وقـال آخرون: لا نصلى إلا حَيْثُ أمرنا رسول الله ﷺ وإن فاتنا الوقت. قال: فما عنف واحداً من الفريقين.

1176. It was related that Abd Allah Ibn Umar said: "When The Messenger of God (Prayers & peace be upon him) returned from the Battle of The Parties he said to us: 'None of you is to offer the afternoon prayer except at Bani Quraiza.' The afternoon prayer had become due upon some of us on the way, some of us decided to pray at Bani Quraiza while others decided to pray where they were saying that The Prophet (Prayers & peace be upon him) had not intended what the others had understood. When this was related to The Prophet (Prayers & peace be upon him) he did not blame anyone."

١١٧٧ - عن إياس بن سَلَمَة قال: حدَّثنى أبى رَضى الله عنه قال: قدمنا الحُديبية مع رسول الله ﷺ ونحن أربع عشرة مائة، وعليها خمسون شاةً لا تُرْويها، قال: فقعد رسول الله ﷺ على جَبا الرَّكيَّة، فإما دعا وإما بسق فيها، قال: فجاشت، فسقينا واستقينا، قال: ثم إن رسول الله ﷺ دعانا للبيعة فى أصلِ الشجرة، قال: فبايعته أول الناس، ثم بايَعَ وبايَعَ، حتى إذا كان فى وَسَطٍ من الناس قال: «بايع يا سلمة». قال: قلت: قد بايعتك يا رسول الله فى أول الناس، قال: «وأيضًا». قال: ورآنى رسول الله ﷺ عَزِلاً - يعنى ليس معه سلاح - قال: فأعطانى رسول الله ﷺ حَجَفَةً أو دَرَقَةً، ثم بايع، حتى إذا كان فى آخر الناس قال: «ألا تُبايعنى يا سلمة؟». قال: قلتُ: قد بايَعْتُك يا رسول الله فى أول الناس، وفى أوسط الناس، قال: «وأيضًا». قال: فبايعته الثالثة، ثم قال لى: «يا سلمة، أين حَجَفَتُكَ - أو دَرَقَتُكَ - التى أعطيتُك؟». قال: قلت: يا رسول الله، لقينى عمى عامر عَزِلاً فأعْطَيْتُه إياها. قال: فضحك رسول الله ﷺ، وقال: «إنك كالذى قال الأوَّلُ: اللهم ابْغنى حبيبًا هو أحب إلىّ من نفسى». ثم إن المشركين راسلونا الصلحَ حتى مشى بعضنا فى بعض واصطلحنا، قال: وكنتُ تَبيعًا لطلحة بن عبيد الله، أسْقى فَرَسَهُ وأَحُسُّه، وأخْدُمُهُ وآكل من طعامه، وتركت أهلى ومالى مهاجرًا إلى الله تعالى ورسولهِ ﷺ، قال: فلما اصطلحنا نحن وأهل مكة واختلط بعضنا ببعض

أتيتُ شجرةً، فكسحت شـوكها فاضطجعت فى أصلها، قال: فـأتانى أربعة من المشركين من أهل مكة، فـجعلوا يقـعون فى رسـول الله ﷺ، فأَبْغَضْتُهُم فـتحـولت إلى شجـرة أخـرى، وعلَّقوا سـلاحهم واضطـجعـوا، فبـينما هـم كذلك إذ نادى مناد من أسـفل الوادى: يا للمهاجـرين قُتِلَ ابنُ زُنَيم. قال: فاخترطتُ سـيفى، ثم شددت على أولئك الأربعة وهم رقـودٌ، فأخذت سلاحـهم فجعلته ضِغـثًا فى يدى، قال: ثم قلت: والذى كرَّمَ وَجْهَ محمد ﷺ لا يرفع أحدٌ منكم رأسه إلا ضربتُ الذى فيه عيناه، قال: ثم جئت بهم أسوقـهم إلى رسول الله ﷺ، قـال: وجاء عـمى عامر برجل من الـعَبَلات يقال له مِكْرَزٌ، يقوده إلـى رسول الله ﷺ على فرس مُجَفَّفٍ فـى سبعـين من المشركـين، فنظر إليهم رسول الله ﷺ، فـقال: «دعوهم يكن لهم بَدْءُ الفجور وثِناه». فعـفا عنهم رسول الله ﷺ، وأنزل الله عز وجل: **﴿وهو الذى كَفَّ أيديهم عنكم وأيديَكم عنهم ببطن مكة من بعد أنْ أظفرَكُم عليهم﴾** الآية كلها، قـال: ثم خرجنا راجعـين إلى المدينة، فنزلنا منزلاً، بيننا وبين بنى لِحيَان جَبَلٌ وهم المشـركون، فاستغفـرَ رسولُ الله ﷺ لمن رقى هذا الجبل الليلة كأنه طليعـةٌ للنبى ﷺ وأصحابه، قال سلمة: فـرقيت تلك الليلة مرتين أو ثلاثًا، ثم قدمنا المدينة فـبعث رسول الله ﷺ بظهـره مع رباحٍ غلام رسول الله ﷺ وأنا مـعه، وخرجتُ معه بفـرس طلحة أُنَدِّيه مع الظهر، فلما أصبحنا إذا عبـد الرحمن الفزارى قد أغار على ظهرِ رسول الله ﷺ فاستاقـه أجمعَ، وقتل راعيَهُ، قال: فقلت: يا رباح، خذ هذا الفرسَ فـأبْلِغْهُ طلحة ابن عبيـد الله، وأخبِرْ رسولَ الله ﷺ أن المشركين قـد أغاروا على سَرْحِهِ، قال: ثم قمت على أكمةٍ فاسـتقبلت المدينة، فناديت ثلاثًا: يا صباحاه! ثم خرجت فى آثار القوم أرميهم بالنـبل، وأرْتجزُ أقول: أنا ابن الأكوع واليومُ يومُ الرُّضَّع. فألحقُ رجـلاً [منهم] فأصك سهمًا فى رحله حـى خلص نصل السهم إلى كتفـه، قال: قلت: خذها وأنـا ابن الأكوع واليوم يوم الرضع، قـال: فوالله ما زلـت أرميهم وأعـقر بهم، فإذا رجع إلىّ فارس أتيتُ شجرة فجلست فى أصلها، ثـم رميته فعقرت به، حتى إذا تضايق الجبل فدخلوا فى تضايقه عَلَوتُ الجبلَ، فـجعلت أُرَدِّيهم بالحجارة، قال: فما

زلت كذلك أتبعـهم حتى ما خلق الله تعالى من بعيـر من ظهر رسول الله ﷺ إلا خَلّفْتُه وراءَ ظهـرى، وخَلّوْا بينى وبينه، ثم اتَّبَعْتُهُم أرْمـيـهم حتى ألقَوا أكـثـر من ثلاثين بُردة وثلاثين رمحًا يستخـفّون، ولا يطرحون شيئًا إلا جعلت عليه آرامًا من الحـجارة، يَعرِفُها رسولُ الله ﷺ وأصحابُه، حتى أتوا مُتـضَايِقًا من ثَنِيّةٍ، فإذا هم قد أتاهم فلان بن بدر الفزارى، فجلسوا يَتَضَحُّون - يعنى يتـغدون - وجلست على رأس قَرْنٍ، قال الفزارى: ما هذا الذى أرى؟ قالوا: لَقِينا من هذا البَرْح، والله ما فارقنا منذ غَلَسٍ يرمينا حتى انتزع كل شىء فى أيدينا، قال: فليقم إليـه نفر منكم أربعة، قال: فصـعد إلى منهم أربعة فى الجبل، قـال: فلما أمكنونى من الكلام، قـال: قلت: هل تعرفـونى؟ قالوا: لا، ومَن أنت؟ قال: قلت: أنا سلـمة بن الأكوع، والذى كـرَّم وَجْه محمـد ﷺ لا أطلب رجلاً منكم إلا أدركـتُهُ، ولا يطلبنى رجل مـنكم فيـدركنى. قـال أحـدهم: أنا أظن، قـال: فرجعوا، فما بَرِحْتُ مكانى حتى رأيت فـوارسَ رسول الله ﷺ يتخللون الشجر، قال: فإذا أوَّلهم الأخرم الأسدى على إثْره أبو قتـادة الأنصارى، وعلى إثره المقدادُ بنُ الأسود الكندى [رَضى الله عنهم] قال: فـأخذتُ بِعنان الأخْرَم، قال: فـولوا مدبرين، قلت: يا أخرم احذرهم، لا يَقْتَطِعوك حتى يَلْحَقَ رسـولُ الله ﷺ وأصحابه، قال: يا سلمة، إن كنت تؤمن بالله واليـوم الآخر، وتعلم أن الجنة حق، والنار حق، فـلا تَحُلْ بينى وبين الشهـادة. قال: فَخَلَيتُه، فالتـقى هو وعبد الرحمن، قـال: فَعَقَر بعبد الرحمن فـرسه، وطعنه عبـد الرحمن فَقَتَله، وتحول على فـرسه، ولحق أبو قتادة فـارسُ رسول الله ﷺ بعبد الرحمن فطعنه فقتله، فوالذى كـرم وجه محمد ﷺ لَتبِعْتُهم أعدو على رِجْلَىَّ حتى ما أرى ورائى من أصـحاب مـحمـد ﷺ ولا غبارهم شـيئًا، حـتى يعدِلوا قـبل غروب الشمس إلى شِعْبٍ فـيه ماء يقـال له: ذو قَرَدٍ، ليشربوا منه وهـم عطاش، قال: فنظروا إلىّ أعْدُو وراءهم، فـحلأَّتهُم عنه - يعنى أجْلَيْتُهـم عنه - فمـا ذاقوا منه قطرةً، قـال: ويخرجـون فيشتـدون فى ثنية، قال فـأعدو فألحقُ رجلاً منهم، فـأصُكُّه بسهم ى نُغْضِ كتفِهِ، قال: قلت: خذها وأنا ابن الأكـوع واليوم يوم الرضع. قال: يا ثَكِلَتْهُ أمُّهُ أكْوَعُهُ

بُكْرة؟ قال: قلت: نعم يا عدوَّ نفسه أكْوَعُكَ بكرة. قال: وأرْدَوْا فرسين على ثَنِيَّة، قال: فجئت بهما أسوقُهما إلى رسول الله ﷺ، قال: ولحقنى عامر بسَطيحة فيها مَذْقَةٌ من لبن وسطيحة فيها ماء، فتوضأت وشربت، ثم أتيتُ رسول الله ﷺ وهو على الماء الذى حلأتهم عنه، فإذا رسول الله ﷺ قد أخذ تلك الإبل، وكُلَّ شيء استنقذته من المشركين، وكلَّ رمح وبردة، وإذا بلال نحر ناقة من الإبل التى استنقذت من القوم، وإذا هو يشوى لرسول الله ﷺ من كبدها وسنامها، قال: قلت: يا رسول الله، خَلِّنى فأنتخب من القوم مائة رجلٍ فأتّبع القوم، فلا يبقى منهم مخبر إلا قتلته، قال: فضحك رسول الله ﷺ حتى بدت نواجذه فى ضوء النار، فقال: «يا سلمة، أتُرَاك كنت فاعلاً؟». قلت: نعم والذى أكرمك، فقال: «إنهم الآن لَيُقْرَوْنَ فى أرض غَطَفَانَ». قال: فجاء رجل من غطفان فقال: نحر لهم فلان جزورًا، فلما كشفوا جلدها رأوا غبارًا، فقالوا: أتاكم القوم، فخرجوا هاربين. فلما أصبحنا قال رسول الله ﷺ: «كان خير فرساننا اليوم أبو قتادة. وخير رَجَّلتنا سلمة». قال: ثم أعطانى رسول الله ﷺ سهمين: سهم الفارس وسهم الراجل، فجمعهما لى جميعًا. ثم أردفنى رسول الله ﷺ وراءه على العضباء راجعين إلى المدينة، قال: فبينما نحن نسير، قال: وكان رجل من الأنصار لا يُسْبَقُ شدًا، قال: فجعل يقول: إلا مسابق إلى المدينة؟ هل من مسابق؟ فجعل يعيد ذلك، قالك فلما سمعت كلامه قلت: أما تُكْرِم كريمًا ولا تهاب شريفًا؟ قال: لا إلا أن يكون رسول الله ﷺ، قال: قلت: يا رسول الله، بأبى أنت وأمى، ذرنى فلأسابق الرجل. قال: «إن شئت». قال: قلت: اذْهب إليك، وثَنَيْتُ رِجْلَيَّ فَطَفَرْتُ فعدوت، قال: فَرَبَطْتُ عليه شَرَفًا أو شرفين، أستَبقى نَفَسى، ثم عدوت فى إثره، فربطت عليه شَرَفًا أو شرفين، قال: ثم إنى رَفَعْتُ حتى ألْحَقه، قال: فأصكّه بين كتفيه، قال: قلت: قد سُبِقْتَ والله، قال: أنا أظن، قال: فسبقته إلى المدينة. قال: فوالله ما لبثنا إلا ثلاث ليال حتى خرجنا إلى خيبر مع رسول الله ﷺ، قال: فجعل عمى عامر يرتجز بالقوم:

تاللهِ لولا اللهُ ما اهتدينا ولا تصدَّقنا ولا صلّينا

ونحن عن فضلك ما استغنينا فثبِّت الأقدام إن لاقينا

وأنزلَنْ سكينةً علينا

فقال رسول الله ﷺ: «من هذا؟». قال: أنا عامر، قال: «غفر لك ربك». قال: وما استغفر رسولُ الله ﷺ لإنسان يخصه إلا استُشهِد، قال: فنادى عمر ابن الخطاب رَضى الله عنه وهو على جمل له: يا نبى الله، لولا ما متعتنا بعامر، قال: فلما قدمناخيبر قال: خرج ملكهم مَرْحَبٌ يخطِرُ بسيفه ويقول:

قد علمت خيبرُ أنى مَرْحَبُ شاكى السلاحِ بطل مجرَّبُ

إذا الحروب أقْبَلَتْ تَلهّبُ

قال: وبرز له عمى عامر فقال:

قد علمت خيبرُ أنى عامرُ شاكى السلاحِ بطل مغامر

قال: فاختلفا ضربتين فوقع سيف مرحب فى ترسِ عامر، وذهب عامر يَسْفُلُ له، فرجع سيفه على نفسه فقطع أكْحَلَهُ، فكانت فيها نفسه. قال سلمة: فخرجت فإذا نفرٌ من أصحاب النبى ﷺ يقولون: بَطَلَ عملُ عامرٍ، قَتَلَ نفسه. قال: فأتيتُ النبى ﷺ وأنا أبكى، فقلت: يا رسول الله، بَطَلَ عمل عامر؟ قال رسول الله ﷺ: «من قال ذلك؟». قال: قلت: ناس من أصحابك. قال: «كذب من قال ذلك، بل له أجرُهُ مرتين». ثم أرسلنى إلى علىٍّ رَضى الله عنه وهو أرمدُ فقال: «لأعطينَّ الراية رجلاً يحب الله ورسوله ويحبّه الله ورسولهُ». قال: فأتيتُ عليًا رضى الله عنه فجئت به أقوده وهو أرمد، حتى أتيتُ به رسولَ الله ﷺ فبسق فى عينيه فبرأ، وأعطاه الراية.

وخرج مرحب فقال:

قــد علمت خــيبــرُ أنى مــرحبُ شــاكى الســلاحِ بطل مــجــرب

إذا الحـــــروب أقْبَـلَـــتْ تَلـهّـــبُ

فقال علىّ رَضى الله عنه :

أنا الــذى ســمّتــنى أمّى حَيْدَرَهْ كليــث غـــاباتٍ كـــريه المَنْظَرَهْ

أوفيهِـــمُ بالصـــاع كيــــل السَـــنْدَرَهْ

قال: فَضَرَبَ رأس مرحبٍ فقتله، ثم كان الفتْحُ على يديه.

1177. It was related that Iyyas ibn Salamah said that his father said: "We arrived at Hudaybiyyah with the Messenger of God (prayers & peace be upon him) and we numbered fourteen hundred men. We had fifty goats with us and insufficient water for them to drink, so the Messenger of God (prayers & peace be upon him) sat on the brink of the well. Then he prayed or spat into the well and the water swelled up. We drank and watered the animals. Then the Messenger of God (prayers & peace be upon him) summoned us to swear oaths of allegiance to him as he sat beneath a tree. I was the first man to swear the oath, then others took the oath. When half of the people had done so, he said to me: 'You swear the oath, Salamah.' I said: 'I was among the first to take it.' He said: 'Do so again.' Then the Messenger of God (prayers & peace be upon him) noticed I had no weaponry, so he gave me a large or a small shield. Then he continued to take pledge from the people until the last group of them came and he said: 'Will you not swear the oath of allegiance, Salamah?' I said: 'O Messenger of God I was among the first to take it and then I took it again while you were in the midst of the people.' He said: 'You may do so again.' So I took the oath of allegiance

three times. Then he said to me: 'Salamah, where is the shield which I gave you?' I said: 'O Messenger of God, my uncle Amir met me and he had no weapons, so I gave the shield to him.' The Messenger of God (prayers & peace be upon him) laughed and said: 'You are like someone of days of old who said: O God, I seek a friend who is dearer to me than myself.' The unbelievers then conveyed messages of peace and the people could move from our encampment to camp of the Makkans and vice versa. Then at last the peace treaty was concluded. I was a dependant of Talhah ibn Ubaydullah. I watered his horse and groomed its back, and I served Talhah and shared him in his food. I had departed from my family and left my property as an Emigrant in the cause of God and His Messenger. When we sealed a peace treaty with the people of Makkah and the people of each party began to mix with each other, I went to a tree, brushed off its thorns and lay down beneath it. As I lay there four unbelievers from Makkah came to me and began to speak disrespectfully about the Messenger of God. I became very angry with them and moved away to another tree. They hung their weapons up and lay down. Then someone called out from the depths of the valley; 'Come up, O Emigrants! Ibn Zunaym has been murdered.' I drew my sword and attacked the four as they lay asleep. I seized their arms and gathered them up in my hand saying: 'By the One Who has bestowed honour upon Mohammed if any of you raises his head I shall strike it off.' I drove them onwards to The Prophet (prayers & peace be upon him) and my uncle Amir came with a man from Abalat named Mikraz. Amir dragged him upon a horse whose back was covered with thick cover, and they had seventy unbelievers with them. The Messenger of God (prayers & peace be upon him) looked at them and said: 'Release them so they

may break the trust once more.' So the Messenger of God (prayers & peace be upon him) forgave them. Then God revealed the verse: 'God is The One Who restrained their hands from you, and your hands from them in the valley of Makkah, after He had granted you a victory over them. And God sees well all that you do.' (Surah 48 verse 24). Then we went out on our return to Madinah, and we stopped where there was a mountain between us and Bani Lahyan who were unbelievers. The Messenger of God (prayers & peace be upon him) sought forgiveness for whoever went up the mountain at night to reconnoiter for the Messenger of God (prayers & peace be upon him) and his Companions. I went up the mountain two or three times that night. When we arrived in Makkah the Messenger of God (prayers & peace be upon him) sent his camels with his servant Rabah, and I was with him. I went to the pasture with Talhah's horse and the camels. When day broke, Abd al Rahman al-Fazari launched a raid and made off with all the camels of the Messenger of God (prayers & peace be upon him) and killed the man who cared for them. I said: 'Rabah, mount this horse and take it to Talhah ibn Ubaydullah and tell the Messenger of God (prayers & peace be upon him) that the unbelievers have made off with his camels.' Then I stood upon a knoll and turned my face towards Madinah and called out three times: 'Come to help us!' Then I set off in pursuit of the raiders and shot arrows at them while praising myself in Iambic poetry; 'I am the son of al-Akwa. And today is the day of defeat for the low. I shall overcome one of their men, shoot at him with an arrow which, penetrating the saddle, will pierce his shoulder, and I shall say: Take it, while intoning the verse: 'I am the son of al-Akwa. And today is the day of defeat for the low.' By God, I continued shooting at them and hamstringing their animals

and whenever a horseman turned upon me, I went to a tree and sat beneath it. Then I shot him and hamstrung his horse. Then they entered a narrow mountain pass and I went up the mountain and held them off casting stones at them. I continued to chase them in this manner until I took back all the camels of the Messenger of God (prayers & peace be upon him) and none remained with them. They retreated and I pursued them shooting at them until they dropped over thirty cloaks and thirty spears, relieving themselves of their burden. I marked everything they dropped with a stone so that the Messenger of God (prayers & peace be upon him) and his Companions would recognise them. When they reached a narrow valley so and so, the son of Badr al-Fazari joined them. They sat down to take their lunch and I sat upon the summit of a sloping rock. Al-Fazari said: 'Who is that man I can see?' They said: 'This man has harassed us. By God, he has not left us since nightfall and he has shot at us until he has taken everything out of our hands.' He said: Four of you should go to fight him.' So four of them went up the mountain and came towards me. When I could speak to them, I said: 'Do you know who I am?' They said: 'No, and who are you?' I said: 'I am Salamah ibn al-Akwa. By the One Who has honoured the countenance of Mohammed, I am able to kill any of you as I like but none of you will be able to kill me. One of them said: 'I think so.' So they retreated and I did not move from my position until I saw the horsemen of the Messenger of God (prayers & peace be upon him) come riding through the trees. Akhram al Asadi was the first of them and behind him was Abu Qatadah al Ansari and behind him was al Miqdad ibn al Aswad al Kindi. I took hold of the reins of Akhram's horse and they took flight. I said: 'Akhram, be on your guard against them until the Messenger of God (prayers

& peace be upon him) and his Companions reach you.' He said: 'O Salamah, if you believe in God and the Last Day and know that Paradise is a true and Hell is true, you should not stand between me and martyrdom.' So I let him go. Akhram and Abd al Rahman met in combat. Akhram hamstrung Abd al Rahman's horse and he struck him with his spear and killed him. Abd al Rahman turned around riding Akhram's horse. Abu Qatadah, a horseman of the Messenger of God (prayers & peace be upon him) fought Abd al Rahman and struck him with his spear and killed him. By the One Who honoured the countenance of Mohammed, I ran behind them so fast I could not see the Companions of Mohammed behind me or even the dust kicked up by their horses, until they reached a valley before sunset where there was a spring of water called Dhu Qarad. So there they could have a drink, for they were thirsty. When they saw me running at them I made them take flight from the valley before they were able drink a drop of its water. They fled from the valley and ran down a slope, I pursued them running and overtook one of their men and shot him with an arrow through the shoulder blade and said: 'Take this. I am the son of al-Akwa. And today is the day of defeat for the people who are low.' The man said: 'May his mother weep for him! Are you the Akwa who has been chasing us since the morning?' I said: 'Yes, O enemy of yourself, the same Akwa.' They abandoned two exhausted horses on the knoll and I led them along to the Messenger of God. I met Amir who had a container of milk diluted with water with him and another container of water. I performed ablution with the water and drank the milk. Then I reached the Messenger of God (prayers & peace be upon him) when he was at the spring of water where I had chased them off. The Messenger of God (prayers & peace be upon him) had captured the camels and

everything else I had captured, and all the spears and cloaks I had seized from the unbelievers. Bilal had slaughtered a she-camel from the camels I had seized from the people and was roasting its liver and hump for the Messenger of God. I said: 'O Messenger of God let me pick one hundred men from our people and I will pursue the raiders and I will finish them all off so that none remain to convey their tidings. The Messenger of God (prayers & peace be upon him) laughed so much that his molar teeth were visible in the fire light and he said: 'Salamah, do you think you can do that?' I said: 'Yes, by the One Who has honoured you.' He said: 'They have reached the land of Ghatafan now and they are being feted there.' Then a man from the Ghatafan arrived and said: 'So and so slaughtered a camel for them.' When they were skinning it they saw dust in the distance and said: 'It is Akwa and his companions, so they took flight. In the morning, the Messenger of God (prayers & peace be upon him) said: 'Now our best horseman is Abu Qatadah and our best infantryman is Salamah.' Then he gave me two shares of the booty, one share kept for the horseman and the other share kept for the infantryman, and gave them both to me. He intended to return to Madinah and he made me mount behind him on his she-camel named al-Adba. As we were travelling, a man from the Helpers (al Ansar) who had never been beaten in a race asked: 'Is there anyone who will race me to Madinah?' Is there any competitor? And he continued repeating this. On hearing this, I said: 'Why do you not show deference to a dignified person and respect a noble man?' He said: 'No, unless he is the Messenger.' I said: 'O Messenger of God, may my father and mother be redeemed for you, let me dismount to defeat this man. He said: 'If you wish.' I said: 'I am coming.' Then I sprang to my feet, jumped up and ran and panted, when one

or two high places were left and then again followed at his heels and again panted when one or two high places were left and again sprinted until I reached him and knocked him between his shoulders. I said: 'You have been overtaken, by God.' He said: 'That is so.' So I reached Madinah before him, by God, we had stayed there only three nights when we set off for Khaibar with the Messenger of God (prayers & peace be upon him) and my uncle, Amir, began to intone the following poetry for the people:

'By God, if You had not guided us to the Right, We would have neither practised charity nor offered prayers. (O God!) We cannot do without Thy favours; Keep us steadfast when we encounter the enemy, And descend tranquillity upon us.'

The Messenger of God (prayers & peace be upon him) said: 'Who is this?' Amir said: 'It is I, Amir.' He said: 'May God forgive you!' The narrator said: 'Whenever the Messenger of God (prayers & peace be upon him) used to invoke forgiveness for a specific person, that person was certain to be martyred. Umar ibn al Khattab was riding on his camel and called out: 'O Prophet of God, I wish that you had let us enjoy that from Amir. Salamah related: 'When we reached Khaibar, its king, who was named Marhab, came out wielding his sword and chanting:

Khaibar knows that I am Marhab, a well armed, and tested warrior, When the war comes and outspreads its flames.

My uncle, Amir, advanced to fight him, saying:

Khaibar surely knows that I am Amir, well armed and seasoned who charges into battles.

Then they began to fight each other. Marhab's sword struck

Amir's shield and he leaned forward to attack his adversary from below, but his sword sprang back at him and severed the main artery in his forearm and caused him to die. Salamah said: 'I came out and heard some people among the Companions of The Prophet (prayers & peace be upon him) saying: 'Amir's deed has gone waste; he has killed himself.' So I went to The Prophet (prayers & peace be upon him) weeping and said: 'O Messenger of God, has Amir's deed gone to waste?' The Messenger of God (prayers & peace be upon him) said: 'Who said that?' I said: 'Some of your Companions.' He said: 'The one who said that has lied, for Amir has a double reward.' Then he called for Ali who eyes were sore, and said: 'I will give the standard to someone who loves God and His Messenger and whom God and His Messenger love.' So I went to Ali, and led him along as his eyes were sore, I took him to the Messenger of God, who applied his saliva to his eyes and he recovered.

The Messenger of God (prayers & peace be upon him) handed him the standard. Marhab advanced chanting:

'Khaibar knows that I am Marhab, a well armed, and tested warrior, When the war comes and outspreads its flames.

Ali chanted in reply:

'I am the one whose mother named him Haydar, as a lion of the forest whose appearance instills terror. I give my opponents weight for a measured weight.' The narrator said: 'Ali struck Marhab's head and killed him, so the victory was because of him.'"

١١٧٨ - عن البراء بن عازب رَضى الله عنهمَا قال: لما أُحصِرَ النبى ﷺ عند البيت صالحه أهل مكَّة على أن يدخلها فيقيم بها ثلاثًا، ولا يدخلها إلا بجُلُبّان السلاح:

السيفِ وقِرابِه، ولا يخرج بأحد معه من أهلها، ولا يمنع أحدًا يمكث بها ممن كان معه، قال لعلي رَضي الله عنه: «اكتب الشرط بيننا: بسم الله الرحـمن الرحيم، هذا ما قاضى عليـه محمـد رسول الله ﷺ». فـقال له المشـركون: لو نعلم أنك رسـولُ الله تابعناك، ولكنِ اكتب: محمد بن عبد الله. فأمر عليًا أن يَمْحاها، فقال علي: لا والله لا أمحاها، فقال رسول الله ﷺ: «أرني مكانـها». فأراه مكانها، فمحاهـا وكتب: «ابن عبد الله». فأقام بها ثلاثة أيامٍ، فلما أن كـان اليومُ الثالث، قالوا لعلي رَضي الله عنه: هذا آخر يوم من شرطِ صاحبك، فأمُرْهُ فليخرجْ. فأخبره بذلك، فقال: «نعم». فخرج.

1178. It was related that Al-Bara' ibn Azib said" When the Prophet (Prayers & peace be upon him) was prevented from going to the Kaba, the people of Makkah did not permit him to enter Makkah until he had settled the matter with them by pledging to stay there for only three days and that no weapons will be brought into Makkah except in their boxes, and none of the people of Makkah will be permitted to go with him even if they wish to follow him, and he will not prevent any of his companions from staying in Makkah if they wish to stay. When the treaty was written down it was specified in it: 'These are the conditions upon which Mohammed the Messenger of God (prayers & peace be upon him) has agreed.' They said: 'We do not agree to that, for if we believed that you are the Messenger of God (prayers & peace be upon him) we would not prevent you, but you are Mohammed ibn Abd Allah.' The Prophet (Prayers & peace be upon him) said: 'I am the Messenger of God and I am also Mohammed ibn Abd Allah.' Then he said to Ali: 'Erase the words 'Messenger of God,' but Ali said: 'No, by God, I will never erase your name.' The Messenger of God (prayers & peace be upon him) asked: 'Show me the place of the words.' So he showed him their place and he erased them, and then Ali wrote: 'This is

what Mohammed ibn Abd Allah has agreed upon.' When the Prophet (Prayers & peace be upon him) entered Makkah after three days the Makkans went to Ali saying: 'Tell your friend to leave since the period has elapsed.' So the Prophet (Prayers & peace be upon him) left Makkah. Ibn Janab related that he said: 'we would swear allegiance to you' instead of 'we would not prevent you.'"

١١٧٩ - عن أَنَس بن مالك رَضي الله عنه قال: لما نزلت: ﴿إنّا فتحْنا لكَ فتْحًا مُبينًا. ليغفرَ لكَ اللهُ﴾ إلى قوله: ﴿فوزًا عظيمًا﴾ مَرْجِعَهُ من الحُدَيبيَة، وهم يخالطهم الحزن والكآبة، وقد نَحَرَ الهدىَ بالحديبية، فقال: «لقد أُنْزِلَتْ علىَّ آية هى أحبُّ إلىَّ من الدنيا جميعًا».

1179. It was related that Anas ibn Malik said: "When we were overtaken with grief and distress on his return from Hudaybiyyah where he had slaughtered his sacrificial beasts the following verses were revealed: 'Surely We have granted you a manifest conquest. * That God may forgive you your mistakes of the past and those to follow, and to perfect His blessing upon you, and guide you to the Straight Path. * And God will make you victorious with a mighty victory. * God is The One Who sent down serenity on the hearts of the believers that they may increase in their faith, and to God belongs the forces of the heavens and the earth, and God is All-Knowing, All-Wise. * That He may admit the believing men and the believing women into Gardens beneath which rivers flow, to dwell therein forever, and remove from them their evil deeds, this in the sight of God is the greatest triumph.' (Surah 48. Verses 1-5.) He said: 'A verse has descended to me that is dearer to me than the whole world.'"

١١٨٠ - عن أبى هريرة رَضى الله عنه قال: خرجنا مع النبى ﷺ إلى خيبر، ففتح الله علينا، فلم نغنم ذهبًا ولا ورقًا، غنمنا المتاع والطعام والثياب. ثم انطلقنا إلى الوادى، ومع رسول الله ﷺ عبدٌ له وهبه له رجل من جُذامٍ، يدعى رفاعة بن زيد من بنى الضُّبَيْبِ، فلما نزلنا الوادى قام عبد رسول الله ﷺ يَحل رَحْلَهُ فَرُمِىَ بسهم، فكان فيه حتفه، فقلنا: هنيئًا له الشهادة يا رسول الله، قال رسول الله ﷺ: «كلا والذى نفسُ محمد بيده، إن الشَّمْلَةَ لتلتهب عليه نارًا، أخذها من الغنائم يوم خيبر لم تصبها المقاسم». قال: فَفَزِعَ الناسُ، فجاء رجل بِشِراكٍ أو شراكين، فقال: يا رسول الله، أصبتُ يومَ خيبر، فقال رسول الله ﷺ: «شِراكٌ من نار. أو: شِراكان من نار».

1180. It was related that Abu Huraira said: "We went with The Prophet (prayers & peace be upon him) during the battle of Khaibar and God granted us victory and we did not gain any gold nor silver as booty, but we gained sheep, food and clothing. So we went with it to the valley where the Messenger of God (prayers & peace be upon him) was together with his slave who had been granted to him by a man from Guzam, who was named Rifa' ibn Zaid of al Dubaib. When we reached them, the slave of the Messenger of God (prayers & peace be upon him) got up to remove the saddles and he was wounded by an arrow and he died from his wound. So we said: 'O Messenger of God 'He must be happy with his martyrdom.' The Messenger of God (prayers & peace be upon him) said: 'No, by The One in Whose Hand is the soul of Mohammed, the garment he is wearing is burning with the Fire of Hell upon him because he took it from the booty of the Day of Khaibar, before it had been distributed.' So the people were terrified, and a man ran off and brought one or two bridles and said: 'O Messenger of God. I took these on the Day of Khaibar.' Then the Messenger of God (prayers &

peace be upon him) said: 'A Bridle of Fire or two bridles of Fire.'"

١١٨١ - عن أنس بن مالك رَضي الله عنه قال: لما قـدم المهاجرون من مكة المدينة، قدموا وليس بأيديهم شيء، وكان الأنصار أهل الأرضِ والعقار، فقاسمهم الأنصار على أن أعطَوْهُمْ أنصاف ثِمـارِ أموالهم كل عام، ويكفونهم العـمل والمؤونة، وكانت أُمُّ أنسٍ بن مالك، وهي تدعى أُم سُلَيْم، وكانت أُمَّ عبد الله بن أبي طلحة كان أخًا لأنسٍ لأمه، وكـانت أعطت أُمُّ أنسٍ رسـولَ الله ﷺ عِذاقًا لـهـا، فـأعطاها رسـول الله ﷺ أُمَّ أيْمَنَ مولاته أُمَّ أسامة بن زيد، قال ابن شهـاب: فأخبرني أنس بن مالك أن رسول الله ﷺ لما فرغ من قتال أهل خيبر، وانصـرف إلى المدينة، ردَّ المهاجرون إلى الانصار منائحهم التي كانوا منحوهم من ثـمارهم، قال: فردَّ رسول الله ﷺ إلى أُمِّي عِذاقـها، وأعطى رسول الله ﷺ أُم أيمن مكانهُنَّ من حائطه. قال ابن شهـاب: وكان من شأن أُمِّ أيمن أم أُسامة بن زيد رَضي الله عنهم، أنها كانت وصيفةً لعبد الله بن عبدالمطلب، وكانت من الحَبَشَةِ، فلمـا ولدت آمنةُ رسولَ الله ﷺ بعـد ما توفي أبـوه فكانت أُمُّ أيمن تحضنه، حـتى كبـر رسول الله ﷺ فأعـتقها، ثم أنكحـها زيد بن حارثة، ثم توفيت بعـدما توفي رسول الله ﷺ بخمسة أشهر.

1181. It was related that Anas ibn Malik said: " When the Emigrants arrived in Madinah they had nothing while the Helpers had land and property. The Helpers gave them their land on condition that the Emigrants gave them half the year's produce and worked the land and supplied the necessities for its cultivation. My mother, Umm Sulaim was also the mother of Abd Allah ibn Talha who was a brother of Anas on his mother's side. My mother gave some date palms to the Messenger of God (prayers & peace be upon him) who gave them to his freed slave girl, Umm Aiyman, who was the mother of Usama ibn Zaid. When the Messenger of God (Prayers &

peace be upon him) ceased fighting the people of Khaibar and returned to Madinah, the Emigrants returned the fruit gifts to the Helpers that they had given them. The Messenger of God (Prayers & peace be upon him) also returned the date palms to my mother. The Messenger of God (prayers & peace be upon him) gave Umm Aiyman other trees from his garden in place of the gifts. Ibn Shihab said that Umm Aiyman, the mother of Usama ibn Zaid, who was the slave girl of Abd Allah ibn Abd Al Muttalib came from Abyssinia. When Amina gave birth to the Messenger of God (prayers & peace be upon him) after his father had died, Umm Aiyman used to suckle him until he grew up. Later he freed her and gave her in marriage to Zaid ibn Haritha. She died five moths after the Messenger of God."

١١٨٢ - عن عبد الله بن رباح - عن أبى هريرة رَضى الله عنه - قال: وَفَدتْ وفودٌ إلى معاوية رَضى الله عنه، وذلك فى رمضان، فكان يصنع بعضنا لبعض الطعام، وكان أبو هريرة مما يكثر أن يدعونا إلى رحله، فقلت: ألا أصنع طعامًا فأدْعوهم إلى رَحْلى؟ فأمَرْتُ بطعام يصنع، ثم لقيت أبا هريرة من العَشىّ فقلت: الدعوة عندى الليلة، فقال: سبقتنى؟ قلتُ: نعم، فدعوتهم، فقال أبو هريرة رَضى الله عنه: ألا أُعلمكم بحديث من حديثكم يا معشر الأنصار؟ ثم ذكر فتح مكة، فقال: أقبل رسول الله ﷺ حتى قدم مكة، فبعث الزُّبَيْرَ على إحدى المُجنِّبَتَيْن، وبعث خالدًا على المجنِّبة الأخرى، وبعث أبا عبيدة على الحُسّر، فأخذوا بطن الوادى، ورسول الله ﷺ فى كتيبة، قال: فنظر فرآنى، فقال: «أبو هريرة». قلت: لبيك يا رسول الله، فقال: «لا يأتينى إلا أنصارى». زاد غيرُ شيبان: فقال: «اهتف لى بالأنصار». قال: فأطافوا به، وَوبَّشَتْ قريش أوباشًا لها وأتباعًا، فقالوا: تُقَدِّم هؤلاء، فإن كان لهم شىء كنا معهم، وإن أُصيبوا أُعطينا الذى سئلنا. فقال رسول الله ﷺ: «ترون إلى أوباش قريشٍ وأتْباعهم». ثم قال بيديه

إحداهما على الأخرى، ثم قال: «حتى توافونى بالصفا». قال: فانطلقنا، فما شاء أحد منا أن يقتل أحدًا إلا قَتَلَه، وما أحد منهم يوجه إلينا شيئًا، قال: فجاء أبو سفيان فقال: يا رسول الله، أُبِيحَت خضراءُ قريش، لا قريشَ بعد اليوم. ثم قال: «من دخل دار أبى سفيان فهو آمن». فقالت الأنصار بعضهم لبعض: أما الرجل فأدْرَكَتْه رغبةٌ فى قريته، ورأفة بعشيرته. قال أبو هريرة: وجاء الوحى، وكان إذا جاء الوحى لا يخفى علينا، فإذا جاء فليس أحد يرفع طرفه إلى رسول الله ﷺ حتى ينقضىَ الوحى، فلما انقضى الوَحْىُ قال رسول الله ﷺ: «يا معشر الأنصار». قالوا: لبيك يا رسول الله. قال: «قلتم: أما الرجل فأدركته رغبة فى قريته». قالوا: قد كان ذلك. قال: «كلا، إنى عبد الله ورسولُه، هاجرت إلى الله وإليكم، والمحْيا محْياكم، والممات مماتكم». فأقبلوا إليه يبكون ويقولون: والله ما قُلنا الذى قلنا إلا الضِّنَّ بالله وبرسوله. فقال رسول الله ﷺ: «إن الله ورسوله يصدّقانكم ويعذِرانكم». قال: فأقبل الناس إلى دار أبى سفيان، وأغلق الناس أبوابهم، قال: وأقبل رسول الله ﷺ حتى أقْبَلَ إلى الحَجَر فاستلمه، ثم طاف بالبيت، قال: فأتى على صنم إلى جنب البيت كانوا يعبدونه، قال: وفى يد رسول الله ﷺ قوسٌ، وهو آخذ بِسِيَةِ القوس، فلما أتى على الصنم جعل يطعن فى عينه، ويقول: «جاء الحق وزَهَقَ الباطل». فلما فرغ من طوافه أتى الصفا فعلا عليه حتى نظر البيت، ورفع يديه، فجعل يحمد الله ويدعو بما شاء الله أن يدعو.

1182. It was related that Abd Allah ibn Rabah said: that Abu Huraira said "Many delegations came to Mu'awiya in the month of Ramadan and we used to prepare food for one another. Abu Huraira used to often invite us to his house. I asked: 'Shall I prepare food and invite them to my house?' So I ordered meals to be prepared. Then I met Abu Huraira in the evening and said: 'You shall eat with me tonight.' He said: 'You have outstripped me.' I said: 'Yes.' So I invited them. Then Abu Huraira said: 'Shall I tell you one of your traditions, O gathering of the Helpers (al Ansar)?' He then related the

account of the Conquest of Makkah and said: 'The Messenger of God (prayers & peace be upon him) advanced until he reached Makkah, then he stationed Zubair on his right flank and Khalid on the left, and he dispatched Abu Ubaydah with the force that had no armour. They advanced to the midst of the valley. The Messenger of God (prayers & peace be upon him) was amid a large body of fighters. He saw me and said: 'O Abu Huraira.' I said: 'I am here at your command, O Messenger of God!' He said: 'permit no one to come to me except the Helpers (al Ansar), so summon only the Helpers (al Ansar) to me. Abu Huraira said: 'So they assembled around him. The Quraish also gathered their villains and their degenerates, and said: 'We shall send these on ahead, if they are successful, we shall be with them, and if misfortune befalls them, we shall recompense for whatever we are asked.' The Messenger of God (prayers & peace be upon him) said: 'You see the villains and the degenerates of the Quraish.' And he indicated with one hand over the other that they should be killed, and said: 'Join with me at al Safa.' Then we proceeded on and if any one of us wished for a particular person to be killed, he was killed, and no one was able to withstand us. Then Abu Sufian came and said: 'O Messenger of God the blood of the Quraish has been made cheap, there will be no Quraish from now on.' Then he said: 'Whoever enters the house of Abu Sufian will be secure.' Some of the Helpers (al Ansar) whispered among themselves that he had been moved by his compassion for his city and tenderness towards his relations. Then Revelation came to The Prophet (prayers & peace be upon him) and we knew when he was about to receive Revelation. As he received it, none of us would dare raise our eyes to the Messenger of God (prayers & peace be upon him) until the Revelation came to an end. When the Revelation ceased, the

Messenger of God (prayers & peace be upon him) said: 'O you gathering of the Helpers (al Ansar)!' They said: 'We are here at your command O Messenger of God.' He said: 'You were saying that I have been moved by compassion for my city and tenderness towards my relations.' They said: 'That is so.' He said: 'No, never. I am a servant of God, and His Messenger. I migrated to God and to you and I shall live with you and die with you.' So they turned towards him tearfully saying: 'By God, we said that because of our closeness to God and His Messenger.' The Messenger God said: Surely, God and His Messenger bear witness to your explanation and accept your apology.' People went to the house of Abu Sufian and others locked their doors. The Messenger of God (prayers & peace be upon him) proceeded on until he neared the Stone, he kissed it and circumambulated the Ka'ba. Then he went towards an idol by the side of the Ka'ba, which the people worshipped. The Messenger of God (prayers & peace be upon him) held a bow in his hand, and he took it from one corner. When he reached the idol, he stabbed its eyes with the bow and said: 'Truth has come and falsehood has vanished.' Upon completing his circumambulation, he went to Safa and ascended it to a height from where he could see the Ka'ba, raised his hands and gave praise to God and offered such prayer as he desired."

١١٨٣ - عن عبد الله بن مسعود رَضى الله عنه قال: دخل النبى ﷺ مكة، وحولَ الكعبة ثلاثمائة وستون نُصُبًا، فجعل يطعنها بعود كان بيده، ويقول: ﴿جاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ [الإسراء: ٨١]. ﴿جاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾ [سبأ: ٤٩] زاد ابن أبى عمر: يوم الفتح.

1183. It was related that Ibn Abd Allah said: "When The Prophet

(prayers & peace be upon him) entered Makkah there were three hundred and sixty idols surrounding the Ka'ba, he lunged at them with his stick and said: 'Truth has come and falsehood has vanished. Indeed falsehood is bound to vanish.' (Surah 17 verse 81) Truth has come and falsehood can neither create anything nor can it return anything to life."

١١٨٤ - عن عبد الله بن مطيع، عن أبيه رَضى الله عنه قال: سمعت النبى ﷺ يقول يوم فتح مكة: «لا يقتل قرشى صبرًا بعد هذا اليوم إلى يوم القيامة».

1184. It was related that Abd Allah ibn Muti' said that his father said: "I heard The Prophet (prayers & peace be upon him) say on the Day of the Conquest of Makkah, 'None of the Quraish shall be killed while bound hand and foot from this day on until the Day of Judgment.'"

١١٨٥ - عن مجاشع بن مسعود رَضى الله عنه قال: جئت بأخى أبى مَعْبَدٍ إلى رسول الله ﷺ بعد الفتح، فقلت: يا رسول الله، بايعه على الهجرة. قال: «مضت الهجرة بأهلها». قلت: فبأى شىء تبايعه؟ قال: «على الإسلام والجهاد والخير». قال أبو عثمان، يعنى النهدى: فلقيت أبا معبدٍ، فأخبرته بقول مجاشع، فقال: صدق.

1185. It was related that Mujashi ibn Mas'ud al Sulaimi said: "I brought my brother, Abu Ma'bad, to the Messenger of God (prayers & peace be upon him) after the Conquest of Makkah, and said: 'O Messenger of God, permit him to swear the oath of migration to you.' He said: 'The time of migration is over for those who had to do so.' I said: 'For what then may he pledge his oath to you?' He said: 'In the cause of Islam, to strive in the cause of God, and for fighting in the cause of piety.' Abu Uthman said: 'I encountered Abu Ma'bad and told him what I had heard from Mujashi and he said: 'He has spoken the truth.'"

١١٨٦ - عن عائشة رَضى الله عنـهَا قالت: سئل رسول الله ﷺ عن الهجـرة فقال: «لا هجرة بعد الفتح، ولكن جهاد ونيَّة، وإذا استُنفِرتُم فانفروا».

1186. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) was asked about migration and he replied: 'There is no migration after the Conquest, but striving in the cause of God and sincerity of intent. So when you are asked to go out in the cause of God, you should go out.'"

١١٨٧ - عن أبى سعيد الخـدرى رَضى الله عنه: أن أعرابيًا سأل رسول الله ﷺ عن الهجـرة، فقال: «ويحك، إنّ شأن الهـجرة لشديد، فـهل لك من إبل؟». قال: نعم، قال: «فـهل تؤتى صدقَتَها؟». قال: نعم، قـال: «فاعمل مِن وراء البحـار، فإن الله لن يَتِرَك من عملك شيئًا».

1187. It was related that Abu Sa'id al Khudri said: "A Bedouin asked the Messenger of God (prayers & peace be upon him) about migrating. so he said: 'You speak of migration? The matter of migration is difficult, do you have any camels?' The Bedouin said: 'Yes.' He asked: 'Do you pay the due charity for them?' He said: 'Yes.' He said: 'Continue doing good deeds, indeed God does not leave any good deed to waste.'"

١١٨٨ - عن سلمة بن الأكوع رَضى الله عنه أنه دخل على الحـجاج، فقال: يا ابن الأكـوع ارتَدَدْتَ على عـقبـيك، تَعَرَّبْتَ؟ قـال: لا، ولكن رسـول الله ﷺ أذنَ لى فى البَدْو.

1188. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Afflictions will soon come in which the seated person will be better than the one standing, and the standing one will be better than the

one walking, and the walking one will be better than the one running, and whoever exposes himself to these afflictions will perish. So whoever can find a place of protection or refuge should take shelter in it."

١١٨٩ - عن كثير بن عباس بن عبد المطلب قال: قال عباس: شهدتُ مع رسول الله ﷺ يوم حُنين، فلزمت أنا وأبو سفيان بن الحارث بن عبد المطلب رسولَ الله ﷺ، فلم نفارقه، ورسول الله ﷺ على بغلة له بيضاء، أهداها له فَرْوَةُ ابن نُفاثَة الجُذاميُّ، فلما التقى المسلمون والكفارُ ولّى المسلمون مدبرين، فطفق رسولُ الله ﷺ يركض بغلته قِبَل الكفار، قال عباس: وأنا آخذٌ بلجامِ بغلة رسول الله ﷺ أكفُّها إرادة أن لا تُسرع، وأبو سفيان آخذٌ بركاب رسول الله ﷺ، فقال رسول الله ﷺ: «أي عباسُ، ناد أصحاب السَّمُرة». فقال عباس، وكان رجلاً صيّتًا: فقلت بأعلى صوتي: أين أصحاب السمرة؟ قال: فوالله لكأن عطفتَهم حين سمعوا صوتي عطفةُ البَقَر على أولادها، فقالوا: يا لبيك، يا لبيك. قال: فاقتتلوا والكفار، والدعوة في الأنصار يقولون: يا معشر الأنصار، يا معشر الأنصار، قال: ثم قُصِرَتِ الدعوة على بني الحارث بن الخزرج، فقالوا: يا بني الحارث بن الخزرج، يا بني الحارث بن الخزرج، فنظر رسول الله ﷺ وهو على بغلته كالمتطاول عليها إلى قتالهم، فقال رسول الله ﷺ: «هذا حين حَمِيَ الوطيس». قال: ثم أخذ رسول الله ﷺ حصياتٍ فرمى بهن وجوه الكفار، ثم قال: «انهَزَمُوا وربِّ محمد». قال: فذهبت أنْظُرُ فإذا القتال على هيئته فيما أرى، قال: فوالله ما هو إلا أن رماهم بحصياته، فمازلتُ أرى حَدَّهُمْ كليلاً، وأمْرهم مُدْبِرًا.

1189. It was related that Abbas ibn Abd al Muttalib said: "I was with the Messenger of God (prayers & peace be upon him) on the Day of Hunain. Abu Sufian ibn Harith ibn Abd al Muttalib and I remained with the Messenger of God (prayers & peace be upon him) and we did not part company from him. The Messenger of God (prayers & peace be upon him) rode

his white mule that Farwah ibn Nufathah al-Judhami had given him as a gift. When the Muslims met the unbelievers in battle, the Muslims took flight, but the Messenger of God (prayers & peace be upon him) urged his mule towards the unbelievers. I was holding the Messenger of God's mule by the reins to prevent it from going too fast. Abu Sufian was holding the Messenger of God's stirrup as he was saying: 'Abbas, summon the people of al Samurah.' Abbas called out in a loud voice: 'Where are the people of al Samurah?' And by God, when they heard my voice, they returned as the cows return to their calves, and said: 'Here we are, here we are!' Abbas said: They started to fight the unbelievers. Then there was a call to the Helpers (al Ansar): 'O you of the Helpers! O you of the Helpers! Bani al-Harith ibn al-Khazraj were the last to be called. Then the call was made: 'O Bani al-Harith ibn al-Khazraj! O Bani Harith ibn al-Khazraj!' And the Messenger God who was riding his mule, looked at them fighting, stretching his neck forward and he said: 'This is the moment when the fighting rages like fire.' Then the Messenger of God (prayers & peace be upon him) picked up some stones and cast them at the faces of the unbelievers. Then he said: 'By the Lord of Mohammed, the unbelievers are vanquished.' Abbas said: 'I went around and saw that the battle was at the same stage in which I had seen it, and By God, it remained at the same stage until he threw the pebbles. I continued to watch until I saw they had been extinguished and they began to take flight.'"

١١٩٠ - عن أبى إسحاق قال: جاء رجل إلى البراء فقل: أكنتم وَلّيْتُم يومَ حُنَين يا أبا عُمارة؟ فقال: أشهد على نبى الله ﷺ ما ولَّى، ولكنه انطلق أخِفّاءُ من الناس وحُسَّرٌ، إلى هذا الحى من هوازن، وهم قومٌ رماة، فرموهم برِشْقٍ من نَبلٍ كأنها رِجْلٌ

من جرادٍ، فانكشَفوا، فأقْبَلَ القوم إلى رسولِ الله ﷺ وأبو سفيان بن الحارث رَضى الله عنه يقود به بغلـته، فنزل ودعا واستـنصر وهو يقول: «أنا النبى لا كَذِب، أنا ابنُ عـبد المطلبْ. اللهم أنْزِل نَصْرَكَ». قـال البـراء: كنا والله إذا احـمـرَّ البـأس نتـقى به، وإن الشجاع منا للذى يحاذى به، يعنى النبى ﷺ.

1190. It was related that Abu Ishaq said: "A man asked Al-Bara': 'O Abu Umara! Did you all retreat on the Day of Hunain?' He replied: 'By God, no! The Messenger of God (prayers & peace be upon him) did not take flight, but his young companions who were unarmed went by the archers of the tribe of Hawazin and Bani Nasr and their arrows rarely missed a target, and they fired their arrows at them seldom missing a shot. So the Muslims retreated towards The Prophet (prayers & peace be upon him) while he was riding his white mule led by his cousin Abu Sufian ibn Al Harith ibn Abd al Muttalib. The Prophet (prayers & peace be upon him) dismounted and invoked God to give them victory, then he said: 'I am The Prophet (prayers & peace be upon him), in truth, I am the son of Abd al Muttalib, and then he grouped his companions in rows."

١١٩١ - عن سلمةَ بن الأكوع رَضى الله عنه قال: غزونا مع رسول الله ﷺ حُنَيْنًا، فلما واجهنا العدو تَقَدَّمْتُ فأعْلُو ثَنِيَّةً، فاستقـبلنى رجلٌ من العدو فأرْميه بسهم، فتوارى عنى، فما دَرَيتُ ما صنع، ونظرت إلى القوم فإذا هم قـد طلعوا من ثنية أخرى، فالتقوا هم وصـحابة النبى ﷺ فـولّى صحـابة النبى ﷺ، وأرْجِعُ منهـزمًا وعلىّ بُردتان، مُتّزرًا بإحداهما مرتديًا بالأخرى، فاستطلق إزارى، فجمعتهما جميعًا، ومررت على رسول الله ﷺ منهـزمًا وهو على بغلتـه الشهـباء، فـقال رسـول الله ﷺ: «لقد رأى ابن الأكـوع فَزَعًا». فلمـا غَشُوا رسـولَ الله ﷺ نزل عن البـغلة، ثم قـبض قـبـضـةً من تُرابٍ من الأرض، ثم استقبل به وجوهَهُم فقال: «شاهتِ الوجوه». فما خلق الله منهم إنسانًا إلا

ملأ عينيه ترابًا بتلك القَبْضَةِ، فَوَلّوْا مدبرين، فهزمهم الله عز وجل بذلك، وقسم رسول الله ﷺ غنائمهم بين المسلمين.

1191. It was related that Salamah ibn al Akwa said: "We fought beside the Messenger of God (prayers & peace be upon him) at Hunain and when we encountered the enemy, I advanced and went up a knoll. One of the enemy came towards me and I fired an arrow at him. He hid from me and I did not know what he was doing, then I noticed a group of people appear from the other knoll. They fought with the companions of The Prophet (prayers & peace be upon him) , but the companions of The Prophet (prayers & peace be upon him) retreated and I too turned back defeated. I had two cloaks, one of which I was wrapping round the waist and the other I was wearing around my shoulders. My waist wrapper became loosened and I held the two cloaks together. Thus I went by the Messenger of God (prayers & peace be upon him) as he was riding upon his white mule. He said: 'The son of Akwa has been confounded.' When the Companions assembled around him from all fronts, the Messenger of God (prayers & peace be upon him) dismounted from his mule, picked up a handful of dust from the ground and threw it into the faces of the enemy saying: 'May their faces be deformed!' Their eyes were all filled with the dust from this one handful without exception, and they took flight. Thus God Almighty, High Exalted defeated them, and the Messenger of God (prayers & peace be upon him) distributed their booty among the Muslims."

١١٩٢ - عن عبد الله بن عمرو رَضى الله عنهـمَا قال: حاصر رسول، الله ﷺ أهلَ الطائف، فلم يَنَلْ منهم شيئًا، فـقال: «إنا قافلون إن شاء الله [تعالى]». قـال أصحابه:

نرجع ولم نَفْتَتِحْهُ؟ فـقال لهـم رسول الله ﷺ: «اغْدُوا على القـتـال». فغَدَوا عليـه، فأصـابهم جِراح، فقال لهم رسـول الله ﷺ: «إنا قافلون غدًا». قـال: فأعْجَبَهُم ذلك، فضحك رسول الله ﷺ.

1192. It was related that Abd Allah ibn Umar said: "When the Messenger of God (prayers & peace be upon him) attacked Ta'if but could not overcome its inhabitants, he said: 'We will go back if God pleases.' The companions of the Prophet (Prayers & peace be upon him) were distressed at this and said: 'We shall leave without conquering it?' The Prophet (Prayers & peace be upon him) said: 'Let us return.' Then the Prophet (Prayers & peace be upon him) said: 'Fight tomorrow.' They fought and many were wounded at which the Prophet (Prayers & peace be upon him) said: 'We will return tomorrow if God pleases.' They were pleased at this and the Prophet (Prayers & peace be upon him) smiled."

١١٩٣ - عن أبى إسـحاق: أن عـبد الله بـن يزيد خرج يسـتسـقى بالناس، فـصلى ركعتين ثم استسقى، قال: فلقيت يومئذ زيد بن أرقم، قال: ليس بينى وبينه غيرُ رجل، أو بينى وبينه رجل، قال: فقلت له: كم غزا رسول الله ﷺ؟ قال: تسع عشرة [غزوة]. فقلـت: كم غزوتَ أنت معـه؟ قال: سَبْعَ عَشْرَةَ غـزوة، قال: فـقلت: فمـا أول غزوةٍ غزاها؟ قال: ذات العُسير أو العُشَيْر.

1193 It was related that Abu Ishaq said that Abd Allah ibn Yazid led the people in prayer to invoke God Almighty for rain, he offered two Rak'at and then invoked God for rain. He said: "On that day he met Zaid ibn Arqam there, and between the two of them was nothing or only one man, and he asked: "How many Battles did the Messenger of God (Prayers & peace be upon him) take part in?" Zaid said: 'Nineteen.' They said: 'How many Battles did you take part in with him?' He

said: 'Seventeen.' I said: 'Which one was the first?' He said: 'Al Usair or Al Ushair.' "

١١٩٣ مكرر - عن بريدة رَضى الله عنه قال: غزا رسول الله ﷺ تسع عشرة غزوة، قاتل فى ثمانٍ منهنَّ.

1193R. It was related that Buraida said: "The Messenger of God took part in nineteen battles, he fought in eight of them.

٣٧ - كتـاب الإمــارة

١١٩٤ - عن عبد الله بن عمر رَضى الله عـنهمَا قال: قال رسول الله ﷺ: «لا يزال هذا الأمرُ فى قريشٍ ما بقى من الناس اثنان».

37 - The Book of Government

(Kitab Al-Imara)

1194. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Precedence of rule will remain with Quraish even if only two of them remain."

١١٩٥ - عن أبى هريرة رَضى الله عنه قال: قال رسول الله ﷺ: «الناس تَبَعٌ لقريش فى هذا الشأن، مسلمُهم تبع لمسلمهم، وكافِرُهم تبع لكافرهم».

1195. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "The Quraish must lead the people in this matter, their Muslims lead the Muslims, and their unbelievers lead the unbelievers."

١١٩٦ - عن عامر بن سـعد بن أبى وقاص رَضى الله عنه قال: كـتبت إلى جابر بن سمرة مع غلامى نافع: أن أخبرنى بشىء سمعته من رسول الله ﷺ، قال: فكتب إلىّ: سمعت رسـول الله ﷺ يومَ جُمعة، عشيةَ رُجِمَ الأسلمى، فـقال: «لا يزال الدين قائمًا حتى تقوم الساعة، أو يكون عليكم اثنا عشرَ خليفـة كلهم من قريش». وسمعته يقول: «عُصَيْبَةٌ من المسلمين يفتتحون البيت الأبيض: بيت كـسرى، أو : آل كسرى». وسمعته يقول: «إن بيـن يدى الساعة كـذابين، فاحـذروهم». وسمـعته يـقول: «إذا أعطى الله أحدكم خيرًا فليبدأ بنفسه وأهل بيته». وسمعته يقول: «أنا الفرط على الحوض».

1196. It was related that Amir ibn Sa'd ibn Abu Waqqas said: "I

wrote to Jabir ibn Samurah and dispatched it to him with my servant Nafi', asking him to tell me of something he had heard from the Messenger of God. He replied: 'I heard the Messenger say on Friday, the day that al Aslami was stoned to death: 'Islam will continue until the Hour is established, or you have been ruled by twelve Caliphs, and they all shall be from the Quraish.' I also heard him say: 'A small party of Muslims will capture the white palace, the palace of the Persian Emperor or his descendants.' I also heard him say: 'Before the Day of Judgment imposters will appear. Beware of them.' I also heard him say: 'When God bestows wealth to any one of you, he should first spend it on himself and his family.' And I heard him say: 'I shall be before you at the Fountain.'"

١١٩٧ - عن ابن عمر رَضِى الله عنهمَا قال: دخلتُ على حفصة رَضِى الله عنهَا فقالت: أعَلِمْتَ أن أباك غير مستخلفٍ؟ قال: قلت: ما كان ليفعل، قالت: إنه فاعلٌ، قال: فحلفت أنى أكلمه فى ذلك، فسكتُّ حتى غدوتُ ولم أكلمه، قال: فكنت كأنما أحمل بيمينى جبلاً، حتى رجعت فدخلت عليه، فسألنى عن حال الناس وأنا أخبره، قال: ثم قُلتُ له: إنى سمعت الناس يقولون مقالة، فآليتُ أن أقولها لك، زعموا أنك غير مستخلِفٍ، وإنه لو كان لك راعى إبل أو راعى غنم، ثم جاءك وتركها رأيتَ أنْ قد ضيّع، فرعاية الناس أشد. قال: فوافقه قولى، فوضع رأسه ساعة ثم رفعه إلىّ فقال: إن الله عز وجل يحفظ دينه، وإنى لئن لا أستخلف فإن رسول الله ﷺ لم يستخلف، وإن أستخلف فإن أبا بكر رضى الله عنه قد استخلف. قال: فوالله ما هو إلا أن ذكر رسولَ الله ﷺ وأبا بكر، فعلمت أنه لم يكن ليعدل برسول الله ﷺ أحدًا، وأنه غيرُ مستخلِفٍ.

1197. It was related that Ibn Umar said: "I entered the room of Hafsa and she said: 'How do you know that your father will not nominate his successor?' I said: 'He will not do so.' She said:

'He will do so.' I swore that I would consult him about it. So I remained silent until the morning and did not speak to him, so I felt as if I was carrying a mountain due to the oath I had made. So I had to return and see him, he asked me: 'How are the people?' I replied to him and then said: 'I heard the people saying something and I see that it is necessary for me to convey it to you. They assert that you will not appoint a successor, if you had a camel herder or shepherd and he returned to you leaving them behind with no one to care for them, you would surely think that he had left them to be lost. So to care for the people is more important than that.' He agreed with what I said, then he bent his head down for an hour and raised it again to me and said: 'God Almighty will take care of His Religion, if I do not nominate a successor, so the Messenger of God (prayers & peace be upon him) did not nominate a successor, and if I nominate a successor, so Abu Bakr nominated a successor.' Then he said: 'By God, when he mentioned the Messenger of God (prayers & peace be upon him) and Abu Bakr I knew he would do the same as the Messenger of God (prayers & peace be upon him) and that he will not nominate a successor.'"

١١٩٨ - عن أبى حازم قال: قاعدت أبا هريرة رضى الله عنه خمس سنين، فسمعته يحدِّث عن النبى ﷺ قال: «كانت بنو إسرائيل تسوسهم الأنبياء، كلما هلك نبى خلفه نبى، وإنه لا نبى بعدى، وستكون خلفاءُ فتكثُرُ». قالوا: فما تأمرنا؟ قال: «فُوا ببيعة الأول فالأول، وأعطوهم حقهم، فإن الله سائلهم عما استرعاهم».

1198. It was related that Abu Hazem said: "I in the company of Abu Huraira for five years and I heard him relate that The Prophet (prayers & peace be upon him) said: 'The Children of Israel were ruled by their Prophets. Whenever one Prophet

died another succeeded him, but since I am the last Prophet there will be many successors.' They said: 'What do you command us to do?' He said: 'Fulfil your allegiance to the first and the subsequent ones who follow and pay them their rights, God will surely ask them about that with which He has entrusted them."

١١٩٩ - عن عبد الرحمن بن عبد ربِّ الكعبة قال: دخلتُ المسجد فإذا عبدُ الله بن عمرو بن العاص رَضى الله عنهمَا جالسًا فى ظل الكعبة، والناس مجتمعون عليه، فأتيتهم فجلست إليه، فقال: كنا مع رسول الله ﷺ فى سفرٍ، فنزلنا منزلاً، فمنا من يُصلِحُ خِباءه، ومنا من يَنْتَضل، ومنا من هو فى جَشَرِه، إذ نادى منادى رسول الله ﷺ: الصلاة جامعةً، فاجتمعنا إلى رسول الله ﷺ فقال: «إنه لم يكن نبىٌّ قبلى إلا كان حقًا عليه أن يدل أُمتَه على خير ما يعلمه لهم، ويُنْذِرهم شر ما يعلمه لهم، وإن أُمَّتكم هذه جُعِلَ عافيتُها فى أولها، وسيصيب آخرها بلاءٌ وأمور تنكرونها، وجىء فتنة فيرقِّقُ بعضها بعضًا، وتجىء الفتنة، فيقول المؤمن: هذه مُهلكتى، ثم تنكشف، وتجىء الفتنة فيقول المؤمن: هذه هذه، فمن أحب أن يُزحْزَحَ عن النار ويُدْخَلَ الجنة فلتأته منيَّتُهُ وهو يؤمن بالله واليوم الآخر، وليأت إلى الناس الذى يحب أن يؤتى إليه. ومن بايع إمامًا فأعطاه صفقةَ يده، وثمرةَ قلبه، فليطعه إن استطاع، فإن جاء آخر ينازعه فاضربوا عُنُقَ الآخر». فدنوت منه فقلت [له]: أَنْشُدُكَ الله، آنْتَ سمعت هذا من رسول الله ﷺ؟ فأهوى إلى أُذنيه وقلبه بيديه، وقال: سمعَتْه أُذناى ووعاه قلبى. فقلت له: هذا ابن عمك معاوية، يأمرنا أن نأكل أموالنا بيننا بالباطل ونقتل أنفسنا، والله عز وجل يقول: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلاَّ أَن تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ وَلا تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيماً﴾ [النساء: ٢٩]. قال: فسكت ساعة ثم قال: أطعْهُ فى طاعة الله، واعْصِه في معصية الله عز وجل.

1199. It was related that Abd al Rahman ibn Abd al Rabb al Ka'ba said: "I entered the mosque and saw Abd Allah ibn Amr ibn al

As seated in the shade of the Ka'ba with the people gathered around him. I joined them and sat near him. Abd Allah said: 'I went with the Messenger of God (prayers & peace be upon him) on a journey and we stopped at a place. Some of us started to pitch our tents and others began to compete with one another in archery, and others put their mounts to graze, when one of those who announced for the Messenger of God (prayers & peace be upon him) announced that the people should gather together for prayer, we gathered around the Messenger of God (prayers & peace be upon him) and he said: 'Every Prophet who has gone before me was entrusted with the duty of guiding his followers to what he knew to be good for them and to warn them against what he knew to be bad for them. However, your Nation will enjoy its days of peace and security at its beginning, and in the final phase of its existence it will be afflicted with adversity and with things you will find odious. At that time there will be tremendous trials, one upon the other, each making the previous one seem insignificant. When they will be afflicted with adversity, the believers will say: 'This will cause my destruction.' When it passes, they will be afflicted with more adversity and the believers will say: 'This must surely be my end.' Whoever seeks to be saved from the Fire and to be admitted into the Garden should die with faith in God and the Last Day and should treat the people as he would wish to be treated by them. He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart. He should obey him to the best of his ability and if another man seeks to dispute his authority, they should behead that man.' I went up to him and asked him: 'Can you swear on oath that you heard this from the Messenger of God?' He indicated to his ears with his hands and towards his heart and said: 'My ears heard it and

my heart put it to memory.' I said: 'Your cousin Mu'awiya orders us to devour our wealth falsely among ourselves and to kill one another, while God Almighty has said: 'O you who believe! Do not devour your wealth among yourselves falsely, but trade fairly by your mutual consent, and do not kill yourselves. Surely, God is All-Merciful to you.' (Surah 4. verse 29). Abd Allah ibn Amr ibn al As remained silent for a while and then said: 'Obey him in so far as he is obedient to God but disobey him in matters involving disobedience to God.'"

١٢٠٠ - عن أبى سعيد الخدرى رَضى الله عنه قال: قال رسول الله ﷺ: «إذا بويع لخليفتين فاقتلوا الآخرَ منهما».

1200. It was related that Abu Sa'id al Khudri said that the Messenger of God (prayers & peace be upon him) said: "When two Caliphs swear allegiance, kill the second one."

١٢٠١ - عن ابن عمر رَضى الله عنهما عن النبى ﷺ أنه قال: «ألا كلكم راعٍ وكلكم مسؤول عن رعيته، فالأمير الذى على الناس راع، وهو مسؤول عن رعيته، والرجل راع على أهل بيته وهو مسؤول عنهم، والمرأة راعية على بيت بعلها وولده، وهى مسؤولة عنهم، والعبد راعٍ على مال سيده وهو مسؤول عنه، ألا فكلكم راعٍ وكلكم مسؤول عن رعيته».

1201. It was related that Ibn Umar said that The Prophet (prayers & peace be upon him) said: "Take heed, each of you is a shepherd and each of you is answerable for his flock. The Caliph is a shepherd for his people and he will be questioned concerning them. A man is a shepherd over his family and he will be questioned concerning them. A woman is a shepherd over the household of her husband and his children and she will

be questioned concerning them. A slave is a shepherd over his master's property and he will be questioned concerning it. Take heed, each of you is a shepherd and each of you will be questioned concerning his trust."

١٢٠٢ - عن عبد الرحمن بن سمرة رَضى الله عنه قال: قال لى رسول الله ﷺ: «يا عبد الرحمن، لا تسأل الإمارة، فإنك إن أُعطيتها عن مسألة وُكلْتَ إليها، وإن أعطيتها عن غير مسألة أُعِنْتَ عليها».

1202. It was related that Abd Al Rahman ibn Samura said: "The Messenger of God (prayers & peace be upon him) said to me: 'O Abd Al Rahman do not seek authority, for if you are granted that due to your demand for it, you will be left alone without God's help. But if you are granted it without having sought it for yourself, then you will be helped."

١٢٠٣ - عن أبى ذر رَضى الله عنه: أن رسول الله ﷺ قال: «يا أبا ذرا، إنى أراك ضعيفًا، وإنى أُحب لك ما أحب لنفسى، لا تأمّرَنَّ على اثنين، ولا تَوَلّيَنَّ مالَ يتيم».

1203. It was related that Abu Zarr said that the Messenger of God (prayers & peace be upon him) said: "Abu Zarr, I deem you to be weak and I would like for you what I wish for myself. Do not rule over as few as two people and do not administer to the property of orphans."

١٢٠٤ - عن أبى ذر رَضى الله عنه قال: قلت: يا رسول الله، ألا تستعملنى؟ قال: فضرب بيده على منكبى ثم قال: «يا أبا ذر، إنك ضعيف، وإنها أمانة، وإنها يومَ القيامة خِزىٌ وندامة، إلاّ من أخذها بحقها وأدّى الذى عليه فيها».

1204. It was related that Abu Zarr said: "I asked the Messenger of God: 'Will you not appoint me to a position of authority?' He rubbed my shoulder with his hand and said: 'O Abu Zarr, you

are weak and authority is a trust, and on the day of Judgment it will be a cause of disgrace and atonement except for those who fulfil the obligations and duties pertaining to it."

١٢٠٥ - عن أبي بُرْدة قال: قال أبو موسى رَضي الله عنه: أقبلتُ إلى النبي ﷺ ومعي رجلان من الأشعريين، أحدهما عن يميني والآخر عن يساري، فكلاهما سأل العمل، والنبي ﷺ يستاك، فقال: «ما تقول يا أبا موسى؟ أو: يا عبد الله بن قيس». قال: فقلت: والذي بعثك بالحق ما أطْلَعاني على ما في أنفسهما، وما شعرت أنهما يطلبان العمل، قال: وكأني أنظرُ إلى سواكه تحت شفته وقد قَلَصَتْ، فقال: «لن - أو: لا - نستعمل على عملنا من أراده، ولكن اذهب أنت يا أبا موسى، أو: يا عبد الله بن قيس». فبعثه على اليمن، ثم أتبَعَهُ معاذَ بن جَبَلٍ، فلما قدم عليه قال: انزل، وألقى له وسادة، وإذا رجل عنده موثق، قال: ما هذا؟ قال: هذا كان يهوديًا فأسْلَمَ، ثم راجع دينه دينَ السوء فتهوَّد، قال: لا أجْلس حتى يُقتل، قضاءُ الله ورسوله، فقال: اجلس، نعم، قال: لا أجْلسُ حتى يقتل، قضاء الله ورسوله. ثلاث مرات، فأمر به فقتل، ثم تذاكرا القيام من الليل، فقال أحدهما - معاذٌ - أما أنا فأنامُ وأقومُ، وأرجو في نومتي ما أرجو في قومتي.

1205. It was related that Abu Musa said: "I went to The Prophet (prayers & peace be upon him) together with two men from the tribe of Ash'ar. One of them was at my right and the other on the left, they both asked for positions of authority as The Prophet (prayers & peace be upon him) was brushing his teeth with a toothstick. He said: 'O Abu Musa, what do you think?' I said: 'By God Who sent you to convey the Truth, they did not tell me what they intended, and I did not know that they would ask for positions.' It is as if I am looking at the toothstick of The Prophet (prayers & peace be upon him) now between his lips when he said: 'We shall never appoint anyone who asks for it to positions of public authority, but

you may leave Abu Musa.' He sent him to Yemen to be the governor there, then he sent Mu'ath ibn Jabal after him. When Mu'ath arrived at Abu Musa's encampment, he welcomed him and said: 'Kindly dismount.' And he laid a mattress out for him while there was a man there bound hand and foot. Mu'ath said: 'Who is this?' Abu Musa said: 'He is a Jew and he embraced Islam and then he reneged to his creed and became a Jew.' Mu'ath said: 'I shall not be seated before he is put to death in accordance to the Law of God and His Messenger.' Abu Musa said: 'Be seated, so it shall be done.' He said: 'I shall not be seated before he is put to death in accordance to the Law of God and His Messenger.' And he repeated his words three times. Then Abu Musa gave the command and he was put to death. Then they spoke of standing in prayer at night, one of them said: 'I sleep and then stand in prayer and I hope I shall be rewarded for my sleep as I shall be rewarded for my standing.'"

١٢٠٦ - عن أبى هريرة رَضى الله عنه عن النبى ﷺ قال: «إنما الإمام جُنّة: يُقاتَل مِنْ ورائه ويُتّقى به، فإن أمر بتقوى الله عز وجل وَعَدَلَ كان له بذلك أجر، وإن يأمر بغيره كان عليه منه».

1206. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "A commander is a shield for the Muslims, they fight behind him and they are protected by him. If he is God fearing and just, he will be reward and if he enjoins other than that, it will recoil against him."

١٢٠٧ - عن عبد الله بن عمر رَضى الله عنهما قال: قال رسول الله ﷺ: «إن المُقسِطين عند الله على منابرَ من نور، عن يمين الرحمن عز وجل، وكلتا يديه يمين،

الذين يعدلون فى حكمهم وأهليهم وما وَلُوا».

1207. It was related that Abd Allah ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "See, the disposers of justice will be seated on pulpits of light beside God Almighty, on the right side of The Most Merciful, High Exalted and Glorious. Whichever side of His Presence is the right side and is equal in standing. They are those who have acted justly concerning their families and in all they have done."

١٢٠٨ - عن عبد الرحـمن بن شُماسةَ قال: أتيت عائشة رَضى الله عنهـا أسألها عن شىء، فقـالت: ممن أنت؟ فقلت: رجل من أهل مصر، فـقالت: كيف كان صـاحبكم لكم فى غزاتكم هذه؟ فقال: ما نقمنا منه شيئًا، إن كان ليموت للرجل منا البعير فيعطيه البعـير، والعبد فـيعطيه العبـد، ويحتاج إلى النفـقة فيعطيـه النفقة. فقـالت: أما إنه لا يمنعنى الذى فعل فى محمد بن أبى بكر أخى أن أخـبرك ما سمعت من رسول الله ﷺ يقول فى بيتى هذا: «اللهم من ولى من أمر أمتى شيـئًا فشق عليهم فاشقق عليه، ومن ولى من أمر أمتى شيئًا فَرَفَقَ بهم فارفُق به».

1208. It was related that Abd al Rahman ibn Shumasa said: "I went to Aisha to ask her about something. She said: 'Which country are you from?' I said: 'I am from the people of Egypt.' She said: 'How did your governor act towards you in your time of war?' I said: 'We did not see anything bad from him. If one of our men's camels died, he used to give him another camel. If any one of us lost his slave, he would give him another slave. If anybody was in need of the necessities of life, he would provide them with provisions.' She said: 'See! The way my brother, Mohammed ibn Abu Bakr, was treated, does not prevent me from telling you what I heard from the Messenger of God. He said in this my house: 'O God, whoever acquires some authority over the affairs of my people and is severe

with them, be severe with him, and whoever acquires some authority over the affairs of my people and is kind to them, be kind to him.'"

١٢٠٩ - عن تميم الدارىّ رَضى الله عنه: أن النبــى ﷺ قال: «الدين النصـيحـة». قلنا: لمن؟ قال: «لله، ولكتابه، ولرسوله، ولأئمة المسلمين وعامتهم».

1209. It was related that Tamim al Dari said that The Prophet (prayers & peace be upon him) said: "The Religion is advice." We said: "Concerning what?" He said: "Concerning God and His Book and His Messenger and to the leaders of the Muslims, and the people."

١٢١٠ - عن جـرير رَضى الله عنه قال: بايعتُ رسـول الله ﷺ على إقام الـصلاة، وإيتاء الزكاة، والنصحِ لكلِّ مسلم.

1210. It was related that Jarir ibn Abd Allah said that he made the pledge of allegiance to the Messenger of God (prayers & peace be upon him) for the following: "To establish prayer, to pay obligatory charity and to be sincere and faithful to every Muslim. Also it was related that he said: I went to The Prophet (Prayers & peace be upon him) and said: I make the pledge of allegiance for Islam then he said: "On condition that I will be sincere and faithful to every Muslim. So I made the pledge of allegiance to him.

١٢١١ - عن الحسن قال: عاد عبـيد الله بن زياد مَعقلَ بن يسار المُزَنِىَّ رَضى الله عنه فى مرضه الذى مات فيه، فقال معـقل: إنى محدِّثك حديثًا سمعته من رسول الله ﷺ، لو علمتُ أن لى حيـاةً ما حدثتك به، إنى سمـعت رسول الله ﷺ يقول: «ما مـن عبد يسترعيه الله رعية، يموت يوم يموتُ وهو غاشّ لرعيته، إلاّ حرَّمَ اللهُ عليه الجنة».

1211. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "You will vie for the authority of ruling which will be a cause of sorrow for you on the Day of Resurrection. What an excellent wet nurse it is, but what a bad weaning it has."

١٢١٢ - عن الحسن: أن عائذ بن عمرو رضــى الله عنه - وكان من أصحاب رسول الله ﷺ - دخل على عبـيد الله بن زياد، فـقال: أى بُنَىَّ، إنى سمـعت رسول الله ﷺ يقول: «إن شرَّ الرِّعــاء الحطمةُ، فإياك أن تكون منهم». فقــال له: اجلس فإنما أنت من نخالة أصحاب محمد ﷺ، فقــال: وهل كانت لهم نخالة؟ إنما كانت النخالة بعدهم وفى غيرهم.

1212. It was related that Al Hasan said that A'idh ibn Amr, who was one of the Companions of the Messenger of God (prayers & peace be upon him) went to visit Ubaydullah ibn Ziyad and said: "O my son, I have heard the Messenger of God (prayers & peace be upon him) say: 'The worst of guardians is the cruel ruler. Beware of being such a one. Ubaydullah said: 'You sit down. You are of the scum of the Companions of Mohammed.' A'idh said: 'Were there unworthy scum among them? Such unworthy scum appeared after them and amongst other people.'"

١٢١٣- عن أبى هريرة رضى الله عنه قــال: قام فــينا رسول الله ﷺ ذاتَ يوم فــذكر الغلول، فعظّمه وعظّم أمره، ثم قال: «لا أُلْفِيَنَّ أحدكم يجىء يوم القيامة على رقبته بعير له رغاء، يقول: يا رســول الله أغثنى، فأقول: لا أملك لك شيئًا، قد أبلغتك. لا ألفيَنَّ أحدكم يجىء يوم القــيامة على رقبتــه فرس له حَمْحَمَةٌ، فيقــول: يا رسول الله أغثنى، فأقول: لا أملك لك شيئًا، قد أبلغتك. لا أُلفِيَنَّ أحدكم يجىء يوم القيامة على رقبته شاة لها ثُغاء، يقول: يا رســول الله أغثنى، فأقول: لا أملك لك شيئًا، قــد أبلغتك لا أُلفين

أحدكم يجىء يوم القيامة على رقبته نَفْسٌ لها صياحٌ، فيقول: يا رسول الله أغثنى، فأقول: لا أملك لك شيئًا، قد أبلغتك. لا أُلفِيَنَّ أحدكم يجىء يوم القيامة علي رقبته رِقَاع تخفق، فيقول: يا رسول الله أغثنى، فأقول: لا أملك لك شيئًا، قد أبلغتك. لا أُلفينَّ أحدكم يجىء يوم القيامة على رقبته صامتٌ، فيقول: يا رسول الله أغثنى، فأقول: لا أملك لك شيئًا، قد أبلغتك».

1213. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) rose up among us and spoke of the theft of war spoils before their distribution, he stressed the gravity of it and said it was a great sin, he said: 'Do not steal the war spoils before distribution, for I should not like to see anyone of you on the Day of Resurrection carrying a bleating sheep around his neck or a grunting camel. Such a one will say: 'O Messenger of God! Intervene with God for me!' And I shall say: 'I cannot help you for I conveyed the Message of God to you.' Or one carrying garments which will flutter and he will say: 'O Messenger of God! Intervene with God for me!' And I will say: 'I cannot help you for I conveyed the Message of God to you'."

١٢١٤- عن عدى بن عميرة الكندى رضى الله عنه قال: سمعت رسول الله ﷺ يقول: «من استعملناه منكم على عمل، فكتَمَنا مِخْيَطًا فما فوق كان غلولاً يأتى به يوم القيامة». قال: فقام إليه رجل أسودُ من الأنصار كأنى أنظُرُ إليه، فقال: يا رسول الله، اقْبَلْ عنى عَمَلَكَ. قال: «ومالك؟». قال: سمعتُك تقول كذا وكذا، قال: «وأنا أقوله الآن: من استعملناه منكم على عمل، فليجىء بقليله وكثيره، فما أُوتى منه أخذَ، وما نُهى عنه انتَهى».

1214. It was related that Adi ibn Amirah al-Kindi said: "I heard the Messenger of God (prayers & peace be upon him) say: 'Whoever of you is appointed by us to a position of authority

and he conceals from us a needle or even anything smaller than that, it would be embezzlement and he will be made to produce it on the Day of Judgment.' A dark-skinned man from the Helpers (al Ansar) stood up - it is as if I see him now - and said: 'O Messenger of God, rescind my appointment from me.' He said: 'What is the matter?' The man said: 'I have heard you say such a thing.' He said: 'I say it again: Whoever of you is appointed by us to a position of authority, he should produce everything, large or small, and whatever he is given of it he should take, and he should restrain himself from taking that which is forbidden.'"

١٢١٥- عن أبى حميد الساعدى رضى الله عنه قال: استعمل رسول الله ﷺ رجلاً من الأسْد على صدقات بنى سُلَيْم يدعى ابن اللتْبيّة، فلما جاء حاسبه، قال: هذا مالُكم وهذا هدية. فقال رسول الله ﷺ: «فهلا جلستَ فى بيت أبيك وأمك حتى تأتيك هديتُك إن كنت صادقًا؟!». ثم خطبنا فحمد الله عز وجل وأثنى عليه، ثم قال: «أما بعد، فإنى أستعمل الرجلَ منكم على العملِ مما ولاّنى الله، فيأتى فيقول: هذا مالكم، وهذا هدية أُهْدِيَت لى، أفلا جلس فى بيت أبيه وأُمِّه حتى تأتيه هديته إن كان صادقًا؟ والله لا يأخذُ أحدٌ منكم منها شيئًا بغير حقه إلا لقى الله تعالى يحمله يوم القيامة، فلأَعْرِفَنَّ أحدًا منكم لَقِى الله عز وجل يحمل بعيرًا له رُغاء، أو بقرةً لها خُوار، أو شاةً تَيْعرُ». ثم رفع يديه حتى رئى بياض إبطيه يقول: «اللهم هل بلغت». بَصُرَ عينى، وسَمِعَ أُذنى.

1215. It was related that Abu Humaid al Sa'idi said: "The Messenger of God (prayers & peace be upon him) appointed a man named Ibn al Utbiyya of the Azd tribe to have charge of the charity from the Bani Sulaim. When he returned, the Messenger of God (prayers & peace be upon him) asked him to render account of it, he said: 'This amount is for you and this is a

gift to me.' The Messenger of God (prayers & peace be upon him) said: 'You should have stayed at the home of your father and mother and waited until your gift came to you, if what you say is true.' Then he spoke to us. He gave praise to God and glorified Him and then said: 'I appointed one of your men to a position of trust to share in the authority that God Almighty has entrusted me with and then he came to me saying 'This amount is for you and this is a gift to me.' Why did he not stay at the home of his father and mother until his gift came to him, if what he said was true? By God, if any of you takes anything from it without due right, he shall encounter his Lord while his is burdened with it on the Day of Judgment. I shall not know you when you encounter God Almighty and carrying a grunting camel or a bellowing cow or a bleating sheep.' Then he raised his hands so high that one could see the whiteness of his armpits, and he said: 'O my Lord! I have conveyed it.' I saw him do so and my ears heard it."

١٢١٦- عن جابر بن عبد الله رضى الله عنهما قال: كنا يوم الحديبية ألفًا وأربع مائة، فبايعناه وعمر رضى الله عنه آخذٌ بيده تحت الشجرة، وهى سَمُرَة، قال: وبايعناه على أن لا نَفِرَّ، ولم نبايعه على الموت.

1216. It was related that Jabir ibn Abd Allah said: "We were one thousand and four hundred on the Day of Hudaibiya. We swore allegiance to him and Umar was holding his hand as he sat under the Tree. We swore an oath to the effect that we would not desert the battle, but we did not swear an oath to fight until death."

١٢١٧- عن سالم بن أبى الجعد قال: سألت جابر بن عبد الله رضى الله عنهما عن أصحاب الشجرة، فقال: لو كنا مائة ألفٍ لكفانا، كنا ألفًا وخمسمائة.

1217. It was related that Salim ibn Abu al Ja'd said: "I asked Jabir ibn Abd Allah about the number of Companions under the Tree, he said: 'Had we been one hundred thousand, the water would have been sufficient for us, but we were one thousand and five hundred in all.'"

١٢١٨- عن عبد الله بن أبى أوفى رضى الله عنهما قال: كان أصحاب الشجرة ألفًا وثلاثمائة، وكانت أسْلَمُ ثُمنَ المهاجرين.

1218. It was related that Abd Allah ibn Abu Awfa said: "The Companions of Tree the were one thousand and three hundred in number, and the people of Aslam tribe made up one-eighth of the Emigrants."

١٢١٩- عن يزيد بن أبى عبيد قال: قلت لسلمة: على أى شىء بايعتم رسول الله ﷺ يوم الحديبية؟ قال: على الموت.

1219. It was related that Yazid ibn Abu Ubaid said that he told Salama: "For what did you swear allegiance to the Messenger of God (prayers & peace be upon him) on the Day of Hudaibiya?" he said: "To death."

١٢٢٠- عن ابن عمر رضى الله عنهما قال: كنا نبايع رسولَ الله ﷺ على السمعِ والطاعةِ، يقول لنا: «فيما استطعت».

1220. It was related that Ibn Umar said:: "We used to swear allegiance to the Messenger of God (prayers & peace be upon him) to hear and obey, and he used to say to us: 'As far as you are able."

١٢٢١- عن جُنادة بن أبى أمية قال: دخلنا على عبادة بن الصامت رضى الله عنه وهو مريض، فقلنا: حدِّثنا - أصلحك الله - بحديث ينفع الله به، سمعتَهُ من رسول

الله ﷺ. فقــال: دعانا رسول الله ﷺ فــبايعناه، فكان فــيما أخــذ علينا: أن بايَعَنَا على السمع والطاعــة، في منشطِنا ومكرهنا وعسرنا ويُســرنا، وأثَرَة علينا، وأن لا ننازعَ الأمرَ أهلَه. قال: «إلا أن تروا كفرًا بواحًا عندكم من الله فيه بُرهان».

1221. It was related that Junada ibn Abu Umayya said: "We went to see Ubada ibn Samit when he was ill, and we said: 'Tell us a Hadith you have heard from the Messenger of God (prayers & peace be upon him) so God may benefit us with it.' He said: 'The Messenger of God (prayers & peace be upon him) called us and we pledged our oaths of allegiance to Islam and of the conditions he took from us were our pledges that we were to listen and obey his orders when we were busy and when we were resting, and in times of difficulty and in times of ease, and to be obedient to the ruler and give him his right even if he did not give us our rights, and not to fight him unless we saw him in open unbelief for which we would have proof before God."

١٢٢٢- عن عائشة رضى الله عنها زوج النبــى ﷺ قالت: كانت المؤمنات إذا هاجرنَ إلى رسول الله ﷺ يُمتحَنَّ بقول الله عزَّ وجلّ: **﴿يا أيها النبى إذا جاءك المؤمناتُ يبايعْنَكَ على أنْ لا يُشرِكْنَ باﷲ شيئًا ولا يَسْرِقْنَ ولا يَزْنِينَ﴾** إلى آخر الآية، قالت عائشة: فمن أقَرَّ بهذا من المؤمنات فقد أقرَّ بالمحــنة، وكان رسول الله ﷺ إذا أقْرَرْنَ بذلك من قولهن قال لهن رسول الله ﷺ: «انطلقن فقد بايعــتكن». ولا والله ما مسَّت يد رسول الله ﷺ يدَ امرأة قط، غير أنه يبــايعهن بالكلام. قالت عائشة رضى الله عنهــا: والله ما أخذ رسول الله ﷺ على النساء قط إلا بما أمــره الله عزّ وجل، وما مــسّت كفُّ رسول الله ﷺ كفَّ امرأة قط، وكان يقول لهن إذا أخذ عليهن: «قد بايعتكن» كلامًا.

1222. It was related that Aisha, the wife of The Prophet (prayers & peace be upon him) , said: "When believing women emigrated to The Prophet (prayers & peace be upon him) he used to

test them according to the Command of God Almighty. 'O you who believe! When believing women come to you as emigrants, examine their faith. Then if you find them to be believing women, do not return them to the unbelievers, neither are these women lawful for them, nor are those unbelievers lawful for them. And give them what they have spent, and there is no blame on you if you marry them when you have given them their dowries. And do not hold fast to the ties of marriage with unbelieving women, and ask for what you have spent, and let them ask for what they have spent. This is the Judgment of God, He judges between you, and God is All-Knowing, All-Wise.' (Surah 60 verse 10) So if any of such believing women accepted those conditions, she accepted the conditions of faith. When they agreed to those conditions and confirmed it with their tongues, the Messenger of God (prayers & peace be upon him) used say to them: 'Go, I have accepted your oath of allegiance.' By God, the hand of the Messenger of God (prayers & peace be upon him) never touched the hand of any woman, he only used to take their pledge of allegiance orally. By God, the Messenger of God, did not take the pledge of allegiance from the women except in accordance with what God had commanded him. When he accepted their pledge of allegiance he used say to them: 'I have accepted your oath of allegiance.'"

١٢٢٣- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «من أطاعنى فقد أطاع الله، ومن يَعْصنى فقد عصى الله، ومن يُطع الأمير فقد أطاعنى، ومن يعصِ الأمير فقد عصانى».

1223. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "Whoever obeys me he has obeyed God, and whoever disobeys me he has disobeyed

God, and whoever obeys the Ruler he has obeyed me, and whoever disobeys the Ruler he has disobeyed me."

١٢٢٤- عن يحيى بن حُصَين، عن جدته أمِّ الحُصين رضى الله عنها، قال: سمعتُها تقول: حججتُ مع رسول الله ﷺ حجة الوداع، قالت: فقال رسول الله ﷺ قولاً كثيرًا، ثم سمعته يقول: «إنْ أُمِّرَ عليكم عبدٌ مُجَدَّعٌ - حَسِبتُها قالت - أسود، يقودُكم بكتاب الله تعالى، فاسمعوا له وأطيعوا».

1224. It was related that Yahya ibn Husain said that his grandmother Umm Al Husain said that she heard The Prophet (prayers & peace be upon him) delivering his speech at his Farewell Pilgrimage, and he said: "If a slave is appointed over you and he conducts your affairs according to the Book of God, you should listen to him and obey him."

١٢٢٥- عن عليٍّ رضى الله عنه: أن رسول الله ﷺ بعث جيشًا وأمّرَ عليهم رجلاً، فأوقد نارًا وقال: ادْخُلُوها، فأراد ناسٌ أن يدخلوها، وقال الآخرون: إنما فررنا منها، فذكر ذلك لرسول الله ﷺ، فقال للذين أرادوا أن يدخلوها: «لو دخلتموها لم تزالوا فيها إلى يوم القيامة». وقال للآخرين قولاً حسنًا، وقال: «لا طاعة فى معصية الله، إنما الطاعة فى المعروف».

1225. It was related that Ali said: "The Messenger of God (prayers & peace be upon him) sent an army and appointed a man as its commander, so he lit a fire and ordered them to enter it, some of them moved to enter it and others escaped from going into it. When it was mentioned to the Messenger of God (prayers & peace be upon him) he said to those who moved to enter it: 'Had you gone into it you would have remained in it until the Day of Judgment, and he told the others they had acted correctly and said: 'There is no obedience in wrong doing, but obedience is only in what is good.'"

١٢٢٦- عن ابن عمر رضى الله عنهما عن النبى ﷺ أنه قال: «على المرء المسلمِ السمعُ والطاعةُ فيما أحبَّ وكرِه، إلا أن يؤمر بمعصية، فإن أُمر بمعصية فلا سمعَ ولا طاعةَ».

1226. It was related that Ibn Umar said that The Prophet (prayers & peace be upon him) said: "The Muslim has to hear and to obey in what he likes and in what he dislikes, unless he was ordered to wrong doing as if he was ordered to do something wrong, then there is no listening nor obedience."

١٢٢٧- عن وائل الحضرمى قال: سأل سلمةُ بن زيد الجُعْفىُّ رضى الله عنه رسولَ الله ﷺ فقال: يا نبى الله، أرأيت إن قامَتْ علينا أُمراء يسألونا حَقّهم ويمنعونا حقنا، فما تأمرنا؟ فأعرض عنه، ثم سأله فأعرض عنه، ثم سأله فى الثانية أو فى الثالثة، فَجَذَبَهُ الأشعث بن قيس وقال: اسمعوا وأطيعوا، فإنما عليهم ما حُمِّلوا وعليكم ما حُمِّلتم. وفى رواية قال: فجذبه الأشعث بن قيس، فقال رسول الله ﷺ: «اسمعوا وأطيعوا، فإنما عليهم ما حُمِّلوا وعليكم ما حُمِّلتم».

1227. It was related that Wa'il al Hadrami related to Alqamah ibn Wa'il al Hadrami that Salamah ibn Yazid al Ju'afi asked the Messenger of God: "O Prophet of God, what do you advise us to do if we have rulers who rule over us and demand that we fulfill our obligations to them, but they do not fulfill theirs?' The Messenger of God (prayers & peace be upon him) did not answer. Salamah asked him again. He gave no reply again. Then he asked again for the second time or third time, then when Ash'ath ibn Qays pulled him aside, Allah's Messenger said: 'Listen to them and obey them, for on them will be their burden and on you will be your burden.'"

١٢٢٨- عن عوف بن مالك رضى الله عنه عن رسول الله ﷺ قال: «خيار أئمتكم الذين تُحِبونهم ويُحبونكم، ويُصلُّون عليكم وتُصلُّون عليهم. وشرار أئمتكم الذين تُبغضونهم ويُبغضونكم، وتلعنونهم ويلعنونكم». قيل: يا رسول الله، أفلا ننابذهم بالسيوف؟ فقال: «لا، ما أقاموا فيكم الصلاة، وإذا رأيتم من وُلاتِكم شيئًا تكرهونه فاكرهوا عمله، ولا تنزعوا يدًا من طاعة».

1228. It was related that Awf ibn Malik said: "The Messenger of God (prayers & peace be upon him) said: 'The best of your rulers are those whom you love and who love you, who invoke God's blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you. It was asked: O Messenger of Allah! 'Should we not depose them by force?' He said: 'No, you should not as long as they establish prayer among you. If you then find anything detestable in them, you should hate their administration, but do not disobey them.'"

١٢٢٩- عن أمِّ سلمة رضى الله عنها زوج النبى ﷺ عن النبى ﷺ أنه قال: «إنه يُسْتَعملُ عليكم أمراء، فتعرفون وتُنكرون، فمن كره فقد بَرِىء، ومن أنكر فقد سَلِم، ولكن من رضى وتابع». قالوا: يا رسول الله، ألا نقاتلهم؟ قال: «لا، ماصلَّوْا». أى من كره بقلبه وأنكر بقلبه.

1229. It was related that Umm Salamah (the wife Allah's Messenger) said that the Messenger of God (prayers & peace be upon him) said: "A time is approaching soon in which there will be Amirs and you will like their good deeds and dislike their bad deeds. The one who witnesses his bad deeds and objects to them openly is absolved from blame, the one who hates their bad deeds and only objects in his heart is also not

to be blamed. But the one who approves of their bad deeds and imitates them is lost. The people asked: 'Should we not fight against them?' He replied: 'No, you should not as long as they establish prayer.'"

١٢٣٠- عن أُسَيْدِ بن حُضَيْرٍ رضى الله عنه: أن رجلاً من الأنصار خلا برسول الله ﷺ فقال: ألا تَسْتَعْمِلنى كما استعملتَ فلانًا؟ فقال: «إنكم ستلقَوْنَ بعدى أَثَرَةً، فاصبروا حتى تَلقَونى على الحوض».

1230. It was related that Usaid ibn Hudair said: "A man of the Helpers (al Ansar) was alone with the Messenger of God (prayers & peace be upon him) and said: 'would you not appoint me as you have appointed so and so.' He said: 'You will face the consequences of that after me, so be patient until you meet me at the Fountain.'"

١٢٣١- عن حذيفة بن اليمان رضى الله عنه قال: كان الناس يسألون رسول الله ﷺ عن الخير، وكنت أسأله عن الشر مخافة أن يدركنى، فقلت: يا رسول الله، إنا كنا فى جاهلية وشرٍ، فجاءنا الله بهذا الخير، فهل بعد هذا الخير شرٌّ؟ قال: «نعم». فقلت له: هل بعد ذلك الشر من خير؟ قال: «نعم، وفيه دَخَنٌ». قلت: وما دَخَنُهُ؟ قال: «قومٌ يستُنّون بغير سنتى ويهدون بغير هديى، تعرف منهم وتُنكر». فقلت: هل بعد ذلك الخير من شر؟ قال: «نعم، دعاةٌ على أبواب جهنم، من أجابهم إليها قذفوه فيها». فقلت: يا رسول الله، صِفْهم لنا. قال: «نعم، قوم من جِلدتنا ويتكلمون بألسنتنا». قلت: يا رسول الله، ما ترى إن أدركنى ذلك؟ قال: «تَلزمُ جماعةَ المسلمين وإمامهم». فقلت: فإن لم يكن لهم جماعة ولا إمام؟ قال: «فاعتزل تلك الفرق كلّها، ولو أن تعضَّ على أصلِ شجرةٍ، حتى يُدرِكَكَ الموتُ وأنت على ذلك».

1231. It was related that Hudhayfah ibn al Yaman said: "People used to ask the Messenger of God (prayers & peace be upon

him) about the good times, but I used to ask him about the bad times for fear that they might overtake me. I said: 'O Messenger of God, we were in the midst of ignorance and evil, and then God brought us this good. Is there any bad time after this good one?' He said: 'Yes.' I asked: 'Will there be a good time again after that bad time?' He said: 'Yes, but there will be hidden evil in it.' I asked: 'What will that hidden evil be?' He said: People will arise who will adopt ways other than mine and seek guidance other than mine, and you will see good together with bad.' I asked: 'Will there be a bad time after that good one?' He said: 'Yes.' A people will arise who will stand and invite at the gates of Hell. Whoever responds to their call will be cast into the Fire.' I said: 'O Messenger of God, describe them to us.' He said: 'Allright. They will be a people with the same complexion as ours and who will speak our language.' I said: 'O Messenger of God, what do you advise if I happer to live in that time?' He said: 'You should adhere to the Muslims and their leader.' I said: 'What if they have are no such (jamaah Jamaat at Muslimin (the main body of Muslims) Muslims and no leader?' He said: 'Distance yourself from all these factions and you are in this state. even if you have to eat the roots of trees until death comes to you.'"

١٢٣٢- عن أبى هريرة رضى الله عنه عن النبى ﷺ أنه قال: «من خــرج من الطاعة وفارق الجماعة، فمات مــات ميتَةً جاهلية. ومن قاتل تحت راية عُمِّيَّة يَغْضَبُ لعَصَبة، أو يدعو إلى عَصَبَة، أو يَنْصُرُ عَصَبَةً، فَقُتِلَ فـقِتْلَةٌ جاهليـةٌ. ومن خرج على أمـتى يضرب بَرَّها وفاجرَها، ولا يتـحاشى من مؤمنها، ولا يفى لذى عهــد عهدَه، فليس منّى ولستُ منه».

1232. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Anyone who diso-

beys the leader and distances himself from the Muslims and then dies in that condition, will dies the death of one who dies in the days of ignorance. Anyone who fights for a cause of the people, who is arrogantly proud of his family and who invites to fight for their family honour, and who fights in the cause of his relatives and tribe, if he is killed he will die the death of one who died in the days of ignorance. Whoever attacks my Nation and kills both the righteous and the wicked of them, and does not spare even the faithful, and does not honour the pledge he made with those who have been given a pledge of a security, he is not from me and I have nothing to do with him.'"

١٢٣٣- عن نافع قال: جاء عبد الله بن عمر رضى الله عنهما إلى عبد الله ابن مُطيع حين كان من أمرِ الحَرّة ما كان، زَمَنَ يزيد بن معاوية، فقال: اطرحوا لأبى عبد الرحمن وسادةً. فقال: إنى لم آتكَ لأجلس، أتيتُك لأحدثك حديثًا سمعت رسول الله ﷺ يقوله، سمعت رسول الله ﷺ يقول: «من خلع يدًا من طاعة لقىَ الله عزّ وجل يوم القيامة لا حُجّةَ له، ومن مات وليس فى عنقه بَيْعَةٌ مات مِيتةً جاهلية».

1233. It was related that Nafi' said: "Abd Allah ibn Umar went to visit Abd Allah ibn Muti' in the days at Harrah during the time of Yazid ibn Mu'awiya. Ibn Muti' said: 'Lay down a cushion for Abu Abd al Rahman.' But he said: 'I have not come to sit with you, I have come to you to tell you a Hadith I have heard from the Messenger of God. I heard him say: 'Anyone who disobeys the leader will have no excuse when he stands before God on the Day of Judgment, and one who dies without having sworn an oath of will die the death of one who died in the days of ignorance.'"

١٢٣٤- عن عَرْفَجَة رضى الله عنه قال: سمعت رسول الله ﷺ يقول: «إنه ستكون

هناتٌ وهناتٌ، فمن أراد أن يُفـرِّق أمر هذه الأمة - وهى جـميع - فاضـربوه بالسيف، كائنًا من كان».

1234. It was related that Arfajah said that the Messenger of God (prayers & peace be upon him) said: "Various evils will appear in the near future. Whoever attempts to divide this Nation while they are united, you should strike down with the sword no matter whoever he is'"

١٢٣٥- عن أبى هريرة رضى الله عنه: أن رسـول الله ﷺ قـال: «من حـمل علينا السلاح فليس منا، ومن غشنا فليس منا».

1235. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever raises his arms against us is not one of us, and whoever cheats us is not one of us."

١٢٣٦- عن أبى هريرة رضـى الله عنه قـال: قـال رسـول الله ﷺ: «إن الله يرضى لكم ثلاثًا، ويكره لكم ثلاثًا: فيرضى لكم أن تعبدوه ولا تشركوا به شيئًا، وأن تعتصموا بحبل الله جميعًا ولا تفرقوا. ويكره لكم: قيلَ وقالَ، وكثرةَ السؤال، وإضاعةَ المال».

1236. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "God likes three for you and dislikes three for you, he likes for you to worship Him and not to associate anything with Him, and that you are unified and not divided, and He dislikes for you gossip and begging and squandering of wealth."

١٢٣٧- عن سـعد بن إبراهيم قـال: سألت القـاسمَ بن مـحمـد عن رجل له ثلاثة مسـاكن، فأوصى بثلث كلٍّ مسكن منهـا. قال: يجمع ذلك كلُّه فى مـسكن واحدٍ، ثم قال: أخْبَرَتْنى عائشة رضى الله عنها أن رسول الله ﷺ قـال: «من عمل عملاً ليس عليه

أمرنا فهو رد».

1237. It was related that Sa'd ibn Ibrahim said: "I asked Al Qasim ibn Mohammed about a man who had three residences, so he bequeathed a third of each residence. He said: 'That would amount to one house.' Then he said that Aisha told him that the Messenger of God (prayers & peace be upon him) said: 'Whoever performs a deed which does not conform with the Qur'an and the Sunnah, it is unlawful.'"

١٢٣٨- عن أسامة بن زيد رضى الله عنهما قال: قيل له: ألا تدخل على عثمان فتكلمه؟ فقال: أترون أنى لا أكلمه إلا أُسمِعُكُمْ؟ والله- لقد كلمته فيما بينى وبينه ما دون أن أفتتح أمرًا لا أحب أن أكون أول من فتحه، ولا أقول لأحدٍ يكون علىَّ أميرًا: إنه خير الناس، بعدما سمعت رسول الله ﷺ يقول: «يؤتى بالرجل يوم القيامة فيلقى فى النار، فتندلق أقتاب بطنه، فيدور بها كما يدور الحمار بالرحى، فيجتمع إليه أهل النارِ فيقولون: يا فلانُ مالك؟ ألم تكن تأمرُ بالمعروف وتنهى عن المنكر؟ فيقول: بلى، كنت آمر بالمعروف ولا آتيه، وأنهى عن المنكر وآتيه».

1238. It was related that Usama ibn Zaid said that the Messenger of God (prayers & peace be upon him) said: "A man will be summoned on the Day of Resurrection and cast into the Fire, so that his intestines will come out and he will go round as a donkey goes round a millstone. The people of the Fire will gather around him and say: 'O so and so, what is the matter with you? Did you not order us to do good deeds and forbid us from doing bad deeds?' He will say: 'Yes, I used to order you to do good deeds but I did not do them myself, and I used to forbid you from doing bad deeds but I used to do them myself'."

٣٨ - كتاب الصيد والذبائح

١٢٣٩- عن عدى بن حـاتم رضى الله عنه قال: قـال رسول الله ﷺ: «إذا أرسْلت كلبك فاذكر اسمَ الله، فإن أمـسك عليك فأدركته حيًا فاذبحـه، وإن أدركته قد قَتَلَ ولـم يأكل منه فكله، وإن وجدتَ مع كلبك كلبًا غيرَه - وقـد قتل- فلا تأكل، فإنك لا تدرى أيُّهما قَتَله، وإن رميت بِسهمك فاذكر اسمَ الله، فإن غاب عنك يومًا فلم تَجِد فيه إلا أثر سهمك فكلْ إن شئت، وإن وجدته غريقًا فى الماء فلا تأكل».

38 - The Book Games and Animals which may be slaughtered and the Animals that are to be eaten

1239. It was related that Adi Ibn Hatim said that the Prophet (Prayers & peace be upon him) said: "If you release your hunting dog on the game and you pronounce the Name of God, then the dog catches and animal and kills it, you may eat it. But if the dog eats some of it, you may not eat it as the dog caught it for itself. And if your hunting dog meets up with other dogs over whom the Name of God has not been pronounced and they catch an animal, then you should not eat it as you will not know which of them killed it. And if you shoot an arrow at the game and find it two or three days later and it has no sign of a wound except that of your arrow, then you may eat it. But if you find it dead in water then do not eat it."

١٢٤٠- عن أبى ثعلبة الخشنى رضى الله عنه قـال: أتيت رسولَ الله ﷺ فقلت: يا رسول الله، إنـا بأرض قومٍ من أهل الكتـاب نأكل فى آنيتـهم. وأرضِ صـيدٍ : أصـيدُ بقوسى، وأصيد بكلبى المعلم، أو بكلبى الـذى ليس بمعلم، فأخبرنى بالذى يحل لنا من

ذلك. قال: «أمـا ما ذكـرتَ أنكم بأرض قوم من أهل الكتـاب تأكلون من آنيتـهم: فإن وجدتم غيرَ آنيتهم فلا تأكلوا فيها، وإن لم تجدوا فاغسلوها ثم كلوا فيها. وأما ما ذكرت أنك بأرض صيـدٍ: فما أصـبتَ بقوسك فـاذكر اسمَ الله عز وجل ثم كُلْ، ومـا أصبت بكلبك المعلم فـاذكـر اسم الله عـز وجل ثم كل، ومـا أصبت بكـلبك الذى ليس بمعلّم فأدركتَ ذكاته فكل».

1240. It was related that Abu Tha'laba Al Khushani said: "O Messenger of God! We live in a land governed by people of the Scripture, may we eat from their plates?' In that land there is much game and I hunt with my bow and arrow and with my untrained dog and my trained hunting dog, so what is lawful for me to eat?' He said: 'Regarding what you mention about the people of the Scripture, if you can use plates other than theirs do not eat from their places, but if you can not get other than theirs then wash their plates and eat from them. If you hunt an animal with your bow after pronouncing the Name of God eat it, and if you hunt something with your untrained dog, slaughter it and then eat it."

١٢٤١- عن عدى بن حاتم رضى الله عنه قـال: سألت رسول الله ﷺ عن المعراض فقال: «إذا أصاب بحدِّه فكُلْ، وإذا أصاب بعَرضه فقتل فإنه وقيذ، فلا تأكل». وسألت رسول الله ﷺ عن الكلب. فقال: «إذا أرسلتَ كلبَكَ وذكرتَ اسم الله فكُلْ، فإن أكل منه فلا تأكل، فإنه إنما أمسك على نفسه». قُلتُ: فإن وجـدتُ مع كلبى كلبًا آخر، فلا أدرى أيهما أخذه؟ قال: «فلا تأكل، فإنما سميتَ على كلبك ولم تُسَمِّ على غيره».

1241. It was related that Adi ibn Hatim said: "I asked the Prophet (Prayers & peace be upon him) concerning game killed by spears. He said: 'If it is killed with its sharp edge, then eat it, but if it is killed by its shaft it is unlawful as an animal killed with a piece of wood.' I asked him concerning game killed by

a hunting dog, he said: 'If the hunting dog catches the game for you, eat it, for killing the game by the hunting dog is akin to slaughtering it. But if you see your hunting dog or dogs with another dog, and you fear that it may have shared in hunting the game with your dog and have killed it, then do not eat it because you have pronounced the Name of God on your hunting dog, but you have not pronounced it on the other dog."

١٢٤٢- عن أبى ثعلبة رضى الله عنه عن النبى ﷺ فى الذى يدرك صيده بعد ثلاث: «فكله ما لم يُنْتِن».

1242. It was related that Abu Thalaba said that The Prophet (prayers & peace be upon him) said regarding the one who searches for his game for three days: "Then eat it if is not rotten."

١٢٤٣- عن ابن عمر رضى الله عنهما عن النبى ﷺ قال: «من اقتنى كلبًا -إلا كلبَ صيدٍ أو ماشية- نَقَصَ من أجره كلَّ يومٍ قيراطان».

1243. It was related that Ibn Umar said that The Prophet (prayers & peace be upon him) said: "Whoever keeps a dog for a purpose other than as a watch dog or a hunting dog he will lose two Qirat from his good deeds every day."

١٢٤٤- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «من اتخذ كلبًا - إلا كلبَ ماشيةٍ أو صيدٍ أو زرع - انتقص من أجره كلَّ يوم قيراطٌ». قال الزهرى: فذُكِرَ لابن عُمَرَ قولُ أبى هريرة، فقال: يرحم الله أبا هريرة، كان صاحب زَرْعٍ.

1244. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever keeps a dog except for guarding sheep or a farm or for hunting, loses one Qirat every day of the reward for his good deeds." Al

Zuhari said: "When what Abu Huraira said was mentioned to ibn Umar, he said: "May God have mercy upon Abu Huraira, he had a farm."

١٢٤٥- عن جابر بن عبد الله رضى الله عنهما قال: أمرنا رسولُ الله ﷺ بقتل الكلاب، حتى إن المرأةَ تَقْدَمُ من البادية بكلبها فَنَقْتُلُهُ، ثم نهى النبيُّ ﷺ عن قتلها، وقال: «عليكم بالأسود البهيم ذى النُّقطتين، فإنه شيطان».

1245. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) ordered us to kill the dogs, so when any woman came from the desert with her dog we used to kill it, then The Prophet (prayers & peace be upon him) forbade its killing and said: " Kill the black dog because it is a Satan."

١٢٤٦- عن سعيد بن جبير: أن قريبًا لعبد الله بن مُغَفَّل رضى الله عنه خَذَفَ، قال: فنهاه وقال: إن رسول الله ﷺ نهى عن الخَذْفِ، وقال: «إنها لا تصيدُ صيدًا، ولا تنكأُ عَدُوًّا، ولكنها تكسر وتفقأُ العين». قال: فعاد، فقال: أُحدثك أن رسول الله ﷺ نهى عنه ثم تَخذفُ؟ لا أُكلمك أبدًا.

1246. It was related that Said ibn Jubair said: "A relative of Abd Allah ibn Mughaffal flicked a stone with his fingers, so I told him: 'Do not do that.' And I said: 'The Messenger of God (prayers & peace be upon him) has prohibited flicking stones, and said: 'This does not give any gain nor hurt any enemy, but it breaks the teeth and puts out the eyes.' He said that he repeated flicking, so I said: 'I have just told you that the Messenger of God (prayers & peace be upon him) has prohibited that, and you are still flicking? I will never speak to you again."

١٢٤٧- عن هشام بن زيد بن أَنَس بن مالـك قال: دخلت مع جَدِّى أَنَسِ ابن مالك رضى الله عنه دار الحكم بن أيوب، فإذا قومٌ قد نصبوا دجاجةً يرمونها، قال: فقال أنسٌ رضى الله عنه: نهى رسول الله ﷺ أن تُصبَرَ البهائم.

1247. It was related that Hisham ibn Zaid ibn Anas ibn Malik said: "My grandfather Anas ibn Malik and I went to Al Hakam ibn Aiyub. Anas saw some boys shooting at a tethered hen and said: 'The Prophet (prayers & peace be upon him) has prohibited the shooting of tethered or penned animals.'"

١٢٤٨- عن سعيد بن جبير قال: مرَّ ابنُ عمـر بفتيان من قريش قد نصبوا طيرًا وهم يرمونه وقد جعلوا لصاحب الطير كلَّ خاطئـة منبْلِهم، فلما رأوا ابنَ عمر تَفرَّقوا، فقال ابن عمر: من فعل هذا؟ لعن الله مَنْ فـعل هذا، إنَّ رسول الله ﷺ لَعَنَ من اتخذ شيئًا فيه الرُّوحُ غَرَضًا.

1248. It was related that Said ibn Jubair said: "I was with Ibn Umar when we passed a group of youths who had tethered a hen and they were shooting at it. When they saw Ibn Umar they fled and left it. So Ibn Umar said: 'Who has done this? God Almighty has cursed those who do so. And the Messenger of God (prayers & peace be upon him) cursed those who did Muthla to an animal while it was still living."

١٢٤٩- عن شدَّاد بن أوْسٍ رضى الله عنه قال: ثِنْتان حفظتُهما عن رسول الله ﷺ، قال: «إن الله عزَّ وجلَّ كتب الإحـسانَ على كلِّ شيء، فإذا قَتَلْتُمْ فَأَحْسِنوا القِتْلَةَ، وإذا ذبحتُم فأحسِنوا الذِّبْحَ، ولْيُحِدَّ أحدُكُم شفرتَه، ولْيُرِحْ ذبيحته».

1249. It was related that Shaddad ibn Aws said: "I recall two things that the Messenger of God (prayers & peace be upon him) said: 'Indeed God has enjoined upon you to be kind to all that you slaughter, so slaughter in a kind manner and

when you slaughter, slaughter well. Every one of you should keep his knife sharp and permit the animal to die in comfort.' "

١٢٥٠- عن رافع بن خَدِيجٍ رضى الله عنه قال: قلت: يا رسول الله، إنا لاقو العدوِّ غدًا، وليستْ معنا مُدىً؟ قال ﷺ: «أعْجِلْ - أو: أرِنْ - ما أنهر الدَّمَ وذُكِرَ اسمُ الله فكُلْ، ليس السنَّ والظفر، وسأحدِّثك: أما السنُّ فعَظمٌ، وأما الظُّفُرُ فَمُدَى الحبشة». قال: وأصبنا نَهْبَ إبلٍ وغنمٍ، فَنَدَّ منها بعيرٌ، فرماه رجلٌ بسهمٍ فحبسه، فقال رسول الله ﷺ: «إن لهذا الإبلِ أوابدَ كأوابدِ الوَحْشِ، فإذا غلبكم منها شيء فاصنعوا به هكذا».

1250. It was related that Rafi ibn Khadi said: "O Messenger of God! We shall encounter the enemy tomorrow and we have no knives." He said: "Be swift. If the instrument used to slaughter causes blood to flow out, and if God's Name is mentioned, then eat it. But do not slaughter with a tooth or a nail. I shall explain why, as for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then we took some camels and sheep as booty and one of the camels ran off, a man fired an arrow at it and halted it. The Messenger of God (prayers & peace be upon him) said: "Some of these camels are as wild as wild beasts, so if one of them escapes makes you exhausted, then deal with it in this way."

٣٩ - كتاب الأضاحى

١٢٥١- عن أم سلمة رضى الله عنها قالت: قال رسول الله ﷺ: «من كان له ذِبْحٌ يَذْبَحُهُ: فإذا أُهِلَّ هِلالُ ذى الحجة، فلا يأخُذَنَّ من شعره ولا من أظفاره شيئًا، حتى يُضَحّى».

39 - The Book Al-Adha Festival Sacrifice
(Kitab Adaahi)

1251. It was related that Umm Salamah said that the Messenger of God (prayers & peace be upon him) said: "When any one of you intends to sacrifice the animal and enters in the month he should not cut his hair or nails."

١٢٥٢- عن جُنْدَب بن سفيان رضى الله عنه قال: شهدتُ الأضحى مع رسول الله ﷺ فلم يَعْدُ أن صلى وفرغ من صلاته سلَّم، فإذا هو يرى لحمَ أضاحيَّ قد ذُبحت قبل أن يفرُغَ من صلاته، فقال: «من كان ذَبَحَ أُضْحِيّتَهُ قبل أن يصلّى - أو نُصَلّىَ - فليذبح مكانها أخرى، ومن كان لم يذبح فليذبح باسم الله».

1252. It was related that Jubdub ibn Sufian said: "During the life-time of the Messenger of God (prayers & peace be upon him) we once offered some animals in sacrifice, some of the people slaughtered their animals before the prayer, so when The Prophet (prayers & peace be upon him) had completed his prayer, he noticed that they had slaughtered them before the prayer and he said: 'Whoever has slaughtered before the prayer should slaughter another in its place, and whoever did not slaughter before we prayed should slaughter in the Name of God.'"

١٢٥٣- عن البراء بن عازب رضى الله عنهما قال: قال رسول الله ﷺ: «إن أوَّلَ ما نبدأ به فى يومنا هذا أن نصلىَ، ثم نَرجِع فننحر، فمن فعل ذلك فقد أصاب سُنَّتنا، ومن ذبح فإنما هو لحمٌ قدَّمه لأهله، ليس من النُّسك فى شىء». وكان أبو بردة بن نيار رضى الله عنه قد ذبح، فقال: عندى جَذَعَةٌ خيرٌ من مُسِنَّةٍ. فقال: «اذبحها، ولن تَجْزِىَ عن أحدٍ بعدك».

1253. It was related that Al Bara ibn Aazib said that The Prophet (prayers & peace be upon him) said: "Upon this day of ours the first thing we must do is to offer the prayer and then return to slaughter the sacrifice. Whoever does so has acted according to our Sunna, and whoever has slaughtered before the prayer, his offering is only the meat he gives to his family, and it will not be considered as a sacrifice." Abu Burda ibn Niyar got up, as he had slaughtered before the prayer, and said: "I have a six month old ram." The Prophet (prayers & peace be upon him) said: "Go and slaughter it but it will not be sufficient for anyone else."

١٢٥٤- عن جابر بن عبد الله رضى الله عنهما قال: قال رسول الله ﷺ: «لا تذبحوا إلا مُسِنَّةً، إلا أن يَعْسُرَ عليكم فتذبحوا جَذَعَةً من الضأن».

1254. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "Sacrifice only a fully grown animal unless it is difficult for you, in which case sacrifice a ram."

١٢٥٥- عن عقبة بن عامر رضى الله عنه قال: قسم رسول الله ﷺ فينا ضحايا، فأصابنى جَذَع، فقلت: يا رسول الله، إنه أصابنى جذع، فقال: «ضَحِّ به».

1255. It was related that Uqba ibn Amir said: "The Messenger of God (prayers & peace be upon him) distributed some sacrifi-

cial animals between us. So I was given a young goat. So I said: 'O Messenger of God! My share is a young goat?' He said: 'Slaughter it as a sacrifice.'"

١٢٥٦- عن أنس رضى الله عنه قال: ضحّى رسول الله ﷺ بكبشين أملحين أقرنين، قال: ورأيته يذبحهما بيده، ورأيته واضعًا قدمه على صفاحهما، قال: وسمّى وكبّر.

1256. It was related that Anas said: "The Prophet (prayers & peace be upon him) slaughtered two rams, one was black and the other was white, and I saw him putting his foot on their flanks and pronouncing the Name of God and God is Great over them. Then he slaughtered them with his own hands."

١٢٥٧- عن عائشة رضى الله عنها: أن رسول الله ﷺ أمر بكبش أقرنَ، يطأ فى سواد ويبرك فى سواد وينظر فى سواد، فأتى به ليضحِّيَ به، فقال لها: «يا عائشة هلمى المدية». ثم قال: «اشحذيها بحجر». ففعلت، ثم أخذها وأخذ الكبش فأضجَعَه ثم ذبحه، ثم قال: «بسم الله، اللهم تقبل من محمد وآل محمد، ومن أمة محمد». ثم ضحى به.

1257. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) ordered that a black legged ram with black flanks and black patches about the eyes should be brought to him to sacrifice. He said: 'Give me that large knife.' Then he said: 'Sharpen it on the whetstone.' And she did so. Then he took up the knife and held the ram and placed it upon the ground and sacrificed it saying: 'In the Name of God, O God accept this from Mohammed and the family of Mohammed and the nation of Mohammed.'"

١٢٥٨- عن أبى عُبيد مولى ابنِ أزهَرَ: أنه شهِدَ العيدَ مع عمر بن الخطابِ رضى الله

عنه، قـال: ثم صليـتُ مع على بن أبى طالب رضى الله عنـه، قـال: فـصلّى لنا قـبل الخُطبة، ثم خطـب الناسَ فقال: إن رسـول الله ﷺ قد نهاكـم أن تأكلوا لحوم نُسُكِكُمْ فوق ثلاثِ ليالٍ، فلا تأكلوها.

1258. It was related that Abu Ubaid, the freed slave of Ibn Azhar said: "I was present on the day of the Feast of al Adha with Umar ibn al Khattab, then I was present with Ali ibn Abu Talib when he offered the prayer for the Feast and then the speech before the people and he said: 'The Messenger of God (prayers & peace be upon him) has prohibited you from eating the meat of your sacrificial animals for more than three days.'"

١٢٥٩- عن عبـد الله بن أبى بكر، عن عبـد الله بن واقد رضى الله عنه قـال: نهى رسولُ الله ﷺ عن أكل لحـوم الضحايا بعد ثـلاث. قال عبد الله بن أبى بكر: فـذكرتُ ذلك لِعَمْرَةَ، فقالت: صدق، سمعت عـائشة رضى الله عنها تقولُ: دَفَّ أهلُ أبياتٍ من أهل البادية حضْرَةَ الأضحى زَمَنَ رسـول الله ﷺ، فقال رسول الله ﷺ: «ادَّخِروا ثلاثًا ثم تصـدقوا بما بقى». فلـما كـان بعد ذلك قـالوا: يا رسـول الله، إن الناس يتخـذون الأسقـية من ضحـاياهم، ويَجْمُلُون فيهـا الوَدَكَ. فقال رسـول الله ﷺ: «وما ذاك؟». قالوا: نَهَيتَ أن تؤكلَ لحوم الضحايا بعد ثلاثٍ، فقال: «إنما نهيتكم من أجل الدافّة التى دَفّت، فكلوا وادّخروا وتصدّقوا».

1259. It was related that Abd Allah ibn Abu Bakr said that Abd Allah ibn Waqid said: "The Messenger of God (prayers & peace be upon him) prohibited eating the flesh of the sacrificial animals for longer than three days. Abd Allah ibn Abu Bakr said: 'I told Amra about it and she said: 'He has told the truth, as I have heard Aisha say: 'The needy people of the nomads used to come on the Feast Day of al Adha during the lifetime of the Messenger of God. The Messenger of God

(prayers & peace be upon him) said: 'Keep what remains with you for three days and whatever is left over from it give as charity.' Then they said: 'O Messenger of God, the people make waterskins from the hides of their sacrificial animals and they melt fat from them.' Then he said: 'What then?' They said: 'You have forbidden us from eating the flesh of the sacrificial animals for longer than three days.' So he said: 'I only prohibited you because of the nomads who come on that day, so you should eat and save and give charity.'"

١٢٦٠- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لا فَرَعَ ولا عَتِيرَةَ». زاد ابن رافع فى روايته: والفَرَعُ أول النِّتاج كان يُنتَجُ لهم، فيذبحونه.

1260. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Fara and Atira are forbidden. Al Fara is the firstborn of a she-camel or ewe which the unbelievers used to slaughter to their idols.

١٢٦١- عن أبى الطُّفيل عامر بن واثلة قال: كنت عند على بن أبى طالب رضى الله عنه فأتاه رجلٌ، فقال: ما كان النبى ﷺ يُسِرُّ إليك؟ [قال]: فغضب وقال: ما كان النبى ﷺ يُسِرُّ إلىَّ شيئًا يكتمه الناسَ، غير أنه قد حدَّثنى بكلمات أربعٍ. قال: فقال: وما هن يا أمير المؤمنين؟ قال: قال: «لعن الله من لعن والدَهُ، ولعن الله من ذَبَحَ لغير الله، ولَعَنَ الله من آوى محدثًا، ولعن الله من غير منار الأرض».

1261. It was related that Abu Tufail Amir ibn Wathilah said: "I was with Ali ibn Abu Talib when someone came to him and said: 'What did the Messenger of God (prayers & peace be upon him) tell in secret?' He became angry and said: 'The Messenger of God (prayers & peace be upon him) did not tell me anything secretly which he did not tell the people, except four things.' He said: 'O Commander of the believers what

were they?' He said: 'God curses the one who curses his father, God curses the one who invokes anything besides God, and God curses the one who permits someone to invent in the Religion, and God curses the one who changes the boundaries of the land.'"

٤٠ - كتاب الأشربة

١٢٦٢ - عن ابن عمر رَضِى الله عنهمَا: أن رسول الله ﷺ قال: «كلُّ مسكرٍ خمرٌ، وكلُّ خمرٍ حرامٌ».

40-The Book of Drinks

1262. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Every intoxicant is Khamr and every intoxicant is forbidden"

١٢٦٣ - عن عليِّ بن أبى طالب - رَضِى الله عنه - قال: كانت لى شارفٌ من نصيبى من المغنم يوم بدر، وكان رسول الله ﷺ أعطانى شارفًا من الخمس يومئذ، فلما أردت أن أبتنى بفاطمة بنت رسول الله ﷺ واعدتُ رجلاً صوّاغًا من بنى قَيْنُقَاعٍ يرتحل معى، فنأتى بإذخر أردت أن أبيعَهُ من الصوّاغين، فأستعين به فى.وليمة عرسى، فبينا أنا أجمع لشارفَىَّ متاعًا من الأقتاب والغرائز والحبال، وشارفاى مناختان إلى جنب حُجْرَةِ رجلٍ من الأنصار، ورجعت حين جمعت ما جمعت فإذا شارفاى قد اجتُبّت أسنِمَتُهما، وبقرَ خواصرهما وأَخَذَ من أكبادهما، فلم أملِك عَيْنَىَّ حين رأيت ذلك المنظر منهما، قلت: من فعل هذا؟ قالوا: فعله حمزة بن عبد المطلب، وهو فى هذا البيت فى شَرْبٍ من الأنصار، غَنّتْهُ قَيْنَةٌ وأصحابَه، فقالت فى غنائها: ألا يا حمزُ للشُّرُفِ النِّواءِ، فقام حمزةُ بالسيف فاجْتَبَّ أسنِمَتُهما، وبقرَ خواصرهما وأُخِذَ من أكبادهما، فقال على رَضِى الله عنه: فانطلقت حتى أدخل على رسول الله ﷺ وعنده زيد بن حارثة، قال: فعرف رسول الله ﷺ فى وجهى الذى لَقِيتُ، فقال رسول الله ﷺ: «مالك؟». قلت: يا رسول الله، والله ما رأيت كاليوم قطُّ، عدا حمزة على ناقتىَّ فاجتب أسنمتهما وبقر خواصرهما، وها هو ذا فى بيت معه شَرْبٌ. قال: فدعا رسول الله ﷺ بردائه فارتداه ثم انطلق يمشى، واتبعته أنا وزيد بن حارثة حتى جاء الباب الذى فيه حمزة، فاستأذن

فأذنوا لـه، فإذا هم شَرْبٌ، فطفق رسـول الله ﷺ يلوم حمزة فـيمـا فعل، وإذا حـمزة محـمرة عيناه، فنظر حـمزة إلى رسول الله ﷺ، ثم صعَّد النـظَر إلى ركبتيـه، ثم صعَّد النظر فنظر إلى سُرَّته، ثم صعد النظر فنظر إلى وجهه، فـقال حمزة: وهل أنتم إلا عبيد لأبي؟ فعـرف رسول الله ﷺ أنه ثَمِلٌ، فنكص رسـول الله ﷺ على عقبـيه القهـقرى، وخرج وخرجنا معه.

1263. It was related that Ali said: "I was given a she-camel from the booty on the Day of Badr and The Prophet (prayers & peace be upon him) had given me another she-camel. When I intended to marry Fatima, the daughter of the Messenger of God, I had arranged with a goldsmith from the tribe of Bani Qainuqa to go with me to bring Idhkhir and sell it to the goldsmiths and use its price on my wedding party. I was gathering saddles, sacks and ropes for my she-camels while my two she-camels were kneeling down beside the room of a man of the Helpers (al Ansar). I returned after collecting whatever I could and returned to find the humps of my two she-camels severed and their flanks cut open and a part of their livers disgorged. When I saw the condition of my two she-camels, I could not prevent myself from weeping. I asked: 'Who has done this?' The people replied: 'Hamza ibn Abd al Muttalib who is staying with some drunks of the Helpers in this house.' I went away and when I reached The Prophet (prayers & peace be upon him) , Zaid ibn Haritha was with him. The Prophet (prayers & peace be upon him) perceived my calamity from my face, so The Prophet (prayers & peace be upon him) asked. 'What is the matter with you.' I replied: 'O Messenger of God, I have never seen such a day like today. Hamza attacked my two she-camels, severed their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunkards.' The Prophet (prayers &

peace be upon him) then asked for his wrapper, put it on, and set off walking followed by me and Zaid ibn Haritha until he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. The Messenger of God (prayers & peace be upon him) rebuked Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at the Messenger of God (prayers & peace be upon him) and raised his eyes up, looking at his knees, then he raised his eyes up looking at his umbilicus, and again he raised up his eyes to look in at his face. Then Hamza said: 'Are you not but the slaves of my father?' The Messenger of God (prayers & peace be upon him) realized that he was drunk, so the Messenger of God (prayers & peace be upon him) went out and we went out with him."

١٢٦٤ - عن جابر رَضِي الله عنه: أن رجلاً قدم من جَيْشانَ - وجَيْشانُ من اليمن - فسأل النبيَّ ﷺ عن شراب يشربونه بأرضهم من الذُّرة، يقال له: المِزْر، فقال النبي ﷺ: «أوَمُسكِرٌ هو؟». قال: نعم، قال رسول الله ﷺ: «كلُّ مسكر حرام، إن على الله عهداً لمن يشرب المسكر أن يسقيه من طينة الخبال». قالوا: يا رسول الله، وما طينة الخبال؟ قال: «عرق أهل النار، أو: عصارة أهل النار».

1264. It was related that Jabir said: "A man came from a town in Yemen called Jayshan, and asked The Prophet (prayers & peace be upon him) about the wine they used to drink in their land which was made from millet and known as Mizr. The Prophet (prayers & peace be upon him) asked if it was intoxicating. He said: 'Yes.' At that the Messenger of God (prayers & peace be upon him) said: 'All intoxicants are prohibited. Indeed God Almighty, High Exalted and Majestic, made a promise to those who drink intoxicants that they will drink Tinat al Khabal.' They asked: 'O Messenger of God,

what is Tinat al Khabal?' He said: 'It is the sweat of the inhabitants of Hell or the discharge of the inhabitants of Hell.'"

١٢٦٥ - عن عائشة رَضِى الله عنهَا قالت: سئل رسول الله ﷺ عن البِتْعِ. فقال رسول الله ﷺ: «كل شراب أسكر فهو حرام».

1265. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) was asked about al Bit. He said: 'All drinks that intoxicate are prohibited."

١٢٦٦ - عن ابن عمر رَضِى الله عنهمَا: أن رسول الله ﷺ قال: «من شرب الخمر فى الدنيا لم يشربها فى الآخرة، إلا أن يتوب».

1266. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Whoever drinks alcoholic drinks in the world and dies without repenting will be deprived of it in the Hereafter."

١٢٦٧ - عن أبى هريرة رَضِى الله عنه قال: سمعت رسول الله ﷺ يقول: «الخمر من هاتين الشجرتين: النخلة والعِنَبَة».

1267. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Wine is prepared from these two trees, the date-palm and the vine."

١٢٦٨ - عن أَنَس بن مالك رَضِى الله عنه قال: كنت أسقى أبا طلحة وأبا دُجانَة ومعاذَ بن جَبَلٍ رَضِى الله عنهم، فى رهطٍ من الأنصار، فدخل علينا داخل فقال: حدث خبر، نَزَلَ تحريم الخمر، فأكفأناها يومئذ، وإنها لخليط البُسر والتمر. قال قتادة: وقال أَنَس بن مالك: لقد حُرِّمَت الخمر وكانت عامّةُ خمورهم يومئذ خليطَ البُسر والتمر.

1268. It was related that Anas said: "As I was serving Abu Talha. Abu Dujana and Mu'az ibn Jabel among a group of Al-Ansar with alcoholic drinks, it was said that alcoholic drinks had

been prohibited. So they said: 'Throw it away.' And I threw it away. It was from ripe dates and unripe dates. Qatadah said that Anas ibn Malik said: 'Alcoholic drinks were prohibited.' At that time such drinks used to be prepared from unripe and ripe dates."

١٢٦٩ - عن ابن عمــر رَضِى الله عنهمَا قــال: خَطَبَ عمر رَضِى الله عنه عــلى منبر رسول الله ﷺ، فحــمد الله وأثنى عليه، ثم قــال: أما بعد، ألا وإن الخمــرَ نزل تحريمُها يومَ نزل وهى من خمــسة أشياء: من الحنطة، والشــعير، والتمــر، والزبيب، والعسل، والخمر ما خامر العقل، وثلاثة أشياء وددت - أيها الناس - أن رسول الله ﷺ كان عهد إلينا فيها: الجدُّ، والكلالة، وأبواب من أبواب الربا.

1269. It was related that Ibn Umar said: "I gave a speech on the pulpit of the Messenger of God (prayers & peace be upon him) and said: 'Alcoholic drinks were prohibited by Divine Command, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. Alcoholic drink is that and that disturbs the mind.' I wish the Messenger of God (prayers & peace be upon him) had not departed from us before he had given us definite verdicts concerning three matters, how much a grandfather may inherit, the inheritance of al Kalala (inheritors such as brothers and paternal uncles) and the different kinds of usury."

١٢٧٠ - عن جابر بن عبد الله الأنصــارى رَضِى الله عنهمَا عن رسول الله ﷺ: أنه نهى أن ينبذ التمر والزبيب جميعًا، ونهى أن ينبذ الرطب والبُسر جميعًا.

1270. It was related that Jabir said: "The Prophet (prayers & peace be upon him) prohibited the drinking of alcoholic drinks made from raisins, dates, and unripe or fresh dates."

١٢٧١ - عن أبى سعيد الخدرى رَضِى الله عنه قال: قال رسول الله ﷺ: «من شرب النبيذ منكم فليشربه زبيبًا فردًا، أو تمرًا فردًا، أو بُسرًا فردًا».

1271. It was related that Abu Sa'id Al Khudari said that the Messenger of God (prayers & peace be upon him) said: "Whoever wishes to drink Nabidh from among you he should drink grapes or dates or unripe dates, each one of them separately."

١٢٧٢ - عن زاذان قال: قلت لابن عمر رَضِى الله عنهمَا: حدِّثنى بما نهى عنه النبى ﷺ من الأشربة بلغتك، وفسره لى بلغتنا، فإن لكم لغةً سوى لغتنا. فقال: نهى رسول الله ﷺ عن الحَنْتَم وهى الجَرَّة، وعن الدُّباء وهى القَرْعَة، وعن المُزفَّت وهو المُقَيَّر، وعن النقير وهى النخلةُ تُنسحُ نَسْحًا وتنقر نقرًا، وأمر أن ينتبذ فى الأسقية.

1272. It was related that Zathan said: "I told Ibn Umar: 'Relate to me what drinks The Prophet (prayers & peace be upon him) has prohibited in your language and explain it to me in our language, because your language is different to our language.' So he said: 'The Messenger of God (prayers & peace be upon him) has prohibited Nabidh in Hantama which is a pitcher, in gourds which are pumpkins, and in glazed pots, in hollowed tree stumps and in wooden containers. Naqir is a container hollowed out from the wood of a date palm. But he ordered us to prepare Nabidh in waterskins.'"

١٢٧٣ - عن جابر بن عبد الله رَضِى الله عنهمَا قال: كان يُنْبَذُ لرسول الله ﷺ فى سقاء، فإذا لم يجدوا له سقاءً نُبِذَ له فى تَوْرٍ من حجارة. فقال بعض القوم - وأنا أسمع - لأبى الزبير: من بِرام؟ قال: من برام.

1273. It was related that Jabir ibn Abd Allah said: "Nabidh was prepared for the Messenger of God (prayers & peace be upon him) in a waterskin, and if they did not find a waterskin in

which to prepare it for him, they prepared in a big bowl made of stone." Some people said that they heard Abu Zubair asking: 'Of stone?' He said: 'Of stone.'"

١٢٧٤ - عن بُرَيْدَةَ رَضِي الله عنه: أن رسول الله ﷺ قال: «نهيتكم عن الظروف، وإن الظروف - أو ظرفًا - لا تُحل شيئًا ولا تُحرمه، وكلُّ مسكر حرام».

1274. It was related that Buraira said that the Messenger of God (prayers & peace be upon him) said: "I have prohibited from Nabidh in containers, but a container is just a container and it does not make things lawful or unlawful. And all intoxicants are unlawful."

١٢٧٥ - عن عبد الله بن عمرو رَضِي الله عنهمَا قال: لما نهى رسول الله ﷺ عن النبيذ فى الأوعية، قالوا: ليس كل الناس يجد، فَأرخص لهم فى الجر غير المزفّت.

1275. It was related that Abd Allah ibn Amer said: "When The Prophet (prayers & peace be upon him) prohibited the use of certain containers somebody said to The Prophet (prayers & peace be upon him) . 'But not all the people can find skins.' So he permitted the use of clay jars not covered with pitch."

١٢٧٦ - عن ابن عباس رَضِي الله عنهمَا قال: كان رسول الله ﷺ ينتبذ له أول الليل، فيشربه إذا أصبح يومه ذلك، والليلة التى تجيء والغدَ والليلةَ الأخرى، والغد إلى العصر. فإن بقى شيء سقاه الخادمَ، أو أمر به فصُبَّ.

1276. It was related that Ibn Abbas said: "Nabidh was prepared for the Messenger of God (prayers & peace be upon him) in the beginning of the night and he would drink it in the morning and the following night and the following day and the night after that up to the afternoon. If anything was left after that he gave it to his servant, or gave orders for it to be thrown away."

١٢٧٧ - عن عائشة رَضِى الله عنهَا قالت: كنا نَنْبِذ لرسول الله ﷺ فى سقاء يوكى أعلاه، وله عَزْلاءُ، نَنْبِذُه غُدوةً فيشربه عِشاءً، وننبذه عِشاءً فيشربه غُدوةً.

1277. It was related that Aisha said: "Nabidh prepared for the Messenger of God (prayers & peace be upon him) in a water-skin and its mouth was tied and then it was suspended; and when it was morning he drank from it.

١٢٧٨ - عن أنَس رَضِى الله عنه: أن النبى ﷺ سئل عن الخمر تتخذ خلاً؟ فقال: «لا».

1278. It was related that Anas said: "The Prophet (prayers & peace be upon him) was asked about the use of alcohol from which vinegar is prepared. He said: 'It is prohibited.'"

١٢٧٩ - عن وائل الحضرمى: أن طارق بن سويد الجعفى رَضِى الله عنه سأل النبى ﷺ عن الخمر، فنهاه - أو كره - أن يصنعها، فقال: إنما أصنعها للدواء، فقال: «إنه ليس بدواء ولكنه داء».

1279. It was related that Wa'il al Hadrami said that Tariq ibn Suwayd al-Ju'fi asked the Messenger of God (prayers & peace be upon him) about alcohol. He prohibited it and he expressed his hatred in its preparation. He said: "I prepare it as a medicine." He said: "It is not a medicine, but a malady."

١٢٨٠ - عن أبى حُميد الساعدى رَضِى الله عنه قال: أتيت النبى ﷺ بقَدَح لَبَنٍ من النقيع ليس مخمّرًا، فقال: «ألا خَمَّرْتَهُ، ولو تَعْرُضُ عليه عودًا». قال أبو حميد: إنما أُمِرْنا بالأسقِيَة أن توكأ ليلاً، وبالأبواب أن تغلق ليلاً.

1280. It was related that Abu Humayd Al Sa'idi said: " I came to The Prophet (prayers & peace be upon him) with a cup of milk from Naqi which had no cover over it, then he said: 'Why

did you not cover it? Even if you had covered it only with a stick.' Abu Humayd said that he had been ordered that water-skins be tied during the night, and the doors be closed during the night."

١٢٨١ - عن جابر بن عبد الله رَضِى الله عنهـمَا قال: قال رسول الله ﷺ: «إذا كانَ جُنْح الليل - أو أمسيتم - فكفوا صِبيانكم، فإن الشيطان ينتشر حينئذ، فإذا ذهب ساعة من الليل فـخلّوهم، وأغلقوا الأبـواب، واذكروا اسم الله، فـإن الشيطان لا يفـتح بابًا مغلـقًا، وأوكوا قِربكم واذكروا اسمَ الله، وخـمّروا آنيتكم واذكـروا اسم الله، ولو أن تَعْرُضوا عليها شيئًا، وأطفئوا مصابيحكم».

1281. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "At dusk stop your children from going out, for the devils come out at that hour. But when an hour of the night has passed, let them go and close the doors and pronounce the name of God, for Satan does not open a closed door. Tie the mouth of your waterskin and pronounce the Name of God cover your containers and utensils and pronounce the Name of God. And cover them even by placing something across it, and put out your lamps."

١٢٨٢ - عن جابر بن عبد الله رَضِى الله عنهمَا قال: سمعت رسول الله ﷺ يقول: «غطّوا الإناء وأوكوا الـسقاء، فـإن فى السنة ليلةً ينزل فيـها وباءٌ، لا يمر بإناء ليـس عليه غطاء أو سقاء لـيس عليه وكاء إلا نزل فيـه من ذلك الوباء». وفى رواية: قال الليث - يعنى ابن سعد -: فالأعاجم عندنا يَتّقون ذلك فى كانون الأول.

1282. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "Cover the container and tie the waterskin, for there is a night in a year when pestilence descends, and it does not pass an uncovered

container or an untied waterskin and some of that pestilence goes into it."

١٢٨٣ - عن أَنَس رَضِي الله عنه قال: لقد سقيتُ رسولَ الله ﷺ بقدحي هذا الشرابَ كلّه: العسل والنبيذ والماء واللبن.

1283. It was related that said: "I served a drink to the Messenger of God (prayers & peace be upon him) in this cup of mine, it was honey, Nabidh, water and milk."

١٢٨٤ - عن البراء رَضِي الله عنه قال: لما أقبلَ رسول الله ﷺ من مكة إلى المدينة، قال: فأتْبَعه سراقة بن مالك بن جُعشُم، قال: فدعا عليه رسول الله ﷺ فساخت فرسهُ، فقال: ادع الله لي ولا أضرك، قال: فدعا الله، قال: فعَطش رسول الله ﷺ فمرّوا براعي غنم، قال أبو بكر الصدّيق رَضِي الله عنه: فأَخَذْتُ قدحًا، فحلبت فيه لرسول الله ﷺ كُثْبَةً من لبن، فأتيتُهُ به فشرب حتى رَضِيتُ.

1284. It was related that Al Bara' said: "When the Messenger of God (prayers & peace be upon him) came from Makkah to Madinah, Suraqa ibn Malik ibn Ju'shum chased him. The Messenger of God (prayers & peace be upon him) invoked the curse of God upon him and his horse sank into the sand. He said: 'Pray to God for me and I will not harm you.' So he invoked God Almighty. Then he said the Messenger of God (prayers & peace be upon him) felt thirsty and they passed a shepherd, so Abu Bakr Siddiq said: 'I took a jar and milked some milk into it for the Messenger of God (prayers & peace be upon him) and I gave it to him, and he drank it until I was so pleased.' "

١٢٨٥ - عن أبي هريرة رَضِي الله عنه: أن النبي ﷺ أُتِيَ ليلة أسرىَ به بإيلياء بقدحين من خمر ولبن، فنظر إليهما فأخذ اللبن، فقال له جبريل عليه السلام: الحمد لله

الذى هداك للفطرة، لو أخذت الخمر غوت أمَّتك.

1285. It was related that Abu Huraira said: "On the night when the Messenger of God (prayers & peace be upon him) was taken on a Night Journey from Jerusalem, two cups were offered to him, one contained wine and the other contained milk. He looked at them and took the cup of milk. Gabriel said: 'Praise be to God Who has guided you to the Right Path, if you had taken the wine, your nation would have gone astray.'"

١٢٨٦ - عن سهل بن سعد رَضِى الله عنهمَا قال: ذُكِرَ لرسول الله ﷺ امرأة من العرب، فأمر أبا أُسَيْد أن يُرسِلَ إليها، فأرسلَ إليها فقدمت، فنزلت فى أُجُم بنى ساعدة، فخرج رسول الله ﷺ حتى جاءها فدخل عليها، فإذا امرأة مُنَكِّسَةٌ رأسَها، فلما كلّمها رسول الله ﷺ قالت: أعوذ بالله منك، قال: «قد أعَذْتُك منى». فقالوا لها: أتَدْرِينَ من هذا؟ فقالت: لا، فقالوا: هذا رسول الله ﷺ جاءكَ ليخطُبَك، قالت: أنا كنت أشقى من ذلك. قال سهل: فأقبل رسول الله ﷺ يومئذ حتى جلس فى سقيفة بنى ساعدة هو وأصحابه، ثم قال: «اسقنا» لسهل، قال: فأخرجت لهم هذا القدحَ فَأَسْقَيْتُهُم فيه. قال أبو حازم: فأخرج لنا سهلٌ ذلك القدح فشربنا فيه، قال: ثم استوهبه بعد ذلك عمر بن عبد العزيز رَضِى الله عنه، فَوَهَبَهُ لَهُ.

1286. It was related that Sahl ibn Sa'd said: "The Prophet (prayers & peace be upon him) was told about an Arab lady and he asked Abu Usaid Al Sa'idi to send for her, so he sent for her and she came and stayed in the fortress of Bani Sa'ida. The Prophet (prayers & peace be upon him) set off and went to her and entered there and saw a lady sitting bending her head down. When The Prophet (prayers & peace be upon him) spoke to her, she said: 'I seek refuge with God from you.' He said: 'I grant you refuge from me.' They asked her: 'Do you know who this is?' She said: 'No.' They said: 'This is

the Messenger of God (prayers & peace be upon him) who came to ask for your hand in marriage.' She said: 'I am unfortunate to have missed this chance.' Then The Prophet (prayers & peace be upon him) and his companions went towards the shelter of Bani Sa'ida and sat there. Then he said: 'Bring us water. O Sahl!' So I took out this drinking cup and gave them water in it. He said: 'Sahl produced that very drinking bowl for us and we all drank from it.' Later on Umar ibn Abdul Aziz asked Sahl to give it to him as a gift, and so he gave it to him as a gift."

١٢٨٧ - عن أبى سعيد الخدرى رَضِى الله عنه أنَّه قال: نهى رسول الله ﷺ عن اختِناثِ الأسقية أن يشرب من أفواهها. وفى رواية: واختناثها أن يُقْلَبَ رأسُها ثم يُشْرَبَ منه.

1287. It was related that Abu Sa'id al Khudri said: "The Messenger of God (prayers & peace be upon him) prohibited the bending of the mouths of the water skins in order to drink from them."

١٢٨٨ - عن عبد الله بن عُكَيْم قال: كنا مع حذيفة رَضِى الله عنه بالمدائن، فاستسقى حذيفة، فجاءه دِهقانٌ بشراب فى إناءٍ من فضة، فرماه به وقال: إنى أخبرُكم أنى قد أمرتُه أن لا يَسقينى فيه، فإن رسول الله ﷺ قال: «لا تشربوا فى إناء الذهب والفضة، ولا تلبَسوا الديباج والحرير، فإنه لهم فى الدنيا، وهو لكم فى الآخرةِ، يومَ القيامة».

1288. It was related that Abd Allah ibn Ukayaim said: "We were with Hudhaifa in Mada'in when he asked for water. The leader of the village brought him water in a silver container. Hudhaifa cast it aside and said: 'I have cast it aside because I told him not to use it, but he has not stopped using it. The Mes-

senger of God (prayers & peace be upon him) said: 'Do not drink from containers of gold or silver nor wear clothes of silk or Dibaj. These things are for them in this world and for you in the Hereafter, on the Day of Resurrection.'"

١٢٨٩ - عن أم سلمة رَضِي الله عنهَا زوج النبي ﷺ: أن رسول الله ﷺ قال: «الذي يشرب في آنية الفضة إنما يجرجر في بطنه نارَ جهنم». وفي رواية: «إنَّ الذي يأكل أو يشربُ في آنية الفِضّة والذهَب...».

1289. It was related that Umm Salama, the wife of the Prophet, said that the Messenger of God (prayers & peace be upon him) said: "Whoever drinks from silver containers is only filling his stomach with the Fire of Hell." It was also related that he said: "Whoever eats or drinks from silver or gold containers..."

١٢٩٠ - عن أنَس بن مالك رَضِي الله عنه قال: أتانا رسول الله ﷺ في دارنا فاستسقى، فحلبنا له شاةً، ثم شُبْتُه من ماء بئري هذه، قال: فأعْطَيْتُهُ رسولَ الله ﷺ، فشرب رسول الله ﷺ، وأبو بكر عن يساره، وعمر رَضِي الله عنهمَا وجاهه، وأعْرابي عن يمينه، فلما فرغ رسول الله ﷺ من شُربه، قال عمر: هذا أبو بكر يا رسول الله -يُرِيه إياه- فأعطى رسولُ الله ﷺ الأعرابيَّ وترك أبا بكر وعمر، وقال رسول الله ﷺ: «الأيمنون الأيمنون الأيمنون». قال أنَس: فهي سُنَّة، فهي سنَّة، فهي سنَّة.

1290. It was related that Anas ibn Malik said: "Once the Messenger of God (prayers & peace be upon him) visited us in our house and asked for a drink. We milked one of our sheep and mixed it with water from our well and gave it to him. Abu Bakr was sitting on his left side and Umar in front of him and a Bedouin on his right side. When the Messenger of God (prayers & peace be upon him) finished, Umar said: 'O Messenger of God, give it to Abu Bakr.' But the Messenger of God (prayers & peace be upon him) gave the remaining milk

to the Bedouin and said twice, 'To those on the right side! So, start from the right side.' Anas added: 'It is a Sunna.' And repeated it three times."

١٢٩١ - عن سهل بن سعد الساعدى رَضِى الله عنهمَا: أن رسول الله ﷺ أُتِىَ بشراب فشرب منه، وعن يمينه غلام وعن يساره أشياخ، فقال للغلام: «أتأذن لى أن أعطى هؤلاء؟». فقال الغلام: لا والله، لا أُوثِرُ بنصيبى منك أحدًا. قال: فَتَلَّهُ رسول الله ﷺ فى يده.

1291. It was related that Sahl ibn Sa'd al Sa'idi said: "The Messenger of God (prayers & peace be upon him) was offered a drink, he drank from it while a boy was on his right and some elderly people were on his left. He said to the boy: 'May I pass it to the elders first?' the boy said: 'O Messenger of God, by God, I will not give up my turn from you for someone else.' So the Messenger of God (prayers & peace be upon him) put the cup in the boy's hand."

١٢٩٢ - عن أبى قتادة رَضِى الله عنه: أن النبى ﷺ نهى أن يُتَنَفَّسَ فى الإناء.

1292. It was related that Abu Qatada said: " The Prophet (prayers & peace be upon him) forbade breathing in the drinking cup."

١٢٩٣ - عن أنَس رَضِى الله عنه قال: كان رسول الله ﷺ يتنفس فى الشراب ثلاثًا، ويقول: «إنه أروَى وأبرأ وأمْرَأُ». قال أنَس: فأنا أتنفس فى الشراب ثلاثًا.

1293. It was related that Anas said: " The Messenger of God (prayers & peace be upon him) used to take three breaths while drinking, and he said: 'It is more satisfying, more healthy and better.' Anas said: 'So I also take three breaths while I drink.'

١٢٩٤ - عن أبي هريرة رَضِي الله عنه قـال: قال رسول الله ﷺ: «لا يشـربَنَّ أحدٌ منكم قائمًا، فمن نسي فليستقيء».

1294. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "None of you should drink while standing; and if anyone forgets, he should vomit."

١٢٩٥ - عن ابن عـباس رَضِي الله عنهـمَا قـال: سقـيت رسول الله ﷺ من زمـزم فشرب قائمًا، واستسقى وهو عند البيت.

1295. It was related that ibn Abbas said: "I served the Messenger of God (prayers & peace be upon him) with water from Zam zam and he drank it while standing, he asked for it while he was at Ka'ba."

٤١ - كتاب الأطعمة

١٢٩٦ - عن حذيفة رَضِي الله عنه قال: كنا إذا حضرنا مع النبى ﷺ طعامًا لم نضع أيدَينا حتى يبدأ رسول الله ﷺ فيضع يده، وإنا حضرنا معه مرةً طعامًا، فجاءت جارية كأنها تُدْفَعُ، فَذَهَبَتْ لِتَضَعَ يدها فى الطعام، فأخَذَ رسولُ الله ﷺ بيدها، ثم جاء أعْرابى كأنما يُدفع، فأخذ بيده، فقال رسول الله ﷺ: «إن الشيطان يَسْتَحل الطعام أن لا يُذكر اسم اللهِ عليه، وإنه جاء بهذه الجارية ليستحلَّ بها، فأخذتُ بيدها، فجاء بهذا الأعرابى ليستحل به، فأخذت بيده، والذى نفسى بيده إنّ يده فى يدى مع يدها». وفى رواية: ثم ذكر اسم الله وأكل.

41- The Book of Food

1296. It was related that Hudhaifa said: "We went to a dinner with the Messenger of God (prayers & peace be upon him) and we did not stretch our hands to the food before the Messenger of God (prayers & peace be upon him) had laid his hand and started to eat. Once we went with him to a dinner when a girl came rushing in as if someone had been pursuing her. She was about to lay her hand on the food, when the Messenger of God (prayers & peace be upon him) restrained her hand. Then a Bedouin entered as if someone had been pursuing him. He restrained his hand, and then the Messenger of God (prayers & peace be upon him) said: 'Satan considers that food upon which the Name of God is not mentioned to be lawful. He had brought this girl so that the food might be made lawful for him and I restrained her hand. And he had brought a Bedouin so that it might be lawful for him. So I restrained his hand. By Him, in Whose Hand is my life, it was the hand of Satan in her hand.'"

١٢٩٧ - عن جابر بن عبد الله رَضِي الله عنهما: أنه سمع النبيّ ﷺ يقول: «إذا دخل الرجلُ بَيْتَهُ فَذَكَرَ الله [عز وجل] عند دخوله وعند طعامه، قال الشيطان: لا مبيتَ لكم ولا عَشاء، وإذا دخل فلم يذكر الله عز وجل عند دخوله، قال الشيطان: أدركتُم المُبيت، وإذا لم يذكر الله عند طعامه قال: أدركتُم المبيتَ والعَشاء».

1297. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "When a person enters his house and mentions the name of God as he enters and when he eats the food, Satan tells himself: 'You have nowhere to pass the night and no evening meal.' But when he enters without mentioning the name of God, Satan says: 'You have found a place to pass the night, and when he does not mention the name of God while eating food, he says: 'You have found a place to pass the night and an evening meal.' This Hadith was related by Jabir ibn Abd Allah through the same chain of transmitters except for a slight difference in wording."

١٢٩٨ - عن ابن عمر رَضِي الله عنهما: أن رسول الله ﷺ قال: «إذا أكل أحدكم فليأكل بيمينه، وإذا شرب فليشرب بيمينه، فإن الشيطان يأكل بشماله ويشرب بشماله».

1298. It was related that Abd Allah Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "When any of you intends to eat, he should eat with his right hand, and when he drinks he should drink with his right hand, for Satan eats with his left hand and drinks with his left hand."

١٢٩٩ - عن إياس بن سلمة بن الأكوع رَضِي الله عنهما: أن أباه حدَّثه: أن رجلاً أكل عند رسول الله ﷺ بشماله، فقال: «كل بيمينك». قال: لا أستطيع، قال: «لا استطعت». ما منعه إلا الكبر، [قال]: فما رفعها إلى فيه.

1299. It was related that Ayyas ibn Salamah ibn Akwa said that his father said: "A man ate with the Messenger of God (prayers & peace be upon him) and he said: 'Eat with your right hand.' He said: 'I cannot do so.' So he said: 'May you be prevented from doing so.' It was pride that prevented him from doing it, and so he could not raise his hand up to his mouth."

١٣٠٠ - عن عمر بن أبى سلمة رَضِى الله عنهما قال: كنت فى حَجْر رسول الله ﷺ، وكانت يدى تطيش فى الصَّحْفَة، فقال لى: «يا غلام، سَمِّ الله، وكُلْ بيمينك، وكُلْ ما يليك».

1300. It was related that Umar ibn Abu Salama said: "I was a child in the custody of the Messenger of God (prayers & peace be upon him) and my hand used to move about the dish as I ate. So the Messenger of God (prayers & peace be upon him) said: 'O boy! Pronounce the Name of God and eat with your right hand, and eat from whatever is nearest to you upon the dish."

١٣٠١ - عن كعب بن مالك رَضِى الله عنه قال: كان رسول الله ﷺ يأكل بثلاث أصابع، ويلعق يده قبل أن يمسحها.

1301. It was related that Ka'b ibn Malik said: "The Messenger of God (prayers & peace be upon him) used to eat using three fingers and licked them before wiping them."

١٣٠٢ - عن ابن عباس رَضِى الله عنهما قال: قال رسول الله ﷺ: «إذا أكل أحدكم طعامًا فلا يمسح يده حتى يلعقَها أو يُلْعِقَها».

1302. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) said: ', 'When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else."

١٣٠٣ - عن جابر رَضِي الله عنه: أن النبى ﷺ أمر بلعق الأصابع والصحفة، وقال: «إنكم لا تدرون فى أيّه البركة».

1303. It was related that Jabir said that The Prophet (prayers & peace be upon him) ordered the licking of fingers and the dish, saying: "You do not know in what portion the blessing lies."

١٣٠٤ - عن جابر رَضِي الله عنه قال: سمعت النبى ﷺ يقول: «إن الشيطان يحضُر أحدَكم عند كل شيء من شأنه، حتى يَحْضُرَه عند طعامه، فإذا سقطتْ من أحدكم اللقمة فليُمِط ما كان بها من أذى ثم ليأكلْها، ولا يدعها للشيطان، فإذا فَرَغ فليلعَقْ أصابعه، فإنه لا يدرى فى أى طعامه تكون البركة».

1304. It was related that Jabir said: "I heard The Prophet (prayers & peace be upon him) and he said: 'When any one of you drops a mouthful he should remove anything dirty from it and then eat it, and should not leave it for Satan.' He also ordered us to wipe the dish, and he said: 'You do not know in what portion of your food the blessing lies.'

١٣٠٥ - عن أنَس بن مالك رَضِي الله عنه قال: قال رسول الله ﷺ: «إن الله ليرضى عن العبد أن يأكل الأكلةَ فيحمدَه عليها، أو يشرب الشَّربَةَ فيحمدَه عليها».

1305. It was related that Anas ibn Malik said that the Messenger of God (prayers & peace be upon him) said: "God is pleased with the servant who thanks Him after taking his meals or drinking a drink and praising God for it."

١٣٠٦ - عن أبى هريرة رَضِي الله عنه قال: خرج رسول الله ﷺ ذات يوم أو ليلة، فإذا هو بأبى بكرٍ وعمر رَضِي الله عنهمَا، فقال: «ما أخرجكما من بيوتكما هذه الساعة؟». قالا: الجوع يا رسول الله. قال: «وأنا والذى نفسى بيده لأخرجَنى الذى

أخرجكما، قوموا». فقاموا معه فأتى رجلاً من الأنصار فإذا هو ليس فى بيته، فلما رأته المرأة قالت: مرحبًا وأهلاً، فقال لها رسول الله ﷺ: «أين فلان؟». قالت: ذهب يستعذب لنا من الماء، إذ جاء الأنصارى، فنظر إلى رسول الله ﷺ وصاحبيه، ثم قال: الحمد لله، ما أحد اليوم أكرمَ أضيافًا منى، [قال]: فانطلق فجاءهم بعِذْقٍ فيه بُسرٌ وتمرٌ ورُطَب، فقال: كلوا من هذه، وأخذ المُدْية، فقال له رسول الله ﷺ: «إياك والحلوب». فذبح لهم. فأكلوا من الشاة ومن ذلك العذق وشربوا، فلما أن شبعوا وَرَوُوا قال رسول الله ﷺ لأبى بكرٍ وعمرَ رَضِى الله عنهما: «والذى نفسى بيده لتُسألُن عن هذا النعيم يوم القيامة، أخرجكم من بيوتكم الجوعُ، ثم لم ترجعوا حتى أصابكم هذا النعيمُ».

1306. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) went out one day or night and encountered Abu Bakr and Umar outside as well. He asked: 'What has brought you out of your houses at this hour?' They said: 'O Messenger of God, hunger.' He said: 'By Him in Whose Hand is my life, what has brought you out has brought me out too, stand up.' They stood up with him, and went to the house of one of the Helpers (al Ansar), but he was not home. When his wife saw him she said: 'Most welcome.' The Messenger of God (prayers & peace be upon him) said to her: 'Where is so and so?' She said: 'He has gone to fetch some fresh water for us.' When the man of the Helpers came and saw the Messenger of God (prayers & peace be upon him) and his two companions, he said: 'Praise be to God, no one has more honourable guests today than I. Then he went out and brought them a cluster of ripe dates, some dry dates and fresh dates, and said: 'Eat of them.' He then took hold of his long knife and the Messenger of God (prayers & peace be upon him) said to him: 'Beware of killing a animal

which gives milk.' He slaughtered a sheep for them and they ate of it and some of the dates and drank." When they had eaten sufficiently and had satisfied their thirst, the Messenger of God (prayers & peace be upon him) said to Abu Bakr and Umar: 'By Him in Whose Hand is my life, you will surely be questioned concerning this bounty on the Day of Judgment. You were driven from your house by hunger and you did not return before receiving this bounty."

١٣٠٧ - عن أَنَس رَضِيَ الله عنه: أن جاراً لرسول الله ﷺ فارسيًا كان طيب المَرَق، فصنع لرسول الله ﷺ ثم جاء يدعوه، فقال: «وهذه» لعائشة، فقال: لا، فقال رسول الله ﷺ: «لا». فعاد يدعوه، فقال رسول الله ﷺ: «وهذه». قال: لا، قال رسول الله ﷺ: «لا». ثم عاد يدعوه، فقال رسول الله ﷺ: «وهذه». قال: نعم، في الثالثة، فقاما يتدافعان حتى أتيا منزله.

1307. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) had a Persian neighbour who was good at making a delicious soup. He made some for the Messenger of God (prayers & peace be upon him) and then came to him to invite him. He said: 'What about Aisha?' He said: No. So the Messenger of God (prayers & peace be upon him) also said: 'No.' He repeated his invitation, and the Messenger of God (prayers & peace be upon him) said: 'What about Aisha? He said: 'No.' So the Messenger of God (prayers & peace be upon him) also said: 'No. He repeated his invitation and the Messenger of God (prayers & peace be upon him) said: 'What about Aisha?' He said: 'Yes' on the third time So both of them stood up and followed one another until they reached his house."

١٣٠٨ - عن أبي مسعود الأنصاري رَضِيَ الله عنه قال: كان رجل من الأنصار يقال

له أبو شعيب وكان له غـلام لحام، فرأى رسولَ الله ﷺ فعرف فى وجهـه الجوعَ، فقال لغلامـه: ويحك، اصنع لنا طعـامًا لخمـسةِ نفرٍ، فـإنى أريد أن أدعو النـبىَّ ﷺ خامسَ خمسةٍ. قال: فصنع، ثم أتى النبى ﷺ فدعـاه خامس خمسةٍ، واتّبَعهم رجل، فلما بلغ البابَ قـال النبى ﷺ: «إن هذا اتبعنا، فإن شئت أن تأذن له، وإن شـئت رَجَعَ». قال: لا، بل آذن له يا رسول الله.

1308. It was related that Abu Mas'ud Al Ansari said: "There was a man of the helpers (al Ansar) called Abu Shu'aib, who had a butcher slave. When he saw the Messenger of God (prayers & peace be upon him) he recognised the sign of hunger from his face. So he said to his slave: 'Prepare a meal for five persons as I wish to invite The Prophet (prayers & peace be upon him) and four others.' So he made the meal and went to The Prophet (prayers & peace be upon him) and invited him and the four others, but another man followed them, when they reached the doorstep The Prophet (prayers & peace be upon him) said: This one has followed us, if you wish you may permit him to come in or if you wish you can tell him to go back.' Then he said: 'O Messenger of God, I shall permit him.'

١٣٠٩ - عن أبى هريرة رَضِىَ الله عنه قـال: جاء رجل إلى رسول الله ﷺ فـقال: إنى مجهودٌ، فأرسل إلى بعض نسائه، فقالت: والذى بعثك بالحق ما عندى إلا ماءٌ، ثم أرسل إلى أخرى فقالت مثل ذلك، حتى قلن كلهن مثل ذلك: لا والذى بعثك بالحق ما عندى إلا ماء، فقال: «من يُضَيِّف هذا الليلةَ رحمـه الله تعالى». فقام رجل من الأنصار فقـال: أنا يا رسول الله. فانطلق به إلى رحـله فقال لامرأتـه: هل عندك شيء؟ قالت: لا، إلا قوت صبيانى، قال: فَعَلِّليهم بشىء، فـإذا دخل ضيفنا فأطفئى السراج وأريه أنّا نأكُلُ، فإذا أهوى ليأكل فقومى إلى السراج حتى تطفـئيه، قال: فقعدوا وأكل الضيف،

فلما أصبح غدا على النبى ﷺ، فقال: «قد عجب الله من صنيعكما الليلة».

1309. It was related that Abu Huraira said: "A man went to visit the Messenger of God (Prayers & peace be upon him) and said: 'I am tired.' So he (Prayers & peace be upon him) sent an envoy to one of his wives but she said: 'By The One Who sent you with the Truth I do not have anything except water.' So he sent to another one and she said as the first had said, until they all had said the same. 'No by The One Who sent you with the Truth I have nothing but water.' Then the Messenger of God (prayers & peace be upon him) said: 'Who will have this man as his guest tonight as a mercy from God Almighty?' One of the Helpers said: 'I will.' So he took him to his wife and said to her: 'Be hospitable to the guest of the Messenger of God.' She said: 'We have nothing but the food of my children.' He said: 'Prepare your meal, light your lamp and let your children sleep if they ask for supper.' So she prepared the meal, lit her lamp and put her children to sleep, and then they both pretended to eat. But they really slept in hunger. In the morning the Helpers went to The Prophet (prayers & peace be upon him) and he said: 'Last night God marveled at what you did.'

١٣١٠ - عن أبى هريرة رَضِى الله عنه قال: قال رسول الله ﷺ: «طعام الاثنين كافى الثلاثة، وطعام الثلاثة كافى الأربعة».

1310. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "The food for two is sufficient for three and the food for three is sufficient for four."

١٣١١ - عن جابر بن عبد الله رَضِى الله عنهمَا قال: سمعت رسول الله ﷺ يقول:

«طعـام الواحـد يكفى الاثنين، وطعـام الاثنـين يكفى الأربعـة، وطعـام الأربعـة يكفى الثمانية».

1311. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "The food for one suffices two and the food for two suffices four, and the food for four suffices eight."

١٣١٢ - عن جـابر وابن عـمر رَضِى الله عنهم: أن رسـول الله ﷺ قـال: «المؤمن يأكل فى مِعًى واحد، والكافر يأكل فى سبعة أمعاء».

1312. It was related that Jabir and Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "A believer eats with one stomach but an unbeliever eats with seven stomachs."

١٣١٣ - عن أبى هريرة رَضِى الله عنه: أن رسول الله ﷺ ضافـه ضيف وهو كافر، فأمر [له] رسـول الله ﷺ بشاة، فَحُلِبَتْ، فشرب حِلابها، ثم أخرى فـشربه، ثم أخرى فشربه، حـتى شرب حِلاب سبع شيـاه، ثم إنه أصبح فأسلم، فـأمر له رسول الله ﷺ بشاةٍ فشرب حِلابها، ثم أمر بأخرى فـلم يَستَتِمّها، فقال رسول الله ﷺ: «المؤمن يشرب فى معًى واحد، والكافر يشرب فى سبعة أمعاء».

1313. It was related that Abu Huraira: A man used to eat much, but when he embraced Islam, he started eating less. That was mentioned to The Prophet (prayers & peace be upon him) who then said, "A believer eats with one stomach and an unbeliever eats with seven."

١٣١٤ - عن أنَس بن مـالك رَضِى الله عنه قـال: دعـا رسـولَ الله ﷺ رجلٌ، فانـطلقت معـه، فجىء بمرقـة فيـها دُبّاء، فـجعل رسـول الله ﷺ يأكل من ذلك الدباء ويُعْجِبُهُ، قال: فلما رأيت ذلك جعلت أُلقيه إليه ولا أَطْعَمُهُ. قال: فقال أنَس: فما زلتُ

بعد [ذلك] يعجبنى الدباء.

1314. It was related that Anas ibn Malik said: "A man invited the Messenger of God (prayers & peace be upon him) to a meal that he had prepared. I went with the Messenger of God (prayers & peace be upon him) to that meal, and the tailor served The Prophet (prayers & peace be upon him) with barley bread and soup of gourd and cured meat. I saw the Messenger of God (prayers & peace be upon him) picking the pieces of gourd from around the dish, and since then I have liked gourd."

١٣١٥ - عن طلحة بن نافع: أنه سمع جابر بن عبد الله رَضِى الله عنهمَا يقول: أخذ رسول الله ﷺ بيدى ذات يوم إلى منزله، فأخرج إليه فِلقًا من خبز، فقال: «ما من أُدُمٍ؟». فقالوا: لا، إلاَّ شىء من خل، قال: «فإن الخل نعم الأُدُمُ». قال جابر: فما زلت أُحِبُّ الخلَّ منذ سمعتها من نبى الله ﷺ. وقال طلحة: ما زلت أحب الخل منذ سمعتها من جابر.

1315. It was related that Talha ibn Nafi' said that he heard Jabir ibn Abd Allah say: "The Messenger of God (prayers & peace be upon him) held my hand once and took me to his house, he brought some bread and asked his family for condiment. They said: 'We have nothing here but vinegar.' He asked for it, he began to eat it, and then said: 'Vinegar is a good condiment, vinegar is a good condiment.'"

١٣١٦ - عن عبد الله بن بُسر رَضِى الله عنهمَا قال: نزل رسول الله ﷺ على أبى، قال: فقرَّبنا إليه طعامًا ووَطْبَةً، فأكل منها، ثم أُتِىَ بتمر، فكان يأكل ويُلقى النوى بين إصْبَعيه، ويجمع السبابة والوسطى. - قال شعبة: هو ظنى، وهو فيه إن شاء الله [تعالى] إلقاء النوى بين الإصبعين - ثم أُتى بشراب فشربه، ثم ناوله الذى عن يمينه،

قال: فقال أبي، وأخذ بلجام دابته: ادْعُ الله لنا. فـقال: «اللهم بارك لهم فيما رزقتهم، واغفر لهم، وارحمهم».

1316. It was related that Abd Allah ibn Busr said: "The Messenger of God (prayers & peace be upon him) came to my father and we offered him a meal and a mixture of dates, cheese and butter. He ate some of that. Then he was offered dates which he ate, but he placed their stones between his fingers, and he joined his forefinger and middle finger. Shu'bah said: 'I think that it was related in this Hadith; Putting the date stones between two fingers. Then a drink was brought for him and he drank it, and then gave it to one who was on his right side.' He (the narrator) said: 'My father took hold of the rein of his riding animal and requested him to invoke God Almighty for us. So he said: 'O God, bless them in what You have provided for them as sustenance and forgive them and have mercy upon them.'"

١٣١٧ - عن أنَس بن مالك رَضِي الله عنه قـال: أُتِيَ رسول الله ﷺ بتمر، فـجعل النبي ﷺ يَقسِمُه وهو مُحْتَفِزٌ، يأكل منه أكـلاً ذريعًا. وفي رواية: رأيت النبي ﷺ مُقعيًا يأكل تمرًا.

1317. It was related that Anas Ibn Malik said: "Some dates were brought to the Messenger of God, so The Prophet (prayers & peace be upon him) distributed them hurriedly as he sat and ate of them quickly." It was also related that he said: "I saw The Prophet (prayers & peace be upon him) squatting and eating dates."

١٣١٨ - عن عائشة رَضِي الله عنها قالت: قال رسول الله ﷺ: «يا عائشة، بيتٌ لا تمرَ فيه جياع أهله. يا عائشة، بيت لا تمرَ فيه جياع أهله. أو: جاع أهله». قالها مرتين أو

ثلاثًا.

1318. It was related that Aisha said that the Messenger of God (prayers & peace be upon him) said: "O Aisha, a house without dates its people will suffer hunger. O Aisha, a house without dates, its people will suffer hunger." Or "Its people will be hungry." He said it two or three times.

١٣١٩ - عن جَبَلَةَ بن سُحَيْمٍ قال: كان ابن الزبير رَضِى الله عنهمَا يرزقنا التمر، قال: وقد كان أصاب الناس يومئذ جُهدٌ، فكنا نأكل فيمرُّ علينا ابن عمر ونحن نأكل فيقول: لا تُقارنوا، فإن رسول الله ﷺ نهى عن الإقران، إلا أن يَستَأذن الرجل أخاه. قال شعبة: لا أُرى هذه الكلمة إلا من كلمة ابن عمر، يعنى الاستئذان.

1319. It was related that Jabala ibn Suhaim said: "At the time of Ibn Al Zubair we were afflicted by famine, and he provided us with dates to eat. Abd Allah ibn Umar used to pass by us while we were eating, and say: 'Do not eat two dates at once, for The Prophet (prayers & peace be upon him) forbade the taking of two dates at once.' Ibn Umar used to add: 'Except if you take the permission of your companions.'"

١٣٢٠ - عن عبد الله بن جعفر رَضِى الله عنهمَا قال: رأيت رسول الله ﷺ يأكل القثاء بالرطب.

1320. It was related that Abd Allah ibn Ja'far said: "I saw the Messenger of God (prayers & peace be upon him) eating fresh dates with snake cucumber."

١٣٢١ - عن جابر بن عبد الله رَضِى الله عنهمَا قال: كنا مع النبى ﷺ بمَرِّ الظهران ونحن نَجْنى الكَبَاث، فقال النبى ﷺ: «عليكم بالأسود منه». قال: فقلنا: يا رسول الله، كأنك رعيت الغنم؟ قال: «نعم، وهل من نبى إلا وقد رعاها؟». أو نحو هذا من

القول.

1321. It was related that Jabir ibn Abd Allah said: "We were with the Messenger of God (prayers & peace be upon him) at Marr al Zahran while we picked fruit from the Arak tree. Then the Messenger of God (prayers & peace be upon him) said: 'Pick only the black ones.' We said: 'O Messenger of God, it appears you are shepherding the flock.' He said: 'Has there been any Prophet who did not shepherd his flock?'"

١٣٢٢ - عن أَنَس بن مالك رَضِي الله عنه قال: مررنا فاستَنْفَجْنَا أرنبًا بمر الظهران، فسعوا عليه فَلَغَبُوا، قال: فَسَعيتُ حتى أدركتها، فأتيت بها أبا طلحة فذبحها، فبعث بورِكِها وفخذيها إلى رسول الله ﷺ، فأتيت بها رسولَ الله ﷺ فقبله.

1322. It was related that Anas ibn Malik said: "We pursued a hare at Marr al Zahran, they ran until they were exhausted and I tried until I caught it. I took it to Abu Talha, and he slaughtered it and sent its flanks and two back legs to the Messenger of God, and he accepted it."

١٣٢٣ - عن عبد الله بن عباس رَضِي الله عنهمَا أن خالدَ بنَ الوليد رَضِي الله عنه - الذى يقال له سيفُ الله - أخبره أنه دخل مع رسول الله ﷺ على ميمونة زوج النبى ﷺ، وهى خالته وخالة ابن عباس، فوجد عندها ضَبّاً محنوذًا، قَدمَتْ به أختها حفيدة بنت الحارث من نجد، فقَدّمت الضب لرسول الله ﷺ، وكان قلما يُقَدَّمُ إليه بطعام حتى يحدَّثَ به ويسمى له، فأهوى رسول الله ﷺ يده إلى الضب، فقالت امرأة من النسوة الحضور: أخبِرنَ رسولَ الله ﷺ بما قَدَّمْتُنّ له، قُلن: هو الضب يا رسول الله، فرفع رسول الله ﷺ يده، فقال خالد بن الوليد: أحرامٌ الضب يا رسول الله؟ قال: «لا، ولكنه لم يكن بأرض قومى، فأجدنى أعافه». قال خالد: فاجتَرَرْتُه فأكلته، ورسول الله ﷺ ينظر فلم ينهنى.

1323. It was related that Abd Allah ibn Abbas said: "Khalid ibn Al Walid said that he went to the Messenger of God (prayers & peace be upon him) in Maimuna's house, she was his sister and the aunt of Ibn Abbas. He found with her a roasted mastigar that her sister Hufaida bint Al Harith had brought from Najd. Maimuna offered the mastigar to the Messenger of God, but he seldom ate food until it had been identified to him. When the Messenger of God (prayers & peace be upon him) stretched his hand towards the mastigar a lady who was present among them said: 'You should tell the Messenger of God (prayers & peace be upon him) what you have offered him. O Messenger of God! It is the meat of a mastigar.' The Messenger of God (prayers & peace be upon him) drew his hand back from the meat of the mastigar. Khalid ibn Al Walid said: 'O Messenger of God! Is this unlawful to eat?' The Messenger of God (prayers & peace be upon him) replied: 'No, but it is not found in my land, so I prefer not to eat it.' Khalid said: 'Then I pulled the mastigar towards myself and ate it as the Messenger of God (prayers & peace be upon him) looked on.

١٣٢٤ – عن أبى سعيد رَضِى الله عنه: أن أعرابيًا أتى رسول الله ﷺ فقال: إنى فى غائط مَضَبَّة، وإنه عامّةُ طعامِ أهلى. قال: فلم يجبه، فقلنا: عاوِدْهُ، فعاوده، فلم يجبه ثلاثًا، ثم ناداه رسولُ الله ﷺ فى الثالثة فقال: «يا أعرابى، إن الله لعن – أو: غضب – على سِبط من بنى إسرائيل، فمسخهم دوابَّ يدبون فى الأرض، فلا أدرى لعل هذا منها، فلست آكلها ولا أنهى عنها».

1324. It was related that Abu Sa'id said that a Bedouin went to the Messenger of God (prayers & peace be upon him) and said: "I dwell in a low land where lizards are plentiful, and my family usually eats them." He made no reply, so we said: 'Repeat it,

and he repeated it, but he made no reply. Then the Messenger of God (prayers & peace be upon him) replied at the third time: 'O dweller of the desert, indeed God Almighty cursed and was angered with one of the tribes of Bani Israel and changed them into creatures that move upon the earth. I do not know if the lizard is one of them, so I do not eat it, but I do not prohibit it from being eaten.'"

١٣٢٥ - عن عبد الله بن أبى أوفى رَضِى الله عنهما قال: غزونا مع رسول الله ﷺ سبع غزوات نأكل الجراد.

1325. It was related that Abd Allah Ibn Abu Aufa said: "We participated in six or seven battles with the Prophet (Prayers & peace be upon him) and we used to eat locust with him."

١٣٢٦ - عن جابر رَضِى الله عنه قال: بَعَثَنا رسول الله ﷺ، وأمَّر علينا أبا عبيدة، نَتَلقّى عيرًا لقريش، وزوَّدنا جرابًا من تمر لم يجد لنا غيرَه، فكان أبو عبيدة يعطينا تمرةً تمرة، قال: فقلت: كيف كنتم تصنعون بها؟ قال: نَمَصُّها كما يَمَصُّ الصبى، ثم نشرب عليها من الماء، فتكفينا يومنا إلى الليل، وكنا نضرب بِعِصِيِّنا الخَبَطَ، ثم نبله بالماء فنأكله، قال: وانطلقنا على ساحل البحر فَرُفِعَ لنا على ساحل البحر كهيئة الكثيب الضخم، فأتيناه فإذا هى دابة تدعى العَنْبَر، [قال]: قال أبو عبيدة: مَيْتَةٌ، ثم قال: لا، بل نحن رسل رسول الله ﷺ وفى سبيل الله، وقد اضطررتم فكلوا. قال: فأقمنا عليه شهرًا، ونحن ثلاثمائة، حتى سَمِنّا. قال: ولقد رأيتنا نغترف من وَقْب عينه بالقلال الدهن، ونقتطع منه الفِدَر كالثور، أو كَقَدْرِ الثور، فلقد أخذ منا أبو عبيدة ثلاثة عشر رجلاً فأقعدهم فى وَقْب عينه، وأخذ ضِلْعًا من أضلاعه فأقامها، ثم رَحَلَ أعظم بعير منا، فمر من تحتها. وتزودنا من لحمه وشائق، فلما قدمنا المدينة، أتينا رسول الله فذكرنا ذلك له، فقال: «هو رزق أخرجه الله لكم، فهل معكم من لحمه شيء فتطعمونا؟». قال: فأرسلنا إلى رسول الله ﷺ منه فأكله.

1326. It was related that Wahab ibn Kaisan said that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) sent out an army to the seashore with Abu Ubaida ibn Al Jarrah as their commander and they were a contingent of three hundred men. We set off and had traveled some distance when our food ran short. So Abu Ubaida ordered that all the food the troops had be gathered. Our food for the journey was dates and Abu Ubaida gave us our ration every day bit by bit until it diminished so that we only got a date each. I asked: 'How would one date benefit you?' He said: 'We knew of its value when it was finished.' Jabir said: 'Then we reached the seashore and we found a fish the size of a small mountain. The troops ate it for eighteen nights. Then Abu Ubaida ordered that two of its ribs be stood in the ground and that a she-camel be ridden under them, and it passed under without touching.

١٣٢٧ - عن جابر بن عبد الله رَضِي الله عنهمَا: أن رسول الله ﷺ نهى يوم خيبر عن لحوم الحُمُرِ الأهلية، وأذن في لحوم الخيل.

1327. It was related that Jabir ibn Abd Allah said: "On the day of Khaibar the Messenger of God (prayers & peace be upon him) prohibited the consumption of donkey meat and allowed the consumption of horse meat."

١٣٢٨ - عن أسماء رَضِي الله عنهَا قالت: نحرنا فرسًا على عهد رسول الله ﷺ فأكلناه.

1328. It was related that Asma' said: "During the lifetime of the Messenger of God (Prayers & peace be upon him) we slaughtered a horse and ate it."

١٣٢٩ - عن أبى ثعلبة رَضِى الله عنه قال: حرّم رسول الله ﷺ لحوم الحمر الأهلية.

1329. It was related that Abu Tha'laba said: "The Messenger of God (prayers & peace be upon him) prohibited the consumption of donkey meat."

١٣٣٠ - عن أنَس رَضِى الله عنه قال: لما فتح رسول الله ﷺ خيبر، أصبنا حُمُرًا خارجًا من القرية فطبخنا منها، فنادى منادى رسول الله ﷺ: ألا إن الله ورسولَه ينهيانكم عنها، فإنها رِجْسٌ من عمل الشيطان. فأُكفئت القدورُ بما فيها وإنها لتَفور بما فيها.

1330. It was related that Anas said: "When The Messenger of God (prayers & peace be upon him) vanquished Khaibar, we caught the asses outside the village and we cooked their meat. Then the caller of The Messenger of God (prayers & peace be upon him) proclaimed: 'Take heed! Indeed God and His Messenger have prohibited you from it, it is an evil deed of Satan's works.' Then the clay pots were overturned with their contents and they were filled to the brim."

١٣٣١ - عن أبى هريرة رَضِى الله عنه عن النبى ﷺ قال: «كل ذى نابٍ من السباع فأكله حرام».

1331. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The eating of all animals with fangs is prohibited."

١٣٣٢ - عن ابن عباس رَضِى الله عنهمَا قال: نهى رسول الله ﷺ عن كل ذى ناب من السِّباع، و[عن] كل ذى مخلب من الطير.

1332. It was related that Ibn Abbas said: "The Messenger of God

(prayers & peace be upon him) prohibited all animals with fangs, and all birds with talons."

١٣٣٣ - عن أبى أيوب رَضِى الله عنه: أن النبى ﷺ نزل عليه، فنزل النبى ﷺ فى السُّفْل، وأبو أيوب فى العُلو، [قال]: فانْتَبَه أبو أيوب ليلة فقال: نمشى فوق رأس رسول الله ﷺ؟ فتنحَّوا فباتوا فى جانب، ثم قال للنبى ﷺ، فقال النبى ﷺ: «السُّفل أرفق». فقال: لا أعلو سقيفة أنت تحتها، فتحوَّل النبى ﷺ فى العُلْوِ وأبو أيوب فى السُّفل، فكان يَصنَع للنبى ﷺ طعامًا، فإذا جىء به إليه سأل عن موضع أصابعه، فيتتبع موضعَ أصابعه، فَصَنَع له طعامًا فيه ثوم، فلما رُدَّ إليه سأل عن موضع أصابع النبى ﷺ، فقيل له: لم يأكل، ففزع، وصعد إليه، فقال: أحرام هو؟ قال النبى ﷺ: «لا، ولكنى أكرهه». قال: فإنى أكره ما تكره، أو: ما كرهتَ. قال: وكان النبى ﷺ يؤتى.

1333. It was related that Abu Ayub said: "The Messenger of God (prayers & peace be upon him) came to my house and stayed on the lower floor while I lived on the upper floor. One night I got up and thought 'How is it that we walk above the head of the Messenger of God,' so we moved aside and spent the night in a corner, and then told The Messenger of God (prayers & peace be upon him) about it. So The Messenger of God (prayers & peace be upon him) said: 'The lower floor is more comfortable for me.' But I said: 'Who would not prefer to be under the roof under which you live.' So The Messenger of God (prayers & peace be upon him) moved to the upper floor and I moved to the lower floor. I used to prepare food for The Messenger of God (prayers & peace be upon him) and when it was brought back to me I used to ask what part of the food had his fingers touched and I used to move my fingers around the parts where his fingers had touched. Then I made some food with garlic and when it was brought

back I asked where had the fingers of The Messenger of God (prayers & peace be upon him) touched it, and I was told that he had not eaten it. I was worried and went up to ask him saying: 'Is it prohibited?' But The Messenger of God (prayers & peace be upon him) said: 'No, but I do not like it.' I said: 'I too do not like what you do not like.' The Messenger of God (prayers & peace be upon him) was visited by angels who brought him the Message of God Almighty."

١٣٣٤ - عن أبي هريرة رَضِي الله عنه قال: ما رأيت رسول الله ﷺ عاب طعامًا قط، كان إذا اشتهاه أكله، وإن لم يَشْتَهِه سكت.

1334. It was related that Abu Huraira said: "The Messenger of God (Prayers & peace be upon him) never made averse comment about food, but if he liked it he ate it, and if he disliked it he left it."

٤٢ - كتاب اللباس والزينة

١٣٣٥ - عن ابن عـمر رَضِى الله عنهمَا قـال: رأى عمـر بن الخطاب رَضِى الله عنه عُطاردًا التميمى يقيمُ بالسوق حُلّةً سيَراءَ، وكان رجلاً يغشى الملوك ويصيب منهم، فقال عمر: يا رسول الله، إنى رأيتُ عُطاردًا يقيم فى السوق حلة سيَراء، فلو اشتريتَها فَلَبستها لوفود العـرب إذا قدموا عليك، وأظنه قـال: ولبستَها يوم الجـمعة. فقـال له رسول الله ﷺ: «إنما يلبَس الحريرَ فى الدنيا مَن لا خلاق له فى الآخـرة». فلما كان بعد ذلك أتِىَ رسولُ الله ﷺ بحُلَلٍ سيَراء، فـبعث إلى عـمر بحلة، وبعث إلى أسامـة بن زيد بحلة، وأعطى على بن أبى طالـب رَضِى الله عنهم حلة وقـال: «شَقّقهـا خُمُرًا بين نسـائك». قال: فجاء عمر بحُلته يحملها، فقال: يا رسول الله، بَعَثْتَ إلىَّ بهذه، وقد قُلتَ بالأمس فى حُلة عُطارد ما قلتَ؟ فقال: «إنى لم أبْعث بها إلـيك لتَلْبَسها، ولكنى بعثتُ بها إليك لتصيب بها». وأما أسامة فراح فى حُلّته، فنظر إليه رسولُ الله ﷺ نظرًا عَرَفَ أن رسول الله ﷺ قد أنكر مـا صنع، فقـال: يا رسول الله، ما تـنظر إلىَّ، فأنت بعثـت إلىَّ بها؟ فقال: «إنى لم أبعث إليك لتَلْبسَهَا، ولكنى بعثت بها إليك لتُشقّقها خُمُرًا بين نسائك».

42- The Book of Clothes and Decoration

(Kitab Al-Libas Wa'L-Zinah)

1335. It was related that Ibn Umar said: "Umar saw Utrid al Tamimi standing in the market to sell silk garments, he used to go to the royal courts and fetch a good price for them. Umar said: 'O Messenger of God, I saw Utrid standing in the market with silk garments, would you buy and wear one to receive the delegations from the Arabs when they come to visit you?' I think he also said: 'So you may wear it on Friday.' The Messenger of God (prayers & peace be upon him) said: 'Whoever wears silk in this life has no share of it in the Hereafter.' When

silk garments were presented to The Messenger of God (prayers & peace be upon him) later, he gave one to Umar and one to Usama ibn Zaid and one to Ali ibn Abu Talib, saying: 'Dismantle them and make them into veils for your wives.' Umar came with his garment and said: 'O Messenger of God, you gave this to me while yesterday you told us about the silk garments of Utrid.' He said: 'I did not send it to you for you to wear, but so that you may obtain some benefit from it.' And Usama wore the garment given to him and seemed to be excited and The Messenger of God (prayers & peace be upon him) seemed to be agitated and he looked at him in such a way that he perceived that The Messenger of God (prayers & peace be upon him) was displeased with him. He said: 'O Messenger of God, why are you looking at me that way while you gave it to me?' He said: 'I did not give it to you for you to wear, but for you to dismantle and make into veils for your wives.' "

١٣٣٦ - عن خليفة بن كعب [أبى ذبيان] قال: سمعت عبد الله بن الزبير يخطب يقول: ألا لا تُلْبِسوا نساءكم الحرير، فإنى سمعت عمر بن الخطاب رَضِى الله عنه يقول: قال رسول الله ﷺ: «لا تَلْبَسوا الحرير، فإنه مَن لبسه فى الدنيا لم يلبسه فى الآخرة».

1336. It was related that Khalifa ibn Ka'b Abu Thaubian said: "I heard Abd Allah ibn Zubair speak to the people saying: 'Take heed, do not dress your women in silk as I have heard Umar ibn Khattab say that he heard The Messenger of God (prayers & peace be upon him) say: 'Do not wear silk, for whoever wears it will not wear it in the Hereafter.'"

١٣٣٧ - عن عقبة بن عامر رَضِى الله عنه أنه قال: أُهدىَ لرسول الله ﷺ فَرُّوج حرير، فلبسه ثم صلى فيه، ثم انصرف فنزعه نزعًا شديدًا كالكاره له، ثم قال: «لا

ينبغى هذا للمتقين».

1337. It was related that Uqba ibn Amir said: "A silk cloak was given to The Messenger of God (prayers & peace be upon him) as a gift and he wore it and offered the prayer in it. When he completed the prayer, he pulled it off violently as if he hated it and said: 'Such a robe is not seemly for one who fears God Almighty.'"

١٣٣٨ - عن أبى عثمان قال: كتب إلينا عمر رَضِى الله عنه ونحن بأذرَبيجان: يا عُتْبَةُ بن فَرْقَدٍ، إنه ليس من كدِّك ولا من كدِّ أبيك ولا من كدِّ أُمك، فأشبع المسلمين فى رحالهم مما تشبع منه فى رحلك، وإياكم والتنعمَ وزىَّ أهل الشرك ولبوسَ الحرير، فإن رسول الله ﷺ نهى عن لبوس الحرير قال: إلا هكذا، ورفع لنا رسول الله ﷺ إصبعيه الوسطى والسبابة وضمهما. قال زهير: قال عاصم: هذا فى الكتاب، قال: ورفع زهير إصبَعَيْه.

1338. It was related that Abu Uthman said: "While we were at Adharbijan, Umar wrote to us: 'O Utba ibn Farqad, these funds are not of your own earning nor the earning of your father nor your mother, so feed the Muslims from what you eat and avoid indulgence and the garments of the unbelievers and avoid wearing silk, The Messenger of God (prayers & peace be upon him) prohibited wearing silk except this much. Then The Prophet (prayers & peace be upon him) indicated the space between his index and middle fingers to us and then he closed his fingers together. Zuhair (the sub-narrator) said: 'Asem said: 'This is written in the book and he raised up his middle and index fingers.'"

١٣٣٩ - عن سُوَيد بن غفلة: أن عمر بن الخطاب رَضِى الله عنه خطب بالجابية فقال: نهى نبىُّ الله ﷺ عن لُبس الحرير، إلا موضعَ إصبَعَيْن أو ثلاثٍ أو أربع.

1339. It was related that Suwaid ibn Ghafala said: "Umar ibn al Khattab addressed the people at Jabioya saying: 'The Prophet of God prohibited the wearing of silk except to the extent of two or three or four fingers width of it.' "

١٣٤٠ - عن جابر بن عبد الله رَضِى الله عنهمَا قال: لبس النبى ﷺ يومًا قَباءً من ديباج أُهدى له، ثم أوشك أن ينْزِعَه، فأرسل به إلى عمر بن الخطاب رَضِى الله عنه، فقيل له: قد أوشك ما نزعته يا رسول الله؟ فقال: «نهانى عنه جبريل [عليه السلام]». فجاءه عمر [رَضِى الله عنه] يبكى، فقال: يا رسول الله، كرهت أمرًا وأعطيتنيه، فما لى؟ فقال: «إنى لم أعطكه لتلبَسه، إنما أعطيتكه تبيعُه». فباعه بألفى درهم.

1340. It was related that Jabir ibn Abd Allah said: "The Prophet (prayers & peace be upon him) once wore a cloak of brocade which had been given to him as a gift. He pulled it off quickly and sent it to Umar ibn Al Khaṭtab, so someone asked him: 'O Messenger of God, why did you remove it so quickly?' He replied: 'Gabriel forbade me from it.' Then Umar came to him weeping and said: 'O Messenger of God, you disapproved of something and gave it to me, so what of me?' He said: 'I did not give it to you for you to wear, but I gave it to you so that you could sell it.' And Umar sold it for two thousand Dirhams."

١٣٤١ - عن أنس بن مالك رَضِى الله عنه: أن رسول الله ﷺ رَخّص لعبدالرحمن بن عوف، والزبير بن العوام، فى القُمُص الحرير فى السفر، من حِكّة كانت بهما أو وجع كان بهما. وفى رواية: شكَوَا إلى رسول الله ﷺ القَمْل.

1341. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) permitted Abd Al Rahman and Al Zubair ibn Awwam to wear silk shirt while traveling due to their ailments." It was also related that they com-

plained to The Messenger of God (prayers & peace be upon him) from lice.

١٣٤٢ - عن عـبد الله مـولى أسمـاء بنت أبى بكر، وكـان خال ولد عطاء- قـال: أرسلتنى أسمـاء إلى عبد الله بن عمـر رَضِى الله عنهم، فقالت: بلغنى أنك تحـرم أشياء ثلاثةً: العَلَمَ فى الثوب، وميثَرَةَ الأُرْجُوان، وصومَ رجبٍ كلّه. فقال لى عبد الله: أما ما ذكرْتَ مـن رجب فكيف بمن يصوم الأبد؟ وأمـا ما ذكـرت من العَلَم فى الثوب: فـإنى سمعت عمر بن الخطاب رَضِى الله عنه يقول: سمعت رسول الله ﷺ يقول: «إنما يلبس الحرير من لا خلاق له» فـخفت أن يكون العَلَمُ منه. وأما ميثَرَةُ الأرجوان: فـهذه ميثَرَةُ عبد الله. فإذا هى أرجوان. فرجعتُ إلى أسـماء فَخبّرتُها، فقالت: هذه جُبَّةُ رسول الله ﷺ، فأخرجَتْ إلىَّ جُبَّةً طَيالسةً كِسرَوانيةً، لهـا لِبْنَةُ ديباجٍ، وفَرْجَيْها مكفوفين بالديباج، فقالت: هذه كانت عند عائشة رَضِى الله عنهَا حـتى قُبِضت، فلما قبضت قَبَضْتُها، وكان النبى ﷺ يلبسها، فنحن نغسلها للمرضى يُستشفى بها.

1342. It was related that Abd Allah, the freed slave of Asma', who was the brother-in-law of Ata', said: "Asma' sent me to Abd Allah ibn Umar asking: 'I have heard that you prohibit three things; the garment threaded with silk, the saddle cloth stuffed with cotton and dyed bright red and fasting in the month of Rajab?' Abd Allah replied: 'As for what you mention about fasting in the month of Rajab, how would it be for the one who fasts all the time? As for the garment threaded with silk, I have heard Umar ibn al Khattab say that he heard The Messenger of God (prayers & peace be upon him) say: 'Only those who dress in silk are those who will have no share of it.' So I fear that the threaded silk may be among that. As for the stuffed bright red saddle cloth, it is the saddle of Abd Allah and it is just a saddle.' So I returned to Asma' and told her and she said: 'Here is a cloak of the Messenger of

God, and she brought out a cloak for me which was made of Persian cloth with a brocade edging and its sleeves edged in brocade and she said: 'This was with Aisha until she died, and when she died I got it, and The Prophet (prayers & peace be upon him) used to wear it, and we used to wash it for the sick people to heal themselves with it.'"

١٣٤٣ - عن عليّ [بن أبي طالب] رَضِيَ الله عنه: أن أُكَيْدِرَ دُومَةَ أهدى إلى النبي ﷺ ثوب حرير، فأعطاه عليًا [كرم الله وجهه]، فقال: «شقّقه خُمُرًا بين الفواطم».

1343. It was related that Ali ibn Abu Talib said that Ukaidir of Duma presented The Prophet (prayers & peace be upon him) with a silk garment and he gave it to Ali, and said: "Cut it up and make it into veils for the Fatimahs."

١٣٤٤ - عن عليّ بن أبي طالب رَضِيَ الله عنه: أن رسول الله ﷺ نهى عن لُبس القَسّيّ، والمعصفر، وعن تختم الذهب، وعن قراءة القرآن في الركوع.

1344. It was related that Ali ibn Abu Talib said: "The Messenger of God (prayers & peace be upon him) prohibited the wearing of silk and yellow garments, gold rings, and the reciting of the Qur'an while kneeling."

١٣٤٥ - عن عبد الله بن عمرو بن العاص رَضِيَ الله عنهما قال: رأى رسول الله ﷺ عليَّ ثوبين معصفرين، فقال لي: «إن هذه من ثياب الكفار، فلا تَلْبَسْها».

1345. It was related that Abd Allah ibn Amr ibn al-As said that The Messenger of God (prayers & peace be upon him) saw me wearing two clothes dyed in saffron, whereupon he said: "These are the clothes of the unbelievers, so do not wear it."

١٣٤٦ - عن أنسٍ رَضِيَ الله عنه قال: نهى رسول الله ﷺ أن يتزعفر الرجل.

1346. It was related that Anas said: "The Messenger of God

(prayers & peace be upon him) prohibited for a man to wear clothes dyed with saffron."

١٣٤٧ - عن جابر بن عبد الله رَضِي الله عنهمَا قــال: أُتى بأبى قحافة رَضِي الله عنه يوم فتح مكة، ورأسه ولحيته كالثغامة بياضًا، فقال رسول الله ﷺ: «غَيِّروا هذا بشىءٍ، واجتنبوا السواد».

1347. It was related that Jabir ibn Abd Allah said that when Abu Quhafah came on the Day of the Conquest of Makkah his head and his beard were white like hyssop, The Messenger of God (prayers & peace be upon him) said: "Change this with something but avoid black."

١٣٤٨ - عن أبى هريرة رَضِي الله عنه: أن النبى ﷺ قال: «إن اليهود والنصارى لا يصبغون، فخالفوهم».

1348. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "Jews and Christians do not dye their hair so you should do the opposite of what they do."

١٣٤٩ - عن قتــادة قال: قلنا لأنس بن مالك رَضِي الله عنه: أىُّ اللبــاس كان أحبَّ إلى رسول الله ﷺ؟ أو: أعجبَ إلى رسول الله ﷺ؟ قال: الحِبَرَة.

1349. It was related that Qatada said: "I asked Anas: 'What kind of garments did The Prophet (prayers & peace be upon him) prefer?' He said: 'The cloth from Yemen.'"

١٣٥٠ - عن عائشة رَضِي الله عنهَا قالت: خــرج النبى ﷺ ذات غداة، وعليه مِرْطٌ مُرَحَّلٌ من شَعَرٍ أسود.

1350. It was related that Aisha said: "The Prophet (prayers & peace be upon him) went out one morning wearing a blanket made

of black hair with patterns of camel saddles upon it.

١٣٥١ - عن أبي بُرْدَةَ قال: دخلتُ على عائشة رَضِي الله عنهَا، فأخرجتْ إلينا إزاراً غليظًا مما يصنعُ باليمن، وكِسـاءً من التي يسمونها المُلَبَّدة، قـال: فأقْسَمَتْ بالله أن رسول الله ﷺ قُبِضَ في هذين الثوبين.

1351. It was related that Abu Burda said: "Aisha showed us a square piece of cloth and a waist wrapper and said: 'The Prophet (prayers & peace be upon him) died wearing these.'"

١٣٥٢ - عن جابر رَضِي الله عنه قال: لما تزوجتُ قال لي رسول الله ﷺ: «اتَّخذتَ أنماطًا؟». قلت: وأنَّى لنا أنماطٌ؟ قـال: «أمـا إنها ستكون». قـال جابر: وعند امـرأتي نَمَطٌ، فأنا أقول: نحِّيه عني، وتقول: قد قال رسول الله ﷺ: «إنها ستكونُ».

1352. It was related that Jabir said that the Prophet (Prayers & peace be upon him) said: "Have you any carpets?" I said: 'From where shall I get carpets?' He said: 'You shall soon have carpets.' I used to say to my wife: 'Take your carpets out of my sight.' But she said: 'Did the Prophet (Prayers & peace be upon him) not tell you that you will soon have carpets?' So I gave up asking.

١٣٥٣ - عن جابر بن عبد الله رَضِي الله عنهمَا: أن رسول الله ﷺ قال له: «فراش للرجل، وفراش لامرأته، والثالث للضيف، والرابع للشيطان».

1353. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) said to him: "There should be a couch for a man and a couch for his wife and a third one for the guest, but the fourth is for Satan."

١٣٥٤ - عن عائشـة رَضِي الله عنهَا قالت: إنما كان فـراش رسول الله ﷺ الذي نام عليه أدَمًا حَشْوُهُ ليف.

1354. It was related that Aisha said: " The pillow on which The Messenger of God (prayers & peace be upon him) reclined was of leather stuffed with palm fibre."

١٣٥٥ - عن جابر رَضِى الله عنه: أن رسول الله ﷺ نهى أن يـأكل الرجل بشماله، أو يمشى فى نعل واحدة، وأن يـشتمل الصَّمّاء، وأن يحتبىَ فى ثوب واحـد كاشفًا عن فرجه.

1355. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) forbade eating with the left hand or walking with one shoe or wrapping without an opening for the arms, or sitting in a waistwrapper and exposing the private parts."

١٣٥٦ - عن جابر [بن عبـد الله] رَضِى الله عنهمَا: أن النبى ﷺ قال: «لا يَسْتَلْقِيَنَّ أحدكم، ثم يضع إحدى رجليه على الأخرى».

1356. It was related that Jabir ibn Abd Allah said that The Prophet (prayers & peace be upon him) said: "None of you should recline on his back raising one leg over the other."

١٣٥٧ - عن عَبَّاد بن تميـم، عن عـمـه رَضِى الله عنه: أنه رأى رســولَ الله ﷺ مستلقيًا فى المسجد، واضعًا إحدى رجليه على الأخرى.

1357. It was related that Abbad ibn Tamim said that his uncle told him: "I saw The Messenger of God (prayers & peace be upon him) reclining upon his back in the Mosque with one leg raised over the other."

١٣٥٨ - عن ابن عمر رَضِى الله عنهمَا قال: مررت على رسول الله ﷺ وفى إزارى استرخاء، فقال: «يا عبد الله، ارفع إزارك». فرفعته، ثم قال: «زد». فزدتُ، فما زلتُ أتحرّاها بعدُ، فقال بعض القوم: [إلى] أين؟ فقال: أنصافِ الساقَيْنِ.

1358. It was related that Ibn Umar said: " I passed before The Messenger of God (prayers & peace be upon him) while my lower garment was trailing. He said: "O Abd Allah, tug up your lower garment. I tugged it up, and he again said: Tug it further, and I tugged it further and I went on tugging it, then some people said: To what extent? He said: 'To the middle of the shanks.'"

١٣٥٩ – عن محمد بن زياد قال: سمعت أبا هريرة رَضِي الله عنه – ورأى رجلاً يجر إزاره، فجعل يضرب الأرض برجله، وهو أميرٌ على البحرين – وهو يقول: جاء الأمير جاء الأمير، قال رسول الله ﷺ: «إن الله لا ينظر إلى من يجر إزاره بَطَرًا».

1359. It was related that Mohammed ibn Zeyad said that Abu Huraira said when he was Amir of Bahrain that he heard The Messenger of God (prayers & peace be upon him) say: "On the Day of Resurrection God Almighty will not look at the one who drags his garment behind himself in pride."

١٣٦٠ – عن أبي ذر رَضِي الله عنه عن النبي ﷺ قال: «ثلاثة لا يكلمهم الله يوم القيامة، ولا ينظر إليهم، ولا يزكّيهم، ولهم عذاب أليم». قال: فقرأها رسول الله ﷺ ثلاث مِرَار، فقال أبو ذر: خابوا وخسروا، من هم يا رسول الله؟ قال: «المُسْبِل إزاره، والمنّان، والمُنَفّق سلعتَه بالحَلِف الكاذب».

1360. It was related that Abu Zarr said that The Prophet (prayers & peace be upon him) said: "There are three whom God Almighty will not speak to or even look at or purify on the Day of Resurrection and they shall have a grievous chastisement." He said: "The Messenger of God (prayers & peace be upon him) repeated that three times." Abu Zarr said: "They are doomed and lost, who are they O Messenger of God?" He said: "The one who leaves his garment to be too long, and the

one who hurts the people by reminding them of his charity, and the one who swears false oaths in order to sell his goods."

١٣٦١ - عن عبد الله بن عمـر رَضِى الله عنهمَا: أن رسول الله ﷺ قال: «إن الذى يجُرُّ ثيابه من الخيلاء لا ينظر الله إليه يوم القيامة».

1361. It was related that Abd Allah ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "On the day of Resurrection God Almighty will not look at the one who drags his garments on the ground in pride."

١٣٦٢ - عن أبى هريرة رَضِى الله عنه عن النبى ﷺ قـال: «بينما رجل يمـشى، قد أعـجبـتـه جُمتُه وبُرْداه، إذ خُسِفَ به الأرض، فـهـو يتجلجـل فى الأرض حتى تقـوم الساعة».

1362. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) or Abu-l-Qasim - said: "A man was walking proudly wearing a two piece garment with his hair well groomed when suddenly God Almighty caused him to be swallowed up and sink into the earth and he will continue to sink further into it until the Day of Resurrection."

١٣٦٣ - عن ميمونة رَضِى الله عنهَا: أن رسول الله ﷺ أصبح يومًا واجمًا، فقالت ميـمونة: يا رسـول الله، لقد اسـتنكرتُ هيأتـكَ منذ اليوم؟ قـال رسول الله ﷺ: «إن جبريلَ كان وعدنى أن يلقانى الليلة فلم يَلْقَنى، أما والله ما أخلفنى». قال: فظل رسول الله ﷺ يومه ذلك على ذلك، ثم وقَع فى نفـسه جروُ كَلْبٍ تحت فُسطاطٍ لنا، فـأمر به فأُخرج، ثم أخذ بيـده ماء فنضح مكانَه، فلما أمسى لقيه جبريل عليـه السلام فقال له: «قد كنتَ وعـدتنى أن تلقانى البارحـةَ». قال: أجل، ولكنا لا ندخل بيتًا فـيه كلب ولا صورة. فـأصبح رسـول الله ﷺ يومئذ فـأمر بقتـل الكلاب، حتى إنه يأمر بـقتل كلب

الحائط الصغير، ويترك كلب الحائط الكبير.

1363. It was related that Maimuna said: "The Messenger of God (prayers & peace be upon him) was silent with grief one morning so I asked: 'O Messenger of God, I see your mood is different today?' The Messenger of God (prayers & peace be upon him) said: 'Gabriel promised me that he would come to me last night, but he did not come, by God he never broke his promise.' And so The Messenger of God (prayers & peace be upon him) remained in that mood. Then he thought that there might have been a puppy under their couch, so he ordered that it be removed, then he took up some water in his hand and sprinkled it over the place. In the evening Gabriel came to him and he asked him: 'You promised you would come to meet me last night.' He said: 'Yes, but we do not enter a house where there is a dog or a picture.' The following morning he ordered the dogs to be killed, including the dogs kept for the orchards, but he permitted the dogs used to guard large areas of land to be left alive."

١٣٦٤ - عن أبي هريرة رَضِي الله عنه قال: قال رسول الله ﷺ: «لا تدخل الملائكةُ بيتًا فيه تماثيل، أو: تصاوير».

1364. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The angels do not enter premises where there are images or pictures."

١٣٦٥ - عن بُسر بن سعيد، عن زيد بن خالد، عن أبي طلحة رَضِي الله عنه - صاحب رسول الله ﷺ - أنه قال: إن رسول الله ﷺ قال: «إن الملائكة لا تدخل بيتًا فيه صورة». قال بُسْرٌ: ثم اشتكى زيد بعدُ فعدناه، فإذا على بابه سترٌ فيه صورة، قال: فقلت لعبيد الله الخولاني- ربيب ميمونة زوج النبي ﷺ-: ألم يخبرنا زيدُ عن الصُّور

يومَ الأول؟ فقال عبيد الله: ألم تسمعه حين قال: «إلا رقمًا فى ثوب»؟.

1365. It was related that Busr ibn Said said that Zaid ibn Khalid said that Abu Talha said that The Messenger of God (prayers & peace be upon him) said: "The Angels do not enter a houses where there are pictures." Busr said: "Later on Zaid fell ill and we visited him and we saw a curtain decorated with pictures in his house. I said to Ubaid Allah Al-Khaulani: "Did he not tell us about the prohibition of pictures?" He said: "But he excepted the embroidery on garments. Did you not hear him?" I said: "No." He said: "Yes, he did."

١٣٦٦ - عن عائشة رَضِى الله عنهَا قالت: دخل علىَّ رسول الله ﷺ وقد سترت سهوة لى بقرام فيه تماثيل، فلما رآه هتكه وتَلَوَّن وجهه، وقال: «يا عائشةُ، أشدُّ الناسِ عذابًا عند الله يومَ القيامة الذين يضاهون بخلق الله [تعالى]». قالت عائشة: فَقَطَعْناه فجعلنا منه وِسادةً أو وِسادتين.

1366. It was related that Aisha said that she had a cloth with pictures upon it hanging upon the shelf, and The Messenger of God (prayers & peace be upon him) said: "Take it away from my sight." I removed it and made cushions from it.

١٣٦٧ - عن عائشة رَضِى الله عنهَا قالت: قدم رسول الله ﷺ من سَفَرٍ، وقد سترتُ على بابى درْنوكًا فيه الخيلُ ذوات الأجنحة، فأمرنى فنزعته.

1367. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) returned from a journey when I had hung a thick curtain having pictures in front of a door. He ordered me to remove it and I removed it."

١٣٦٨ - عن عائشة رَضِى الله عنهَا أنها اشترت نُمْرُقَةً فيها تصاوير، فلما رآها رسول الله ﷺ قام على الباب فلم يدخل، فَعَرَفْتُ - أو فعَرَفَتْ - فى وجهه الكراهية،

فقالت: يا رسول الله، أتوب إلى الله وإلى رسوله، فماذا أذنبتُ؟ فقال رسول الله ﷺ: «ما بالُ هذه النمرقة؟». فقلت: اشتريتها لك، تقعد عليها وتوسدها. فقال رسول الله ﷺ: «إن أصحاب هذه الصورة يعذَّبون، ويقال لهم: أحيوا ما خلقتم». ثم قال: «إن البيت الذى فيه الصور لا تدخله الملائكة». وفى رواية: قالت: فأخذته فجعلته مِرْفَقَتَيْنِ، فكان يرتفق بهما فى البيت.

1368. It was related that Aisha said: "I bought a cushion with drawings on it. When The Messenger of God (prayers & peace be upon him) saw it he remained standing in the doorway of the house and did not enter. I saw a look of dislike upon his face so I said: 'O Messenger of God! I repent to God and His Messenger, what sin have I done?' The Messenger of God (prayers & peace be upon him) said: 'What is this cushion?' I said: 'I bought it for you to recline upon.' The Messenger of God (prayers & peace be upon him) said: 'The ones who draw these pictures will be punished on the Day of Resurrection. It will be said to them: 'Make the images you drew come alive.' The Prophet (Prayers & peace be upon him) added: 'The angels do not enter a house where there are pictures'."

١٣٦٩ - عن سعيد بن أبى الحسن قال: جاء رجل إلى ابن عباس فقال: إنى رجلٌ أصوِّر هذه الصور فَأَفْتِنى فيها، فقال له: ادْنُ منى، فدنا منه، ثم قال: ادْنُ منى، فدنا حتى وضع يده على رأسه، وقال: أُنَبِّئُكَ بما سمعتُ من رسول الله ﷺ؟ سمعت رسول الله ﷺ يقول: «كل مصوِّر فى النار، يُجْعَلُ له بكل صورة صَوَّرَها نَفْسًا، فتعذبه فى جهنم». وقال: إن كنت لا بد فاعلاً فاصنع الشجر وما لا نَفْسَ له.

1369. It was related that Sa'id ibn Abu al Hasan said that Abd Allah Ibn Abbas said that a man came to him and said: "O Aba Abbas! I am a person who lives from his own labour and I

make pictures." Then Ibn Abbas said: "I will only tell you what I heard The Messenger of God (prayers & peace be upon him) saying: 'Whoever makes a picture God will punish him until he blows life into it and he will never be able to blow life into it." At this the man sighed deeply and his face turned yellow. Ibn Abbas said: "What a shame! If you persist in making something then you can make from this tree anything which does not have life in it."

١٣٧٠ - عن أبى زُرعـة قال: دخلت مع أبى هريرة [فى] دار مـروان، فرأى فـيهـا تصاوير، فـقال: سـمعت رسـول الله ﷺ يقول: «قال الله عـز وجل: ومن أظلم ممن ذهب يخلق خلقًا كخلقى، فليخلقوا ذَرَّةً، أو ليخلقوا حبة، أو ليخلقوا شعيرة».

1370. It was related that Abu Zur'a said: "l entered the house of Marawan with Abu Huraira, and he saw pictures at the top of the house. He said: 'I heard The Messenger of God (prayers & peace be upon him) saying that God said: 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat.'"

١٣٧١ - عن البـراء بن عازب رَضِى الله عنهـمَا قال: أمـرنا رسول الله ﷺ بسـبع، ونهانا عن سبع: أمرنا بعيـادة المريض، واتّباع الجنائز، وتشميت العاطس، وإبرارِ القَسَمِ أو المُقسِم، ونصرِ المظلـوم، وإجابة الداعى، وإفشاء السلام. ونهـانا عن خواتيم - أو: عن تخـتُّم - بالذهب، وعن شـربٍ بـالفـضة، وعـن الميـاثر، وعن القَسّىّ، وعن لُبْس الحرير، والإستبرق، والديباج.

1371. It was related that Al Bara' ibn A'zeb said: "The Prophet (prayers & peace be upon him) ordered us to observe seven things; to visit the sick, to follow the funeral processions, to say 'May God have Mercy upon you' to one who sneezes if he first says 'Praise be to God.' And he prohibited for us to

wear silk, Dibaj, Qassiy and Istibarq, or to use red silk cushions."

١٣٧٢ - عن عبد الله بن عباس رَضِى الله عنهمَا: أن رسول الله ﷺ رأى خاتمًا من ذهب فى يد رجل فنزعه فطرحه، وقال: «يعمد أحدكم إلى جَمْرَةٍ من نارٍ فَيَجْعَلُها فى يده». فقيل للرجل بعدما ذهب رسول الله ﷺ: خذ خاتَمَكَ انتَفِع به، قال: لا والله لا آخذه أبدًا وقد طرحه رسول الله ﷺ.

1372. It was related that Abd Allah ibn Abbas said: "The Messenger of God (prayers & peace be upon him) saw someone wearing a gold signet ring on his finger, so he pulled it off from him and said: 'One of you seeks the hot coals of Hellfire to be put on his hand'. It was said to the man after The Messenger of God (prayers & peace be upon him) had left: 'Take your ring and obtain some benefit from it.' So he said: 'No, by God, I will never take it back after The Messenger of God (prayers & peace be upon him) has cast it away.'"

١٣٧٣ - عن عبد الله بن عمر رضى الله عنهما: أن رسول الله ﷺ اصطنع خاتمًا من ذهب، فكان يجعل فَصَّهُ فى باطن كفه إذا لبسه، فصنع الناس، ثم إنه جلس على المنبر، فنزعه فقال: «إنى كنت ألبَس هذا الخاتم، وأجعل فَصَّهُ من داخلٍ». فرمى به، ثم قال: «والله لا ألبسه أبدًا». فنبذ الناس خواتيمَهم.

1373. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) at one time wore a ring of gold or silver engraved with 'Mohammed the Messenger of God, and he used to turn its stone in towards the palm of his hand. Then the people started to wear similar rings and when The Prophet (prayers & peace be upon him) saw them he cast his aside and said: 'I shall never wear it again.' Thereafter he wore a silver ring and the people started to wear silver

rings. After The Prophet (prayers & peace be upon him) , Abu Bakr wore the ring, and then Umar and them Uthman, until it fell from Uthman ibn Umar into the well of Aris."

١٣٧٤ - عن ابن عمـر رضى الله عنهما قال: اتخـذ رسول الله ﷺ خاتمًا من ورِق، فكان فى يده، ثم كـان فى يد أبى بكر رضى الله عـنه، ثم كان فى يـد عمـر رضى الله عنه، ثم كان فى يد عثمان رضى الله عنه، حـتى وقع منه فى بئر أريسٍ، نَقْشُهُ: محمد رسول الله.

1374. It was related that Ibn 'Umar said : "The Messenger of God (prayers & peace be upon him) had a silver ring made for himself and it was worn by him on his hand. Afterwards it was worn by Abu Bakr, and then by 'Umar, and then by 'Uthman till it fell in the Aris well. On that ring was engraved: 'Muhammad is the Messenger of God."

١٣٧٥- عن أنس بن مالك رضى الله عنه: أن ﷺ اتخذ خاتمًا من فضة، ونقش فيه محـمد رسول الله، وقـال للناس :«إنى اتخذت خـاتمًا من فِضَّةٍ، ونقشتُ فـيه محـمد رسول الله، فلا ينقش أحد على نفشه»

1375. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) took a silver ring and had 'Mohammed the Messenger of God' engraved upon it. The Prophet (Prayers & peace be upon him) then said: "I have a silver ring engraved with 'Mohammed the Messenger of God', so none of you should have the same engraved on his ring."

١٣٧٦ - عن أنَس رضى الله عنه: أن النبى ﷺ أراد أن يكتب إلى كـسرى وقـيصرَ والنجاشىِّ، فقـيل: إنهم لا يقبلون كتابًا إلا بخَاتم، فصاغ رسـول الله ﷺ خاتمًا حلقته فضة، ونقش فيه: محمد رسول الله.

1376. It was related that Anas said: "The Prophet (prayers & peace be upon him) wanted to write a letter to Kisra, Caesar and Al Nagashy. It was said to him that they do not accept any letter unless it is stamped. So The Prophet (prayers & peace be upon him) had a silver ring made for himself, and on it was engraved 'Muhammad is the Messenger of God.'"

١٣٧٧ - عن أنَس بن مالك رضى الله عنه: أن رسول الله ﷺ لبِس خـاتم فضة فى يمينه، فيه فَصٌّ حبشى، كان يجعل فصه مما يلى كفه.

1377. It was related that Anas ibn Malik said: "The ring of The Messenger of God (prayers & peace be upon him) was made of silver and had a stone from Abyssinia upon it."

١٣٧٨ - عن أنَس رضى الله عنه قـال: كـان خـاتم النبى ﷺ فى هذه. وأشـار إلى الخنصر من يده اليسرى.

1378. It was related that Anas ibn Malik said: "The ring of The Messenger of God (prayers & peace be upon him) was here, and he indicated towards his little finger on his left hand."

١٣٧٩ - عن عليّ رضى الله عنه قـال: نهانى رسول الله ﷺ أن أتخـتم فى إصبَعى هذه أو هذه، قال: فأومأ إلى الوسطى والتى تليها.

1379. It was related that Ali ibn Abu Talib said: "The Prophet (prayers & peace be upon him) prohibited me from wearing my ring on my forefinger or on the finger next to it."

١٣٨٠ - عن جابر بن عبد الله رضى الله عنهمـا قال: سمعت النبى ﷺ [يقول] فى غزوة غزوناها: «استكثروا من النعال، فإن الرجل لا يزال راكبًا ما انتعل».

1380. It was related that Jabir ibn Abd Allah said that during an expedition we went on with him The Messenger of God

(prayers & peace be upon him) said: "Be in the habit of wearing sandals, for when a man wears sandals it is as if he is riding."

١٣٨١ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قـال: «إذا انتعل أحدكم فليبدأ باليمنى، وإذا خلع فليبدأ بالشمال، ولينعلهما جميعًا أو ليخْلَعْهُمَا جميعًا».

1381. It was related that Abu Huraira said that the Messenger of God: "When we put on your shoes, put on the right shoe first, and when you remove them, remove the left one first. Let the right shoe be the first to be worn and the last to be removed."

١٣٨١م- عن أبى هريرة رضى الله عنه: أن رسـول الله ﷺ قال: لا يمشِ أحـدُكمْ فى نعلٍ واحدة، لِيُنْعِلْهُمَا جميعًا أو لِيَخْلَعْهُمَا جميعًا».

1381R. It was related that Abu Horaira said that the Messenger of God said: "None of you should walk wearing only one shoe, either wear the two or remove both of them."

١٣٨٢ - عن ابن عمـر رضى الله عنهما: أن رسول الله ﷺ نهى عن القـزع. قال: قلت لنافع: وما القزع؟ قال: يُحْلَقُ بعض رأس الصبى ويترك بعضٌ.

1382. It was related that Ibn Umar said : "The Messenger of God (prayers & peace be upon him) forbade Al-Qaza'. He said that he asked Nafi': 'What is al Qaza'?' He said: 'Leaving a tuft of hair here and there after shaving boy's head.' "

١٣٨٣ - عن أسماء بنت أبى بكر رضى الله عنهما قالت: جاءت امرأة إلى النبى ﷺ فقـالت: يا رسول الله، إن لى ابنةً عُرَيِّسًا، أصـابتهـا حَصْبَةٌ فَتمـرَّق شعـرُها، أفأصِلُهُ؟ فقال: «لعن الله الواصلة والمستوصلة».

1383. It was related that Asma' said: "A woman came to The Prophet (prayers & peace be upon him) and said: 'My daughter just

married, but she has become sick and all her hair has fallen out. May I let her use false hair?' The Prophet (prayers & peace be upon him) said: 'God has cursed such a lady as artificially lengthening hair or having her hair lengthened artificially.'"

١٣٨٤ - عن جابر بن عبد الله رضى الله عنهما قال: زجر النبى ﷺ أن تصل المرأة برأسها شيئًا.

1384. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) disapproved for a woman to add anything artificial to her hair."

١٣٨٥ - عن حميد بن عبد الرحمن بن عوف: أنه سمع معاوية بن أبى سفيان رضى الله عنهم عامَ حَجَّ وهو على المنبر - وتناول قُصَّةً من شعر كانت فى يد حَرَسىّ - يقول: يا أهل المدينة، أين علماؤكم؟ سمعتُ رسول الله ﷺ ينهى عن مثل هذه، ويقول: «إنما هلكت بنو إسرائيل حين اتخذ هذه نساؤهم».

1385. It was related that Humaid ibn Abd al Rahman ibn Auf said that in the year he performed the Pilgrimage he heard Mu'awiya ibn Abu Sufian, who was on the pulpit and removing a tuft of hair from one of his guards, saying: "Where are your religious scholars? I have heard The Messenger of God (prayers & peace be upon him) prohibit this and say: 'The children of Israel were destroyed when their women began to do this.' "

١٣٨٦ - عن عبد الله بن مسعود رضى الله عنه قال: لعن الله الواشمات والمستوشمات، [والنامصات] والمتنمصات، والمتفلّجات للحسن المغيِّرات خَلْقَ الله. قال: فبلغ ذلك امرأة من بنى أسَد يقال لها أُمُّ يعقوب، وكانت تقرأُ القرآن، فأتته فقالت: ما حديثٌ بلغنى عنك، أنك لعنت الواشمات والمستوشمات والمتنمصات والمتفلجات للحسن

المغيرات خلق الله؟ فقال عبدالله: ومالى لا ألعنُ من لعن رسولُ الله ﷺ وهو فى كتاب الله عز وجل؟ فقالت المرأة: لقد قرأتُ ما بين لَوْحَيِ المصحف فما وجدته، فقالت: لئن كنتِ قرأتيه لقد وجدتيه، قال الله عز جل: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا﴾ [الحشر: ٧]، فقالت المرأة: فإنى أرى شيئًا من هذا على امرأتك الآن. قال: اذهبى فانظرى، قال: فدخلت على امرأة عبد الله فلم تر شيئًا، فجاءت إليه فقالت: ما رأيت شيئًا، فقال: أما لو كان ذلك لم نجامعها.

1386. It was related that Abd Allah ibn Mas'oud said: "God curses the women who practice tattooing and those who remove hair from their faces and those who create spaces between their teeth artificially to look beautiful, who change what God has created. Umm Yaqoub said: 'What is that?' Abd Allah said: 'Why should I not curse those who were cursed by The Messenger of God (prayers & peace be upon him) and are referred to in the Book of God Almighty?' She said: 'I have read the whole Qur'an but I have not found such a thing.' Abd Allah said: 'If you had read it you would have found it, God Almighty says: 'And whatever the Messenger gives you accept it, and whatever he forbids you desist from it.' (Surah 59 verse 7) So the woman said: 'But I see something of this on your wife now.' He said: 'Go and see.' So she went to the wife of Abd Allah and she did not see anything. So she returned to him and said: 'I have seen nothing.' He said: 'Had she had what you said, I would not have kept her as a wife.'"

١٣٨٧ - عن أسماء رضى الله عنها قالت: جاءت امرأة إلى النبى ﷺ فقالت: إن لى ضَرَّةً، فهل علىَّ جُناح أن أتشبع من مال زوجى بما لم يعطنى؟ فقال رسول الله ﷺ: «المتشبع بما لم يُعطَ كلابس ثَوبَىْ زُورٍ».

1387. It was related that Asma' said that a lady said: "O Messenger of God! My husband has another wife, would it be a sin on me if I tell her he has given me something he has not given me?' The Messenger of God (prayers & peace be upon him) said: 'The one who pretends that he has been given something that he has not been given is like the one who wears two garments of falsehood'."

١٣٨٨ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «صنفان من أهل النار لم أرهما: قوم معهم سياط كأذناب البقر، يضربون بها الناسَ. ونساء كاسياتٌ عارياتٌ، مميلات مائلات، رؤوسهن كأسْنِمَةِ البُخْتِ المائلة، لا يدخلن الجنة ولا يجدن ريحها، وإن ريحها لتوجد من مسيرة كذا وكذا».

1388. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "There are two kinds of people who are the inhabitants of Hell whom I have not seen. People having whips like the tails of oxen with which they beat people, and women who will be dressed and yet naked, who will incline to evil and lure their husbands to it. Their heads will be as the humps of camels, inclined to one side. They will not enter Paradise nor will they even perceive its scent although its scent can be perceived from such and such a distance."

١٣٨٩ - عن أبى بشير الأنصارى رضى الله عنه: أنه كان مع رسول الله فى بعض أسفاره، قال: فأرسل رسول الله ﷺ رسولاً - قال عبد الله بن أبى بكر: حَسِبتُ أنه قال: - والناس فى مبيتهم: «لا يَبْقَيَنَّ فى رقبةِ بعيرٍ قلادةٌ من وترٍ - أو قلادةٌ - إلا قُطِعَتْ». قال مالك: أُرى ذلك من العين.

1389. It was related that Abu Bashir al Ansari said: "I was with The Messenger of God (prayers & peace be upon him) on a jour-

ney and The Messenger of God (prayers & peace be upon him) sent a messenger to Abd Allah ibn Abu Bakr saying, I think he said while the people were resting in their places: 'No necklace of strings should be left on the necks of the camels.' Malik said: 'I see that they did so in fear of envy.'"

١٣٩٠ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «لا تصحب الملائكة رفقةً فيها كلبٌ ولا جَرَسٌ».

1390. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Angels do not accompany the travelers who have with them a dog and a bell."

١٣٩١ - عن أبى هريرة رضى الله عنه: أن رسولَ الله ﷺ قال: «الجَرَسُ مزامير الشيطان».

1391. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The bell is the musical instrument of Satan."

١٣٩٢ - عن جابر بن عبد الله رضى الله عنهما قال: نهى رسول الله ﷺ عن الضرب فى الوجه وعن الوَسْم فى الوجه.

1392. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) prohibited beating on the face or cauterisation of the face."

١٣٩٣ - عن ناعم أبى عبد الله مولى أم سلمة: أنه سمع ابن عباس رضى الله عنهما يقول: ورأى رسول الله ﷺ حماراً مَوْسُوم الوجه، فأنكر ذلك. قال: فوالله لا أسِمُهُ إلا [فى] أقصى شىء من الوجه. فأمر بحمار له فكوى فى جاعِرَتَيْه، فهو أول من كوى الجاعرتين.

1393. It was related that Abd Allah ibn Abbas said: "The Messenger of God (prayers & peace be upon him) saw an ass which had been cauterised on its face and he disapproved of it saying: 'By God, I do not cauterise except on a part that is far from the face.' And he ordered that his ass be cauterised on its rump, and he was the first to cauterise on the rump."

١٣٩٤- عن أَنَس رضى الله عنه قـال: دخلـنا على رسـول الله ﷺ مِربَدًا وهو يَسِم غنمًا - قال: أحسبُهُ - فى آذانها.

1394. It was related that Anas said: "We entered the sheep pen while The Messenger of God (prayers & peace be upon him) was cauterising the sheep and he said: 'On its ears.'"

١٣٩٥- عن أَنَسٍ رضى الله عنه قـال: لما وَلَدَتْ أُمُّ سُلَيْم قـالت لى: يا أَنَس، انظر هذا الغلام فـلا يُصيبَنَّ حتى تغـدو به إلى النبى ﷺ يُحنِّكهُ. قال: فغـدوت فإذا هو فى الحائط، وعليه خميصة حُرَيْثِيَّة، وهو يسم الظَّهر الذى قدم عليه فى الفتح.

1395. It was related that Anas said: "When Umm Sulaim delivered a child she said to me: 'O Anas, watch over the boy and do not permit him to eat or drink anything until you take him to The Prophet (prayers & peace be upon him) in the morning for Tahnik. So the following morning I went with the child to The Prophet (prayers & peace be upon him) and he was sitting in a garden wearing a Huraithiya shirt and branding a she-camel which he had ridden during the Conquest of Makkah."

٤٣ - كتاب الأدب

١٣٩٦- عن أنَس رضى الله عنه قـال: نادى رجل رجـلاً بالبـقـيع: يا أبا القـاسم، فالتفت إليه رسولُ الله ﷺ. فقـال: يا رسول الله إنى لم أعنِكَ، إنما دعوت فلانًا. فقال رسول الله ﷺ: «تسمَّوا باسمى ولا تَكَنَّوْا بكنيتى».

43. The Book of General Behavior

(Kitab Al-Adab)

1396. It was related that Anas said: "A man called another man at Al Baqi'a 'O Abu Al Qasim,' The Messenger of God (prayers & peace be upon him) looked at him and so he said: 'O Messenger of God I did not mean you, but I meant so and so. The Messenger of God (prayers & peace be upon him) said: 'Name yourselves after me by my name but do not call yourselves by my Kuniya.'"

١٣٩٧- عن جابـر بن عبد الله رضـى الله عنهمـا قال: ولد لرجلٍ منا غـلامٌ فسـماه محمدًا، فقال له قومه: لا نَدعك تُسَمِّى باسم رسول الله ﷺ، فانطلق بابنه حامله على ظهره، فأتى به النبى ﷺ فقـال: يا رسول الله، وُلِدَ لى غلام فسميته مـحمدًا، فقال لى قومى: لا ندعك تُسـمى باسمِ رسولِ الله ﷺ. فـقال رسـول الله ﷺ: «تَسَمّوا باسمى ولا تَكْتنوا بكنيتى، فإنما أنا قاسم أقسم بينكم».

1397. It was related that Jabir ibn Abd Allah said: "A man among us had a son whom he named Mohammed. The people said: 'We shall not permit you to call him by the name of the Messenger of God, so he took his son upon his back and went to The Messenger of God (prayers & peace be upon him) and said: 'O Messenger of God, a son has been born to me and I

have named him Mohammed, my people said 'We shall not permit you to name him by the name of the Messenger of God.' The Messenger of God (prayers & peace be upon him) said: 'Name yourselves after me but do not use my Kuniya, for I am Al-Qasim and I disburse the blessings of God Almighty among you.'"

١٣٩٨- عن ابن عمر رضى الله عنهما قال: قال رسول الله ﷺ: «إن أحبَّ أسمائكم إلى الله: عبد الله وعبد الرحمن».

1398. It was related that Ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "The names dearest to God Almighty are Abd Allah and Abd Al Rahman."

١٣٩٩- عن جابر بن عبد الله رضى الله عنهما قال: وُلد لرجل منا غلام فسماه القاسمَ، فقلنا: لا نَكْنِيك أبا القاسم ولا نُنْعِمُكَ عينًا، فأتى النبى ﷺ فذكر ذلك له، فقال: «أسمِ ابنك عبد الرحمن».

1399. It was related that Jabir ibn Abd Allah said: "A boy was born to one of our men and he named him Al-Qasim. We said to him: 'We shall not call you Abu Al-Qasim, nor will we respect you for that.' The Prophet (prayers & peace be upon him) was told about it, and he said: 'Name your son Abd Al Rahman.'"

١٤٠٠- عن عروة بن الزبير وفاطمة بنت المنذر بن الزبير أنهما قالا: خرجت أسماء بنت أبى بكر حين هاجرت وهى حُبلى بعبد الله بن الزبير رضى الله عنهم، فقدمت قُباء فَنُفِسَتْ بعبد الله بقباء، ثم خرجت حين نُفِسَت إلى رسول الله ﷺ ليُحنِّكه، فأخذه رسول الله ﷺ منها فوضعه فى حَجْرِه، ثم دعا بتمرة [قال]: قالت عائشة: فمكثنا ساعة نلتمسها قبل أن نجدها، فمضغها ثم بصقها فى فيه، فإن أولَ شىء دخل بَطْنَهُ لَرِيقُ

رسولِ الله ﷺ، ثم قالت أسماء: ثم مسحـه وصلى عليه وسماه عبد الله، ثم جاء وهو ابن ســبع سنين أو ثمان ليـبايع رســول الله ﷺ، وأمره بذلك الزبيــر رضى الله عنهم، فتبسم رسول الله ﷺ حين رآه مقبلاً إليه ثم بايعه.

1400. It was related that Urwa ibn Al Zubair and Fatima bint Al Munzer ibn Al Zubair said: "Asma' bint Abu Bakr said: 'After I conceived Abd Allah ibn Al Zubair in Makkah I departed from there when I was due to give birth. I went to Madinah and stayed in Quba'a and gave birth there. Then I brought the child to The Messenger of God (prayers & peace be upon him) and put it upon his lap. He asked for a date and chewed it and put his saliva in the child's mouth. So the first thing the child ate was the saliva of the Messenger of God.'"

١٤٠١- عن أنَس بن مالك رضى الله عنه قال: كان ابنٌ لأبى طلحة يشتكى، فخرج أبو طلحة فَقُبِضَ الصبىُّ، فلما رجع أبو طلحـة قال: ما فعل ابنى؟ قالت أُم سُلَيْم: هو أسكن مما كان. فَقَرَّبَتْ إليـه العَشَاء فتـعشى، ثم أصاب منهـا، فلما فـرغ قالت: وارُوا الصَّبىَّ، فلما أصْبَحَ أبو طلـحة أتى رسول الله ﷺ فأخـبره، فقـال: «أعْرَسْتُمُ». قال: نعم، قال: «اللهم بارك لهمـا». فولدت غلامًا، فقال لى أبو طلحـة: احمِلْهُ حتى تأتىَ به النبى ﷺ، فأتى به النبى ﷺ وبعـثتْ معه بتمـرات، فأخذه النبى ﷺ فقـال: «أمعه شىء». قالوا: نعم تمرات، فأخذها النبـى ﷺ فمضغها، ثم أخذها من فيـه فجعلها فى فِى الصبى، ثم حَنَّكه وسماه: عبد الله.

1401. It was related that Anas ibn Malik said: "Abu Talha had a child who was ill. One day while Abu Talha was out, the child died and when Abu Talha returned home, he asked: 'How is my son?' Umm Sulaim replied: 'He is resting more peacefully than ever.' Then she brought him his meal and slept with her. When he had finished, she said: 'Bury the boy.' The following morning Abu Talha went to The Messenger of God (prayers

& peace be upon him) and told him about that. The Prophet asked: 'Did you sleep with your wife last night?' Abu Talha said: 'Yes.' The Prophet (prayers & peace be upon him) said: 'O God, grant them Your blessing for their night.' Umm Sulaim gave birth to a boy. Abu Talha told me to take care of the child until he was taken to The Prophet (prayers & peace be upon him) . Then Abu Talha took the child to The Prophet (prayers & peace be upon him) and Umm Sulaim sent some dates with the child. The Prophet (prayers & peace be upon him) took the child and asked if there was anything with him. The people replied: 'Yes, some dates.' The Prophet (prayers & peace be upon him) took a date, chewed it, took some of it out of his mouth, put it into the child's mouth and did Tahnik for him with that, and named him Abd Allah."

١٤٠٢- عن المغيرة بن شعبة رضى الله عنه قال: لما قَدِمْتُ نَجرانَ سألونى فقالوا: إنكم تقرؤون ﴿يَا أُخْتَ هَارُونَ﴾ [مريم: ٢٨] وموسى قبل عيسى بكذا وكذا. فلما قدمتُ على رسول الله ﷺ سألته عن ذلك فقال: «إنهم كانوا يسمُّون بأنبيائهم والصالحين قبلهم».

1402. It was related that Al Mughirah ibn Shu'bah said: "When I came to Najran the Christians of Najran asked me: You recite 'O sister of Aaron' in the Qur'an, while Moses was born long before Jesus. When I returned to The Messenger of God (prayers & peace be upon him) I asked him about it and he said: 'People before used to name themselves after the Messengers and pious persons who had lived before them.'"

١٤٠٣- عن أبى موسى رضى الله عنه قال: وُلِدَ لى غلام، فأتيتُ به النبىَّ ﷺ فسماه: إبراهيم، وحنّكه بتمرة.

1403. It was related that Abu Musa said: " I had a son and I took him to The Prophet (prayers & peace be upon him) who named him Ibrahim, and he put the chewed juice of a fresh date into his mouth."

١٤٠٤- عن سهل بن سعد قال: أُتِىَ بالمنذر بن أبى أُسَيْد رضى الله عنهم إلى رسول الله ﷺ حين وُلِد، فوضعه النبى ﷺ على فخذه، وأبو أُسيد جالس، فَلَهِى النبىُّ ﷺ بشىء بين يديه، فَأَمَرَ أبو أُسيد بابنه، فاحتمل من على فخذ رسول الله ﷺ فأقلبوه، فاستفاق رسول الله ﷺ فقال: «أين الصبى». فقال أبو أُسيد: قلبناه يا رسول الله، قال: «ما اسمه». قال: فلان يا رسول الله، قال: «لا، ولكن اسْمُه المنذر». فسماه يومئذ: المنذر.

1404. It was related that Sahl ibn Sa'd said: "When Al-Mundhir ibn Abu Usaid was born, he was taken to The Prophet (prayers & peace be upon him) who put him upon his lap. As Abu Usaid was sat there, The Prophet (prayers & peace be upon him) was occupied with something in his hands so Abu Usaid told someone to remove his son from The Prophet's (prayers & peace be upon him) lap. When The Prophet (prayers & peace be upon him) finished what he was doing he asked: 'Where is the child?' Abu Usaid replied: 'We have sent him home.' The Prophet (prayers & peace be upon him) said: 'What have you named him?' Abu Usaid said: 'So-and-so.' The Prophet (prayers & peace be upon him) said: 'No, his name is Al-Mundhir.' So he called him Al-Mundhir from that day on."

١٤٠٥- عن ابن عمر رضى الله عنهما: أن ابنة لعمر رضى الله عنهما كانت يقال لها عاصية، فسماها رسول الله ﷺ جميلة.

1405. It was related that Ibn Umar said: "Umar had a daughter named Asiyah (disobedient), so The Messenger of God

(prayers & peace be upon him) changed her name to Jamilah (beautiful)."

١٤٠٦- عن ابن عباس رضى الله عنهما قال: كانت جُويْرِية اسمها بَرَّةَ، فحوّل رسول الله ﷺ اسمها جويرية، وكان يكره أن يُقال: خرج من عند بَرّة.

1406. It was related that Ibn Abbas said: " The name of Juwayriyyah (the wife of The Prophet (prayers & peace be upon him)) was Barrah (Pious). The Messenger of God (prayers & peace be upon him) changed her name to Juwayriyyah and said: 'I did not want for it to be said 'He had come away from Barrah (Pious).'"

١٤٠٧- عن محمد بن عمرو بن عطاء قال: سميت ابنتى بَرَّة، فقالت لى زينب بنت أبى سلمة: إن رسول الله ﷺ نهى عن هذا الاسْمِ، وسُمِّيتُ بَرَّةَ، فقال رسول الله ﷺ: «لا تزكوا أنفسكم، الله أعلم بأهل البِرّ منكم». فقالوا: بم نسميها؟ قال: «سموها زينب».

1407. It was related that Mohammed ibn Amr ibn Ata' said: "I named my daughter Barrah, then Zainab bint Abu Salamah told me that The Messenger of God (prayers & peace be upon him) forbade us to use that name, as my name was Barrah, but The Messenger of God (prayers & peace be upon him) said that she prided herself with piety in that name. So the Prophet (Prayers & peace be upon him) changed her name to Zainab."

١٤٠٨- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لا يقولنَّ أحدكم للعنب الكَرْم، إنّما الكرْم الرجل المسلم».

1408. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "They say 'Al Karim'

while 'Al Karim' is the Muslim."

١٤٠٩- عن وائل بن حِجْر رضى الله عنه: أن النبى ﷺ قال: «لا تقولوا الكرْمُ، ولكن قولوا العنبُ والحَبْلَة».

1409. It was related that Wa'il ibn Higur said that The Prophet (prayers & peace be upon him) said: " Do not say 'Al Karim' but say the grape and do not say pregnant but say tree stump."

١٤١٠- عن سَمُرة بن جُنْدب رضى الله عنه قال: نهانا رسول الله ﷺ أن نسمى رقيقنا بأربعة أسماء: أفلحَ ورباحٍ ويسارٍ ونافعٍ.

1410. It was related that Samurah ibn Jundab said: "The Messenger of God (prayers & peace be upon him) prohibited us to name our servants these four names, Aflah (Successful), Rabah (Profit), Yasar (Wealth), and Nafi' (Beneficial)."

١٤١١- عن سَمُرة بن جُنْدب رضى الله عنه قال: قال رسول الله ﷺ: «أحب الكلام إلى الله عز وجل أربعٌ: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، لا يضرُّك بأيهن بدأت، ولا تسمّينّ غلامك يساراً ولا رباحاً ولا نجيحاً ولا أفلَح، فإنك تقول أثمَّ هو؟ فلا يكون، فيقول: لا. إنما هنَّ أربعٌ فلا تَزيدُنَّ علىَّ».

1411. It was related that Samurah ibn Jundab said: "The most beloved words to God Almighty are four: Subhan Allah (Glory be God), Alhamd lillah (Praise be to God), La ilaha illallah (There is no god but God), and AllahuAkbar (God is Great). There is no wrong for you as to the order in which you say them." And he also said: "Do not name your servants, Yasar and Rabah and Nafi and Najih."

١٤١٢- عن جابر بن عبدالله رضى الله عنهما قال: أراد النبى ﷺ أن يَنْهى [عن]

أن يُسَمَّى بمُقْبِل وببركـة وبأفلح وبيسار وبنافع، وبنـحو ذلك، ثم رأيته سكت بعـدُ عنها فلم يقل شيئاً، ثم قُبِض رسول الله ﷺ ولم ينه عن ذلك، ثم أراد عمر رضى الله عنه أن ينهى عن ذلك ثم تركه.

1412. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) decided to name people Ya'la (Elevated), Barakah (Blessing), Aflah (Successful), Yasar and Nafi', but I saw that he kept silent after that and he did not say anything until The Messenger of God (prayers & peace be upon him) died. And he did not prohibit this, then Umar decided to prohibit the use of these names, but later on he abandoned his decision."

١٤١٣- عن أبى هريرة رضى الله عنه قال: قـال رسول الله ﷺ: «لا يَقُل أحدكم: اسْقِ ربَك، وأَطْعِم ربَّك، وضِّىءْ ربّك، ولا يقـل أحـــدكـم: ربّى، وليَقُلْ: سَيِّدى ومولاىَ، ولا يَقُلْ أحدكم: عبدى، أمتى، وليقل: فتاىَ، فتاتى، غلامى».

1413. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "Do not say 'Feed your lord, help your lord' when performing ablution, or 'give water to your lord', but you should say, 'master' or 'guardian'. And do not say 'my slave' or 'my slave-girl', but say 'my boy' or 'my girl'."

١٤١٤- عن أنَس بن مالك رضى اللـه عنه قال: كان رسـول الله ﷺ أحسن الناس خُلُقاً، وكان لى أخ يقال له: أبو عُمَيْر - قال: أحسبه قال-[كان] فطيماً، قال: فكان إذا جاء رسول الله ﷺ فرآه قال: «أبا عمير، ما فعل النُّغَيْرُ». قال: فكان يلعب به.

1414. It was related that Anas Ibn Malik said: "The Messenger of God (Prayers & peace be upon him) used to fraternize with us to the point that he would say to my younger brother: 'O Abu

Umair! What did the Nughair bird do?'"

١٤١٥- عن المغيرة بن شعبة رضى الله عنه قال: ما سألَ رسولَ الله ﷺ أحدٌ عن الدَّجال أكثر مما سألته عنه، فقال لى: «أى بُنَىَّ، وما يُنْصِبُك منه؟ إنه لن يضرك». قال: قلت: إنهم يزعمون أن معه أنهارَ الماء وجبالَ الخبز؟ قال: «هو أهون على الله من ذلك».

1415. It was related that Mughirah ibn Shu'bah said: "No one questioned The Messenger of God (prayers & peace be upon him) more about the Anti-Christ than I, but he used to reply: 'My son, why are you worried because of him? He will not harm you.' I said: 'The people think that he will have rivers of water and mountains of bread with him.' At this he said: 'He will be more insignificant in the sight of God Almighty than all these.'"

١٤١٦- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «إن أخنع اسمٍ عند الله رجل تسَمّى مَلِك الأملاك». فى رواية: «لا مالك إلا الله». قال سفيان - يعنى ابن عيينة- مثل شاهان شاه. وقال أحمد بن حنبل: سألت أبا عمرو عن «أخنع» فقال: أوضع.

1416. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "The most despised name in the Sight of God is a man calling himself the king of kings."

١٤١٧- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «خمسٌ تجب للمسلم على أخيه: ردُّ السلام وتشميت العاطس، وإجابة الدعوة، وعيادة المريض، واتِّباع الجنائز».

1417. It was related that Abu Huraira said: " I heard The Messenger

of God (prayers & peace be upon him) say: 'The rights of a Muslim upon his Muslim brother are, to accept his invitation and to reply the sneezer, and to follow the funeral processions.'"

١٤١٨- عن أبى هريرة رضى الله عنه : أن رسـول الله ﷺ قـال : «حق المسلم على المسلم ست». قـيل: ما هـن يا رسول الله؟ قـال: «إذا لقيـتَه فـسلِّم عليه، وإذا دعـاك فأجبه، وإذا اسـتنصحك فانصح له، وإذا عطس فحمد الله فـشمِّته، وإذا مرض فَعُدْهُ، وإذا مات فاتبعه».

1418. It was related that Abu Huraira said: "The rights of a Muslim upon the Muslims are six: to visit the sick, to accept invitations, to help the oppressed, to fulfill the oaths, to return the greeting and to reply to the sneezer and when he dies to follow the funeral procession."

١٤١٩- عن أبى سعيد الخـدرى رضى الله عنه عن النبى ﷺ قال: «إياكم والجلوس فى الطرقات». قالوا: يا رسول الله ما لنا بُدٌّ من مجالسنا، نتحدث فيها؟ قال رسول الله ﷺ: «فـإذا أبيتم إلا المجـلس فأعطوا الطـريق حقّه». قـالوا: ومـا حقّه؟ قـال: «غضُّ البصر، وكفُّ الأذى، وردّ السلام، والأمر بالمعروف والنهى عن المنكر».

1419. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "Take heed! Avoid sitting on the thoroughfares." The people said: "We have no option as we need to sit there to conduct our discussions." The Prophet (Prayers & peace be upon him) said: "If you have to sit there, then observe the rights of the thoroughfare." They said: "What are the rights of the thoroughfare?" He said: "To lower your gaze, to avoid causing harm to people, to return salutations, to encourage good and to prohibit evil."

١٤٢٠- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «يسلِّم الراكب على الماشى، والماشى على القاعد، والقليل على الكثير».

1420. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The young should greet the old, the passer by should greet the one who is seated, and the smaller group should greet the more numerous group."

١٤٢١- عن أبى بُرْدَةَ، عن أبى موسى الأشعرى رضى الله عنه، قال: جاء أبو موسى إلى عمر بن الخطاب رضى الله عنهما فقال: السلام عليكم، هذا عبدالله بن قيس: فلم يأذن له، فقال: السلام عليكم، هذا أبو موسى، السلام عليكم، هذا الأشعرى. ثم انصرف، فقال: ردوا علىّ، ردُّوا علىَّ. فجاء، فقال: يا أبا موسى ما ردك، كنا فى شغل؟ قال: سمعتُ رسول الله ﷺ يقول «الاستئذان ثلاث، فإن أُذن لك وإلا فارجع». قال: لَتَأتِيَنّى على هذا بِبينّة، وإلا فعلتُ وفَعَلْتُ. فذهب أبو موسى، قال عمر رضى الله عنه: إن وجد بينةً تجدوه عند المنبر عشيةً، وإن لم يَجد بينة فلم تَجدوه. فلما أن جاء بالعَشِىّ وَجَدُوه، قال: يا أبا موسى ما تقول، أقَدْ وَجَدْتَ؟ قال: نعم، أُبىَّ بن كعب، قال: عدل، قال: يا أبا الطُّفَيْل ما يقول هذا؟ قال: سمعت رسول الله ﷺ يقول ذلك، يا ابن الخطاب، فلا تكونن عذاباً على أصحاب رسول الله ﷺ. قال: سبحان الله، إنما سمعت شيئاً فأحببت أن أتثَبتَ.

1421. It was related that Abu Burda said that Abu Musa Ash'ari said: "Abu Musa went to Umar ibn al Khattab and said: 'Peace be upon you, this is Abd Allah ibn Qays.' But he did not let him enter. Then he said: 'Peace be upon you,' and said: 'This is Abu Musa, peace be upon you. This is al Ash'ari.' Then he left. So he said: 'Return him to me, return him to me.' So he returned to him and he said: 'O Abu Musa, what made you go away, while we were busy?' He said: 'I heard The Messenger of God (prayers & peace be upon him) say: 'Seek permission

three times. And if you are permitted, enter, otherwise go away.' He said: 'Bring a witness for that or I shall have to do so and so.' Abu Musa left and Umar said as he was leaving: 'If he brings a witness he should meet near the pulpit in the evening and if he does not bring a witness you will not find him there.' When it was evening he found him there. He said: 'O Abu Musa, what do you say, have you found a witness?' He said: 'Yes, Ubayy ibn Ka'b.' Then he said: 'Yes, he is just.' Umar said: 'O Abu Tufail, what about what this man says?' He said: 'O Ibn al Khattab, I heard The Messenger of God (prayers & peace be upon him) say so. Do not be a burden upon the Companions of the Messenger of God.' So he said: 'Praise be to God, I had heard something and I wished to verify it.'"

١٤٢٢- عن ابن مسعود رضى الله عنه قال: قال لى رسول الله ﷺ: «إذْنك عَلَيَّ أن يُرفَعَ الحجاب، وأن تسمع سوادى، حتى أنهاك».

1422. It was related that Ibn Mas'ud said that The Messenger of God (prayers & peace be upon him) said: "Your permission is granted when the curtain is raised and you hear my voice, unless I stop you."

١٤٢٣- عن جابر بن عبد الله رضى الله عنهما قال: استأذنت على النبى ﷺ فقال: «من هذا». فقلت: أنا، فقال النبى ﷺ: «أنا أنا». وفى رواية: كأنه كره ذلك.

1423. It was related that Jabir ibn Abd Allah said: "I sought permission to see The Prophet (prayers & peace be upon him) so he asked: 'Who is it?' So I said: 'It is I.' So The Prophet (prayers & peace be upon him) said: 'It is I, it is I?'" It was also related that he disliked that.

١٤٢٤- عن سهل بن سعد الساعدى رضى الله عنهما : أن رجلاً اطَّلع فى جُحْرٍ فى باب رسول الله ﷺ، ومع رسول الله ﷺ مِدْرًى يَحُكُّ به رأسه، فلما رآه رسول الله ﷺ قال: «لو أعلم أنك تَنْظُرُنى لطعنت به فى عينك». وقال رسول الله ﷺ: «إنما جعل الإذن من أجل البصر».

1424. It was related that Sahl ibn Sa'd Al Sa'di said: "A man spied through a hole in the house of the Messenger of God (Prayers & peace be upon him) when the Prophet (Prayers & peace be upon him) was combing his hair with an iron comb. The Prophet (Prayers & peace be upon him) said: 'If I had known you were spying I would have stabbed your eyes with it.' Indeed, the command to take permission to enter has been enjoined because of that, and one should not spy upon others."

١٤٢٥- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «لو أن رجلاً اطَّلع عليك بغير إذنٍ فَخَذَفْتَهُ بحصاةٍ ففقأت عينه، ما كان عليك من جُناح».

1425. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If anyone spies into your house without your permission, and you throw a stone at him and put out his eyes, there is no blame on you."

١٤٢٦- عن جَرير بن عبد الله رضى الله عنه قال: سألت رسول الله ﷺ عن نظر الفُجاءَةِ، فأمرنى أن أَصْرِفَ بصرى.

1426. It was related that Jarir ibn Abd Allah said: "I asked The Messenger of God (prayers & peace be upon him) about a quick glance at the face. He ordered me to turn away my eyes."

١٤٢٧- عن أبى واقد الليثى رضى الله عنه :أن رسول الله ﷺ بينما هو جالس فى

المسجد والناس معه إذ أقْبَلَ نفرٌ ثلاثة، فَأقْبَلَ اثنان إلى رسول الله ﷺ وذهب واحد، قال : فوقَفَا على رسول الله ﷺ، فأما أحدهما فرأى فُرْجَةً فى الحلقة فجلس فيها، وأما الآخر فجلس خَلْفهم، وأما الثالث فأدبَرَ ذاهباً، فلما فرغ رسول الله ﷺ قال: «ألا أُخبركم عن النفر الثلاثة؟ أما أحدُهم فأوى إلى الله فآواه الله، وأما الآخر فاستَحْيى فاستَحيى الله منه، وأما الآخر فَأعْرَضَ فأعرض الله عنه».

1427. It was related that Abu Waqid Al Laithi said: "While The Messenger of God (prayers & peace be upon him) was sitting in the mosque with some people, three men came in. Two of them went in front of The Messenger of God (prayers & peace be upon him) and the third one went away. The two kept standing in front of The Messenger of God (prayers & peace be upon him) for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering and the third went away. When The Messenger of God (prayers & peace be upon him) had finished speaking he said: "Shall I tell you about these three people?" One of them sought God, so God took him into His grace and mercy and accommodated him, the second felt shy of God, so God sheltered him in His mercy and did not punish him, while the third turned his face away from God, so God turned His face away from him likewise."

١٤٢٨- عن ابن عمر رضى الله عنهما عن النبى ﷺ قال: «لا يُقيم الرجلُ الرجلَ من مقعَده ثم يَجْلسُ فيه، ولكن تَفَسّحوا وتوسَّعوا». وفى رواية: قلت: فى يوم الجمعة؟ قال: فى يوم الجمعة وغيرها. وكان ابن عمر إذا قام له رجل عن مجلسه لم يجلس فيه.

1428. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) forbade for anyone to get up from his

seat to allow another to be seated upon it, but one should spread out and make room. Ibn Umar disliked for anyone to get up from his seat to give it to another person."

١٤٢٩- عن أبى هريرة رضى الله عنه: أن رسـول الله ﷺ قال: «إذا قـام أحدكم - وفى حديث أبى عَوانة: من قام - من مجلسه ثم رجع إليه فهو أحقُّ به».

1429. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If anyone is sitting and then gets up from his seat - Abu Awana related: 'Whoever gets up from his seat then returns to it, he is more deserving to have it back.'"

١٤٣٠- عن عبـد الله بن مسـعود رضى اللـه عنه قال: قال رسـول الله ﷺ: «إذا كنتم ثلاثةً فلا يتناجى اثنانِ دون الآخر حتى تختلطوا بالناس، من أجل أنْ يحزنَه».

1430. It was related that Abd Allah said that the Prophet (Prayers & peace be upon him) said: "If you are three persons seated together, then two of you should not converse secretly from the third person until others have joined you, as that would offend him."

١٤٣١- عن سيّار قـال: كنت أمشى مع ثابت البنانى، فمـرَّ بصبيان فـسلّم عليهم ، وحدَّث ثابت: أنه كان يمشى مع أنَس فمر بصـبيان فسلّم عليهم، وحَدَّثَ أنس: أنه كان يمشى مع رسول الله ﷺ، فمر بصبيان فسلّم عليهم.

1431. It was related that Sayyar said: "I was walking with Thabit Al Bannani when that he passed a group of youths and greeted them, and Thabit said that he was walking with Anas ibn Malik when he passed a group of youths by and greeted them, and said: "The Messenger of God (Prayers & peace be upon him) used to do likewise."

١٤٣٢- عن أبى هريرة رضى الله عنه : أن رسـول الله ﷺ قال: «لاتبدؤوا اليـهودَ ولا النصارى بالسلام، وإذا لقيتم أحدهم فى طريق فاضطروه إلى أضيقه».

1432. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Do not initiate a greeting to a Jew or Christian, and if you meet one of them on a way, force him to its narrowest place."

١٤٣٣- عن جـابر بن عبـد الله رضى الله عنهـمـا قال: سَلَّمَ ناس من يهـود على رسول الله ﷺ، فقـالوا: السَّامُ عليك يا أبا القاسم، فقال: «وعليكم». فقـالت عائشة رضى الله عنها -وغضبت-: ألم تسمع ما قالوا؟ قال: «بلى قد سمعت، فرددت عليهم، وإنا نُجاب عليهم ولا يُجابون علينا».

1433. It was related that Jabir ibn Abd Allah said: "Some Jews greeted The Messenger of God (prayers & peace be upon him) saying: 'Al Sam upon you O Abu-l-Qasim.' So he said: 'And upon you.' Aisha got very angry and said: 'Have you not heard what they said?' He said: 'Yes, and I replied to them and our invocation against them is accepted but theirs will never be.'"

١٤٣٤- عن عـائشـة رضى الله عنهـا: أن أزواج النبى ﷺ كن يخـرجن بالليل إذا تبـرزن إلى المناصع، وهو صعـيد أفـيح، وكان عـمر بن الخطاب رضى الله عنه يـقول لرسول الله ﷺ: احْجُبْ نِساءك، فلم يكن رسول الله ﷺ يفعل، فخرجت سَوْدَةُ بنتُ زَمْعَةَ- زوجُ النبى ﷺ - ليلة من الليالى عِشاءً، وكانت امرأةً طويلةً، فناداها عمر رضى الله عنه: ألا قد عرفناك يـا سودة. حِرصاً على أن ينزل الحجاب، قـالت عائشة: فَأنزلَ الله عز وجل الحجاب.

1434. It was related that Aisha said: "The wives of The Prophet (Prayers & peace be upon him) used to go out at night to Al-

Manas'a, a vast open place near Madinah. to answer the call of nature." Umar used to say to The Prophet (Prayers & peace be upon him): " Order your wives to wear the veil." But The Messenger of God (prayers & peace be upon him) did not do so. One night Sawda bint Zam'a, the wife of The Prophet (Prayers & peace be upon him), went out at the time of the evening prayer and she was a tall lady. Umar recognised her and said: "I have recognised you, O Sawda!" He said so in the hope that God might reveal an obligation regarding the veil. So God revealed the verses of the veil.

١٤٣٥- عن عائشة رضى الله عنها قالت: خَرَجَتْ سودة رضى الله عنها بعدما ضُرِب علينا لحجاب لتقضى حاجتها، وكانت امرأة جسيمة تَفْرَعُ النساءَ جسماً، لا تخفى على من يعرفها، فرآها عمر بن الخطاب رضى الله عنه فقال: يا سودة، والله ما تَخْفَيْنَ علينا فانظرى كيف تخرجين. قالت: فانكفأت راجعةً، ورسول الله ﷺ فى بيتى وإنه ليتعشى وفى يده عَرْقٌ، فدَخَلَتْ فقالت: يا رسول الله، إنى خرجتُ، فقال لى عمر: كذا وكذا. قالت: فأُوحِى إليه، ثم رُفِع عنه وإن العَرْقَ فى يده ما وضعه، فقال: «إنه قد أُذِنَ لكُنَّ أن تَخْرُجْنَ لحاجتكُنَّ».

1435. It was related that Aisha said: "Sauda went to answer the call of nature after the veil was made obligatory. She was a large fat lady and everyone who knew her before could recognise her. So Umar ibn Al Khattab saw her and said: 'O Sauda! By God, you cannot hide yourself from us, so think of a way by which you should not be recognised by us when you go out. Sauda returned while The Messenger of God (prayers & peace be upon him) was in my house taking his supper and a bone of meat was in his hand. She entered and said: 'O Messenger of God! I went to answer the call of nature and Umar said so and so to me." Then God inspired him and when that

state was over, the bone was still in his hand and he said: 'You women have been permitted to go out for your needs'."

١٤٣٦- عن أسماء بنت أبي بكر رضي الله عنهما قالت: تزوجني الزبير، وما له في الأرض من مال ولا مملوك ولا شيء غير فرسه، قالت: فكنت أعْلِفُ فَرَسَهُ وأكفيه مؤونته وأسُوسُه، وأدُقُّ النّوى لناضحه، وأعْلِفُه، وأستقي الماءَ وأخْرِزُ غَرْبَهُ وأعجن، ولم أكن أُحْسِنُ أخبِزُ، فكان يخبز لي جاراتٌ لي من الأنصار، وكن نسوةَ صِدْقٍ، قالت: وكنت أنقل النّوى من أرض الزبير التي أَقْطَعَهُ رسول الله ﷺ على رأسي، وهي على ثلثي فرسخٍ، قالت: فجئت يوماً والنّوى على رأسي، فَلَقِيتُ رسول الله ﷺ ومعه نفرٌ من أصحابه، فدعاني ثم قال: «إخْ إخْ» ليحملني خلفه، قالت: فاستحييت وعرفت غيرتك، فقال: والله لحملك النوى على رأسك أشد من ركوبك معه. قالت: حتى أرسل إليَّ أبو بكر رضي الله عنه بعد ذلك بخادم، فكفتني سياسةَ الفرس، فكأنما أعتَقَني.

1436. It was related that Asma' bint Abu Bakr said: "When Al Zubair married me he had no real property of any kind, nor slave or anything except his horse and a camel which he used to draw water from the well. I used to feed the horse with fodder and draw water and sew the pail and prepare the dough, but I did not know how to bake bread. So our neighbours from the Helpers used to bake the bread for me and they were noble ladies. I used to carry the date stones on my head from the land which The Messenger of God (prayers & peace be upon him) gave to Zubair and that land was two miles from my house. One day I was coming with the date stones on my head and I met The Messenger of God (prayers & peace be upon him) with some of the Helpers. He called to me and he made his camel kneel to let me ride behind him. I felt too shy to travel with the men and recalled Al Zubair's sense of jeal-

ousy, for his jealousy was greater than any of the people. The Messenger of God (prayers & peace be upon him) saw my shyness and went on. I reached Al Zubair and said: 'I met The Messenger of God (prayers & peace be upon him) while I was carrying a load of date stones on my head and he was with some companions. He made his camel kneel to let me ride, but I felt too shy in his presence and recalled your sense of jealousy. At that Al Zubair said: 'By God, your being seen carrying date stones is more shameful for me than your riding with him.' Later Abu Bakr sent me a servant to look after the horse and I felt as if I had been released from captivity."

١٤٣٧- عن صفية بنت حُيَيّ رضى الله عنها قالت: كان النبى ﷺ معتكفاً، فأتيتُهُ أزوره ليلاً، فحدثته، ثم قمتُ لأنقلب فقام معى لِيَقلِبنى - وكان مسكنها فى دار أُسامة بن زيد رضى الله عنهما - فمرَّ رجلان من الأنصار، فلما رأيا النبى ﷺ أسرعا، فقال النبى ﷺ: «على رِسلكما، إنها صفية بنتُ حُيَيّ». فقالا: سبحان الله يا رسول الله! قال: «إن الشيطان يجرى من الإنسان مجرى الدم، وإنى خشيت أن يقذف فى قلوبكما شراً». أو قال: «شيئاً».

1437. It was related that Safiya bint Huyyi, the wife of The Prophet (Prayers & peace be upon him) said: "I went to The Messenger of God (prayers & peace be upon him) to visit him while he was in seclusion in the mosque for the last ten days of Ramadan. I spoke with him for a while and then got up to return home. The Prophet (Prayers & peace be upon him) came with me and when we reached the gate of the mosque opposite the door of Umm Salamah, two men from the Helpers were passing by and they greeted the Messenger of God. He said to them: 'Do not run away, she is my wife Safiya bint Huyyi.' They both said: 'Glory be to God, O Messenger of God, we did not think any evil.' The Prophet (Prayers & peace be

upon him) told them: 'Satan reaches everywhere in the body of mankind just as the blood reaches everywhere in it, I feared Satan might cast an evil thought into your minds'."

١٤٣٨- عن جابر رضى الله عنه قال: قال رسول الله ﷺ: «ألا لا يبيتَنَّ رجل عند امرأةٍ ثَيِّب إلا أن يكون ناكحاً أو ذا محرم».

1438. It was related that Jabir said that The Messenger of God (prayers & peace be upon him) said: "A man should not spend the night with a matron except if he is the husband or a Mahrem."

١٤٣٩- عن عقبة بن عامر رضى الله عنه : أن رسول الله ﷺ قال: «إياكم والدخولَ على النساء». فقال رجل من الأنصار: يا رسول الله، أفرأيت الحَمْوَ؟ قال: «الحَمْوُ الموت». قال الليث بن سعد: الحمو أخو الزوج وما أشبهه من أقارب الزوج، ابنِ العم ونحوه.

1439. It was related that Uqba ibn Amir said that The Messenger of God (prayers & peace be upon him) said: "Be warned from entering upon the ladies." A man from the Helpers said: 'O Messenger of God! What about the wife's in-laws?' The Prophet (Prayers & peace be upon him) said: 'The in-laws are death to the wife."

١٤٤٠- عن عبد الله بن عمرو بن العاص رضى الله عنهما: أن نفراً من بنى هاشم دخلوا على أسماء بنت عُميسٍ، فدخل أبو بكر الصديق رضى الله عنه - وهى تحته يومئذ- فرآهم فكره ذلك، فذكر ذلك لرسول الله ﷺ وقال: لم أر إلا خيراً، فقال رسول الله ﷺ: «إن الله قد برأها من ذلك». ثم قام رسول الله ﷺ على المنبر فقال: «لا يدخلن رجل بعد يومى هذا على مُغِيبة إلا ومعه رجل أو اثنان».

1440. It was related that Abd Allah ibn Amr ibn Al As said: "Some

people from Bani Hashim went to visit Asma' bint Amis while she was married to Abu Bakr al Siddiq and he came in and saw them and disliked that. He mentioned it to The Messenger of God (prayers & peace be upon him) and said: 'I did not see anything wrong.' The Messenger of God (prayers & peace be upon him) said: 'God has purified her from that.' Then The Messenger of God (prayers & peace be upon him) ascended the pulpit and said: 'From this day on, no man should visit a woman while her husband is absent except if he has with him another man or two other men.'"

١٤٤١- عن عائشة رضى الله عنها قالت: كان يدخل على أزواج النبى ﷺ مُخَنَّث، فكانوا يعدُّونه من غـير أولى الإربة، قال: فدخل النبى ﷺ يومـاً وهو عند بعض نسائه وهو يَنْعَتُ امرأة، قال: إذا أقـبلت أقبلت بأربعٍ، وإذا أدبرت أدبرت بثمـانٍ. فقال النبى ﷺ: «ألا أرى هذا يعرف ما ههنا؟ لا يَدْخُلَنَّ عليكن». قالت: فحجبوه.

1441. It was related that Aisha said: "An effeminate man used to see the wives of The Prophet (prayers & peace be upon him) , and they used to consider him as one who has no sexuality. He said: 'One day The Prophet (prayers & peace be upon him) came while he was with some of his wives, and he was describing a woman to them, he said: 'She shows four rings of flesh when she faces you and eight when she turns away.' The Prophet (Prayers & peace be upon him) said: 'Do I not see that he knows all that, such men should not enter upon you!' She said: 'So he was banned.'"

١٤٤٢- عن أبى مـوسى رضى الله عنـه قال: احـتـرق بيت على أهلـه بالمدينة من الليل، فلما حُدِّثَ رسول الله ﷺ بشأنـهم، قال: «إن هذه النار إنما هى عدوٌّ لكم، فإذا نمتم فأطفئوها عنكم».

1442. It was related that Abu Musa said: "A house in Madinah was burnt down at night along with its occupants. The Prophet (Prayers & peace be upon him) said: 'The fire is indeed your enemy, so whenever you go to bed, extinguish it to protect yourselves."

٤٤ - كتاب الرقى

١٤٤٣- عن عائشة رضى الله عنها زوج النبى ﷺ أنها قالت: كان إذا اشتكى رسول الله ﷺ رقاه جبـريل عليه السلام، قال: بسم الله يُبـريك، ومن كل داءٍ يَشفيك، ومن شرِّ حاسدٍ إذا حسد، وشر كل ذى عين.

44. The Book of Ruqya

1443. It was related that Aisha, the wife of The Prophet (prayers & peace be upon him) said: "Whenever The Messenger of God (prayers & peace be upon him) suffered an ailment, Gabriel, peace be upon him, used to perform Ruqya upon him, saying: 'In the Name of God, He relieves you from every ailment, and from the evil of every envier when he envies, and from the evil of every eye.'"

١٤٤٤- [عن عبـد العزيز بن صـهيب، عن أبى نضـرة، عن أبى سعيـد رضى الله عنه: أن جبـريل عليه السـلام أتى النبى ﷺ فقـال: يا محـمد اشتكيـت؟ قال: «نعم». قـال: بسم الله أرقيكَ، من كل شىء يؤذيـك، من شر كل نَفْسٍ أو عـين حـاسـدٍ اللهُ يشفيك، بسم الله أرقيك].

1444. It was related that Abd Al Aziz ibn Suhaib said that Abu Nadra said that Abu Sa'id said: "Gabriel, peace be upon him, came to The Prophet (prayers & peace be upon him) and said: 'O Mohammed, are you suffering?' He said: 'Yes.' He said: 'In the Name of God, I perform Ruqya upon you from everything which harms you and from the evil of every soul, or from every envying eye. God relieve you in the Name of God, I perform Ruqya upon you.'"

١٤٤٥- عن عائشة رضى الله عنها قالت: سحر رسولَ الله ﷺ يهودىٌ من يهود بنى زُريقٍ، يقال له لَبيدُ بن الأعصم، قالت: حتى كان رسول الله ﷺ يخيل إليه أنه يفعل الشىء وما يفعله، حتى إذا كان ذات يوم - أو ذات ليلة - دعا رسول الله ﷺ، ثم دعا ثم دعا، ثم قال: «يا عائشة، أشَعَرتِ أن الله أفتانى فيما استفتيته فيه؟ جاءنى رجلان، فقعد أحدهما عند رأسى والآخر عند رجْلَىَّ، فقال الذى عند رأسى للذى عند رجْلَىّ، أو الذى عند رجْلَىّ للذى عند رأسى: ما وجع الرجل؟ قال: مطبوب، قال: من طبه؟ قال: لبيد بن الأعصم، قال: فى أى شىء؟ قال: فى مُشْط ومُشاطة وجُفّ طَلْعَة ذكرٍ، قال: فأين هو؟ قال: فى بئر ذى أروان». قالت: فأتاها رسول الله ﷺ فى أُناس من أصحابه، ثم قال: «يا عائشة، والله لكأن ماءَها نُقاعةُ الحنّاء، ولكأنَّ نخلها رؤوس الشياطين». قالت: فقلت: يا رسول الله أفلا أحرقته؟ قال: «لا، أمَّا أنا فقد عافانى الله، وكرهت أن أثير على الناس شراً، فأمرتُ بها فدفنت».

1445. It was related that Aisha said: "A man named Labid ibn al A'sam of the tribe of Bani Zaraiq worked magic on The Messenger of God (prayers & peace be upon him) until The Messenger of God (prayers & peace be upon him) began to imagine he had done a thing that he had not really done. One day, or one night when he was with us he invoked God Almighty and prayed for a long while, and then said: 'O Aisha! Do you know that God has directed me concerning the matter I have asked him about? Two men came to me and one of them sat near my head and the other near my feet. One of them asked his companion: 'What is this man's malady?" The other replied: 'He is suffering from magic.' The first one asked: 'Who has put magic upon him?' The other replied: 'Labid ibn Al A'sam.' The first one asked: 'What did he use for it?' The other replied: 'A comb with hair in it and the pollen skin of a male date palm.' The first one asked: 'Where is it?' The other re-

plied: 'In the well of Dharwan.' So The Messenger of God (prayers & peace be upon him) went there together with some of his Companions went there and returned saying: 'O Aisha, the color of its water is like an infusion of Henna leaves and the tops of the date palm trees near it are like the heads of the devils.' I asked: 'O Messenger of God, why did you not display it?' He said: 'Since God has cured me, I did not wish to let evil spread among the people.' Then he ordered that the well be filled with earth."

١٤٤٦- عن عائشة رضي الله عنها قالت: كان رسول الله ﷺ إذا مرض أحدٌ من أهله نفث عليه بالمعوِّذَات، فلما مرض مرضه الذى مات فيه جعلتُ أنْفُثُ عليه وأمْسحُهُ بيد نفسه، لأنها كانت أعظم بركة من يدى.

1446. It was related that Aisha said: "Whenever a wife of The Messenger of God (prayers & peace be upon him) fell ill, he used to recite Mu'awwidhat (Surah Al Falaq and Surah Al Nas) and then blow his breath over her body. When he became seriously ill, I used to recite the same and rub his hands over his body in the hope of its blessings.

١٤٤٧- عن عثمان بن أبى العاص الثقفى رضى الله عنه: أنه شكا إلى رسول الله ﷺ وَجَعاً يجده فى جسده منذ أسلم، فقال له رسول الله ﷺ: «ضع يدك على الذى تألم من جسدك، وقل: بسم الله، ثلاثاً، وقل سبع مرات: أعوذ بالله وقدرته من شرِّ ما أجد وأُحاذر».

1447. It was related that Uthman ibn Abu Al As Al Thaqafi said: "When I became Muslim, I complained to The Messenger of God (prayers & peace be upon him) of pain in my body. So The Messenger of God (prayers & peace be upon him) said: 'Put your hand where you feel the pain and say 'In the name

of God' three times and say 'I seek refuge in God and in His Power from the evil I find and the evil I fear' seven times."

١٤٤٨- عن أبى العــلاء: أن عثــمــان بن أبى العاص رضــى الله عنه أتى النبى ﷺ فقال: «يا رسول الله، إن الشيطان قد حال بينى وبين صلاتى وقراءتى يَلْبِسُها علىّ. فقال رسول الله ﷺ: «ذاك شيطان يقــال له خِنْزَبٌ، فإذا أحسسته فتــعوَّذ بالله عزّ وجلّ منه، واتفِل على يسارك ثلاثاً». قال: ففعلت ذلك، فأذهبه الله عزّ وجلّ عنى.

1448. It was related that Uthman ibn Abu Al As said: "I went to The Messenger of God (prayers & peace be upon him) and said: 'O Messenger of God, Satan disturbs my prayer and my recitation of the Qur'an and confuses me.' The Messenger of God (prayers & peace be upon him) said: 'That is the work of he who is known as Khinzab, and when you feel it, seek refuge in God from it three times and spit three times to your left side.' I did so and God warded it away from me."

١٤٤٩- عن أبى سعــيد الخدرى رضى الله عــنه : أن ناساً من أصحــاب رسول الله ﷺ كانوا فى سفر، فمروا بحىّ من أحياء العرب، فاســتضافوهم فلم يضيفوهم، فقالوا لهم : هل فيكم راقٍ؟ فــإن سيد الحى لديغ، أو مــصاب؟ فقــال رجل منهم: نعم، فأتاه فرقاه بفاتحة الــكتاب فبرأ الرجل، فأُعْطِى قطيعاً من غنم، فأبى أن يقــبلها، وقال: حتى أذكر ذلك لرسول الله ﷺ، فأتى النبى ﷺ فذكر ذلك له فقال: يا رسول الله، والله ما رقيتُ إلا بفاتحــة الكتاب. فتبسّم وقــال: «وما أدراك أنها رقيــة». ثم قال: «خذوا منهم، واضربوا لى بسهم معكم».

1449. It was related that Abu Sa'id Al Khudari said: "The Companions of the Messenger of God (Prayers & peace be upon him) set out on a journey until they reached one of the Arab tribes. They asked them for hospitality but they refused. The leader of the tribe was bitten by a snake or stung by a scorpi-

on and they tried to cure him without success. Then one of them said: 'There is no way we can help him, go to the people who were here at night and see if they have anything.' So they came to the Companions and said: 'Our leader has been bitten by a snake or stung by a scorpion and we have tried everything without success. Have you anything?' One of them said: 'Yes, by God! I can heal him with a Ruqya, but by God! Since we sought your hospitality and you refused, I will not do so until you agree to give something for it in return.' So they agreed to pay them a flock of sheep, and he performed the Ruqya and read: 'All praise be to God the Lord of the Worlds,' then the leader was immediately healed and he stood up walking as if he had never been ill and said: 'Pay them what you agreed to pay them.' Some of them said: 'Let us divide it between ourselves.' So the one who performed the Ruqya said: 'Do not do so until we reach the Prophet (Prayers & peace be upon him) and tell him what happened, then we shall see what he orders us to do.' So when they arrived and saw The Messenger of God (prayers & peace be upon him) and told him of the matter he said: "Who told you that it was Ruqya?' Then he said: 'You were right, divide and make a share for me with you. Then The Messenger of God (prayers & peace be upon him) smiled.

١٤٥٠- عن الأسود قال: سألت عائشة رضى اللـه عنها عن الرقية؟ فقالت: رخّص رسول الله ﷺ لأهل بيت من الأنصار فى الرقية من كل ذى حُمَة.

1450. It was related that Al Aswad said that Aisha said: "The Messenger of God (prayers & peace be upon him) permitted one of the families of the Helpers to treat people who had been poisoned and those who suffered from ailments."

١٤٥١- عن أنس بن مالك رضى اللـه عنه قال: رخص رسول الله ﷺ فى الرقـية من العين، والحُمَة، والنمْلة.

1451. It was related that Anas ibn Malik said: "The Messenger of God (Prayers & peace be upon him) permitted the treatment with recitation of verses of the Qur'an from an evil eye, ailments and bed-sores."

١٤٥٢- عن جـابر رضى الله عنه قـال: نهى رسول اللـه ﷺ عن الرُّقى، فجـاء آل عمرو بن حزم إلى رسول الله ﷺ فقالوا: يا رسول الله، إنه كانت عندنا رقية نرقى بها من العقـرب، وإنك نهيت عن الرُّقى. قال: فعـرضوها عليه، قال: «مـا أرى بأساً، من استطاع منكم أن ينفع أخاه فلينفعه».

1452. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) prohibited invocations. Then the kinfolk of Amr ibn Hazem went to The Messenger of God (prayers & peace be upon him) and said: 'We know an invocation which we use to cure the scorpion string but you have prohibited it.' They repeated the words to him and he said: 'I see no harm in that, so whoever of you is able to do good to his brother should do so.'"

١٤٥٣- [عن أبى هريرة رضى الله عنه أنه قـال: جاء رجل إلى النبى ﷺ فـقال: يا رسول الله، مـا لقيتُ من عقـربٍ لدغتنى البارحة. قـال: «أما لو قُلتَ حين أمـسيتَ: أعوذ بكلمات الله التامات من شرِّ ما خلق، لم تضرك»].

1453. It was related that Abu Huraira said: "A man came to The Prophet (prayers & peace be upon him) and said: 'O Messenger of God, last night I encountered a Scorpion and it stung me, he said: "If you say in the evening: 'I seek refuge in the complete words of God from the evil of what He has created,'

nothing will harm you.'"

١٤٥٤- عن ابن عباس رضى الله عنهما عن النبى ﷺ قال: «العين حقٌّ، ولو كان شىءٌ سابَقَ القَدَرَ سبقته العينُ، وإذا استُغسِلْتم فاغسلوا».

1454. It was related that Ibn Abbas said that The Messenger of God (prayers & peace be upon him) said: "The effect of the evil eye is true, if anything were to alter destiny it would be the evil eye, and when you are told to bathe from the effect of an evil eye, you should do so."

١٤٥٥- عن عائشة رضى الله عنها قالت: كان رسول الله ﷺ يأمرنى أن أسترقىَ من العين.

1455. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) commanded me to tell some one else to recite verses from the Qur'an if they were harmed from an evil eye."

١٤٥٦- عن جابر بن عبد الله رضى الله عنهما قال: رخَّص رسول الله ﷺ لآل حزم فى رقية الحية، وقال لأسماء بنت عميس: «مالى أرى أجسام بنى أخى ضارعةً تصيبهم الحاجة». قالت: لا، ولكن العين تسرع إليهم. قال: «ارْقِيهم». قالت: فعرضت عليه، فقال: «ارقيهم».

1456. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) permitted the family of Hazim to use invocations for snakebite, and he said to Asma' bint Umais: 'Why do I see the children of my brother so thin, are they under-nourished?' She said: 'No, but they are suffering from the effect of an evil eye.' He said: 'Use invocation.' She recited it and he said: 'Yes, use this invocation for them.'"

١٤٥٧- عن أم سلمة رضى الله عنها زوج النبى ﷺ: أن رسول الله ﷺ قال

لجارية في بيت أم سلمة زوج النبي ﷺ، رأى بوجهها سَفْعَةً، فقال: «بها نظرة، فاسترقوا لها». يعني بوجهها صُفرة.

1457. It was related that Umm Salamah the wife of the Prophet (Prayers & peace be upon him) said that The Messenger of God (prayers & peace be upon him) saw a girl in her house whose face had a black spot. He said: 'She has been harmed by an evil eye so treat her with a recitation of verses of the Qur'an."

١٤٥٨- عن عائشة رضى الله عنها: أن رسول الله ﷺ كان إذا اشتكى الإنسان الشيء منه، أو كانت به قُرحة أو جُرح، قال النبي ﷺ بإصبعه هكذا - ووضع سفيان سبابته بالأرض، ثم رفعها «بسم الله، تربةُ أرضنا بريقة بعضنا، ليُشفى به سقيمُنا بإذن ربنا». قال ابن أبي شيبة: «يُشفى سقيمنا» وقال زهير: «ليُشْفَى سقيمنا».

1458. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to recite in his recitation of the Qur'an:' In the Name of God.' The earth of our land and the saliva of one of us may cure an infirm person by the permission of our Lord."

١٤٥٩- عن خولة بنت حكيم السُّلمية رضى الله عنها تقول: سمعت رسول الله ﷺ يقول: «مَنْ نزلَ منزلاً، ثم قال: أعوذ بكلمات الله التامات من شرِّ ما خلق، لم يَضُره شيء حتى يرتحل من منزل ذلك».

1459. It was related that Khaula bint Hakim al Sulmiya said that she heard The Messenger of God (prayers & peace be upon him) say: "Whoever stays in a different place and then says: 'I seek refuge in the complete words of God from the evil of what He has created,' nothing will harm him until he departs that place."

١٤٦٠- عن عائشة رضى الله عنها قالت: كان رسول الله ﷺ إذا اشتكى منّا إنسان مسحه بيمينه ثم قال: «أذهِب الباسَ ربَّ الناسِ، واشفِ أنت الشافى، لا شفاءَ إلا شفاؤك، شِفاءً لا يغادر سَقَما. فلما مرض رسول الله ﷺ وثَقُلَ أخذتُ بيده لأصنع به نحوَ ما كان يصنع، فانْتَزَعَ يَدَهُ من يدى، ثم قال: «اللهم اغفر لى، واجعلنى مع الرفيق الأعلى». قالت: فذهبت أنظر، فإذا هو قد قَضَى.

1460. It was related that Aisha said: "Whenever The Messenger of God (prayers & peace be upon him) used to treat some of his wives by passing his right hand over the place of ailment and he used to say: 'Remove the affliction, O Lord of the people! Cure her as You are the One Who Cures. There is no cure except Your cure which leaves no ailment.' "

١٤٦١- [عن عائشة رضى الله عنها: أن رسول الله ﷺ كان يَرقى بهذه الرقية: «أذهِبِ الباسَ، ربَّ الناسِ، بيدك الشفاء، لا كاشف له إلا أنت»].

1461. It was related that Aisha said: "Whenever The Messenger of God (prayers & peace be upon him) visited an infirm person, or someone ill was brought to him, he used to invoke God and say: 'Remove the affliction, O Lord of the people! Cure him as You are the One Who Cures. There is no cure except Your cure which leaves no ailment."

١٤٦٢- عن عوف بن مالك الأشجعى رضى الله عنه قال: كنا نَرقى فى الجاهلية، فقلنا: يا رسول الله، كيف ترى[فى] ذلك؟ فقال: «اعْرِضوا عَلَيَّ رُقاكم، لا بأس بالرُّقى ما لم يكن فيه شرك».

1462. It was related that Auf ibn Malik al Ashja'i said: "Before Islam we used to use invocations, so we said: 'O Messenger of God, what do you think of that?' Then he said: 'Let me see how you do your invocation, there is no harm in invocation as long as it does not contain any polytheism.'

٤٥ - كتاب المــرض والطــب

١٤٦٣- عن عبد الـله بن مسعود رضى الله عنه قـال: دخلتُ على رسول الله ﷺ وهو يُوعَكُ، فمـسستـه بيدى، فقلت: يا رسـول الله إنك لتوعَكُ وعْكاً شديداً؟ فـقال رسول الله ﷺ: «أجَلْ، إنى أُوعَكُ كما يوعك رجـلانِ منكم». قال: فقلت: ذلك أن لك أجْرَيْن؟ فقـال رسول الله ﷺ: «أجَلْ». ثم قـال رسول الله ﷺ: «مـا من مسلمٍ يصيبه أذًى، من مرضٍ فما سواه، إلا حطَّ الله به سيئاته كما تَحُطُّ الشجرةُ ورَقَها».

45. The Book of Illness and Medicine

1463. It was related that Abd Allah ibn Mas'ud said: "I went to visit the Prophet (Prayers & peace be upon him) when he was ill and he suffered greatly. I said: 'You are suffering greatly, is this because you will have a double reward?' He said: 'Yes, no Muslim is afflicted with any harm but God will drop his sins like the leaves drop from a tree'."

١٤٦٤- عن ثوبان رضى الله عنه عن النبى ﷺ قال: «إن المسلـم إذا عاد أخاه المسلم لم يزل فى خُرْفَة الجنة حتى يرجعَ».

1464. It was related that Thawban said that The Prophet (prayers & peace be upon him) said: "When a Muslim visits his sick Muslim brother, he will remain in a garden of Paradise until he returns."

١٤٦٥- عن أبى هريرة رضى الله عنه قال: قـال رسول الله ﷺ: «إن الله عز وجل يقول يوم القيامة: يا ابن آدم مـرضت فلم تَعُدْنى. قال: يا ربِّ كيف أعودك وأنت رب العـالمين؟ قال: أمـا علمتَ أنَّ عبـدى فلاناً مـرض فلم تَعده؟ أمـا علمت أنك لو عُدْتَه لوجدتنى عنـده؟ يا ابن آدم استطعمـتك فلم تطعمنى. قـال: يارب كيف أُطْعِمُكَ وأنت

ربُّ العالمين؟ قال: أما علمتَ أنه استطعمك عبدى فلان فلم تُطعمه؟ أما علمت أنك لو أطْعَمْتَهُ لوجـدت ذلك عندى؟ [يا] ابن آدم استَسـقيـتك فلم تَسْقنى. قال: يا رب كـيف أسقـيكَ وأنتَ ربُّ العالمين؟ قال: استَسـقاك عبدى فـلان فلم تَسْقه، أما إنك لو سَقَيْتَهُ وجدت ذلك عندى».

1465. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "On the Day of Judgment God Almighty will say: 'O son of Adam, I was ill and you did not visit me.' So he will say: 'O my Lord, how would I visit You while You are the Lord of the Worlds?' He will say: 'Did you not know that My servant so and so was ill, and you did not visit him? Did you not know that if you visited him you would find Me with him? O son of Adam! I asked you for food and you did not feed Me.' He will say: 'O my Lord, how would I feed You while You are The Lord of the Worlds?' He will say: 'Did you not know that when My servant so and so asked you for food and you did not feed him? Did you not know that if you had fed him you would have found Me with him? O son of Adam! I asked you for a drink but you did not give Me to drink.' He will say: 'O my Lord, how would I give You to drink while You are The Lord of the Worlds?' He will say: 'My servant so and so asked you for a drink and you did not give him to drink, if you had given him to drink, you would have found Me with him.'"

١٤٦٦- عن عائشة رضى الله عنها قـالت: قال رسول الله ﷺ: « لا يقولَنَّ أحدُكُمْ خَبُثَتْ نفسى، ولكن ليقل: لَقِسَتْ نفسى».

1466. It was related that Aisha said that The Messenger of God (prayers & peace be upon him) said: "None of you should say 'My soul is corrupted' but you should say 'My soul is lazy.'"

١٤٦٧- عن جابر رضى الله عنه عن رسـول الله ﷺ أنه قال: «لكل داء دواء، فإذا أُصيبَ دواءُ الداءِ بَرَأَ بإذن الله عز وجل».

1467. It was related that Jabir said that The Messenger of God (prayers & peace be upon him) said: "For every ailment is a cure. It the remedy is correct the ailment will be cured by the leave of God Almighty."

١٤٦٨- عن أسمـاء رضى الله عنها: أنها كانـت تؤتى بالمرأة الموعوكة، فتـدعو بالماء فَتصبُّه فى جـيبهـا، وتقول: إنَّ رسول الله ﷺ قـال: «ابْرُدُوها بالماء». : «إنها من فَيْحِ جهنم».

1468. It was related that Asma' used to invoke God and then sprinkle water over herself upon her chest saying: 'The Messenger of God (prayers & peace be upon him) ordered us to douse the fever with water."

١٤٦٩- عن جابر بـن عبدالله رضى اللـه عنهما: أن رسـول الله ﷺ دخل على أم السـائب، أو أم المسيب، فـقال: «مـالكِ يا أم السـائب - أو يا أمَّ المسيب- تُزَفْزِفـين». قالت: الحمى، لا بارك اللهُ فـيها، فقال: «لاتَسُبِّى الحـمَّى، فإنها تذهب خطايا بنى آدم كما يُذْهب الكيرُ خَبَث الحديد».

1469. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) went to visit Umm al Sa'ib or Umm al Masib, and said: 'What is wrong with you O Umm al Sa'ib or - O Umm al Masib - you are shivering.' She said: 'It is the fever, may God never bless it.' Then he said: 'Do not insult the fever, for it removes the sins of the son of Adam as the bellows remove the dross from the iron.'"

١٤٧٠- عن عطاء بن أبى رباح قال: قال لى ابن عباس رضى الله عنهما: ألا أُريك

امرأةً من أهل الجنة؟ قلتُ: بلى، قال: هذه المرأة السوداء، أتت النبى ﷺ فقالت: إنى أُصْرَعُ، وإنى أتكَشّفُ، فادع الله لى. قال: «إن شئتِ صَبَرْتِ ولكِ الجنة، وإن شئتِ دعوتُ الله عز وجل أن يعافيك». قالت: أصبرُ، قالت: فإنى أتكشف، فادع الله أن لا أتكشّف، فدعا لها.

1470. It was related that Ata ibn Abu Rabbah, (May God have Mercy on him) said Ibn Abbas told me: "Shall I show you a woman who is of the people of Paradise? I said: 'Yes.' He said: 'This black woman went to the Prophet (Prayers & peace be upon him) and said: 'I suffer from epilepsy and my body becomes uncovered, so please invoke God for me.' The Prophet (Prayers & peace be upon him) said to her: 'You may endure it and enter Paradise or if you wish I will invoke God to cure you." She said: 'I will endure it.' And she said: 'But I become uncovered so please invoke God that I will not become uncovered.' Then he invoked God for her."

١٤٧١- عن عائشة رضى الله عنها زوج النبى ﷺ: أنها كانت إذا مات الميت من أهلها، فاجتمع لذلك النساءُ ثم تفرقن إلا أهلَها وخاصّتها، أمرتْ ببُرْمَةٍ من تلبينة فطُبِخَت، ثم صُنِع ثريد فَصبّت التَلبينة عليها، ثم قالت: كُلْنَ منها، فإنى سمعت رسول الله ﷺ يقول: «التلبينة مُجمّةٌ لفؤاد المريض، تُذهب بعضَ الحُزْن».

1471. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said that when one of her family died, the women gathered and then left except her family and closest friends. She ordered for a pot of flour and honey to be cooked, then made Tharid and poured it over it. Then she said: "Eat from it as I have heard The Messenger of God (prayers & peace be upon him) say: 'The cooked flour and honey comforts the heart of the infirm and takes away some of the sadness'."

١٤٧٢- عن أبى الخُدرى رضى الله عنه قال: جاء رجل إلى النبى ﷺ فقال: إن أخى استَطلق بطنُه، فقال رسول الله ﷺ: «اسقه عسلاً». فسقاه، ثم جاءه فقال: إنى سقيتُه فلم يزده إلا استطلاقاً، فقال له ثلاث مرات، ثم جاء الرابعة، فقال: «اسقه عسلاً». فقال: لقد سقيته فلم يزده إلا استطلاقاً، فقال رسول الله ﷺ: «صدق الله، وكذب بطن أخيك». فسقاه فبرأ.

1472. It was related that Abu Sa'id said: "A man went to the Prophet (Prayers & peace be upon him) and said: 'My brother has an ailment in his stomach.' The Prophet (Prayers & peace be upon him) said: 'Let him drink honey.' The man came back to the Prophet (Prayers & peace be upon him) and he told him a second time: 'Let him drink honey.' He came back a third time and the Prophet (Prayers & peace be upon him) said: 'Let him drink honey.' He came back once again and said: 'I have done as you said.' The Prophet (Prayers & peace be upon him) said: 'God has spoken the truth, but your brother's stomach has lied. Let him drink honey.' So he made him drink honey and he was cured."

١٤٧٣- عن أبى هريرة رضى الله عنه أنه سمع رسول الله ﷺ يقول: «إن فى الحبّة السوداء شفاءً من كل داء، إلا السَّامَ». و السّامُ: الموت، والحبة السوداء: الشُّونيز.

1473. It was related that that Abu Huraira said he heard the Prophet (Prayers & peace be upon him) say: "This black seed is a cure for everything except Al Saam.' Aisha said: 'What is Al Saam?' He said: 'Death'."

١٤٧٤- عن سعد بن أبى وقاص رضى الله عنه قال: سمعت رسول الله ﷺ يقول: «من تَصَبّحَ بسبع تمرات عَجْوَةً لم يَضُرَّه ذلك اليوم سُمٌ ولا سِحر».

1474. It was related that Sa'd ibn Abu Waqqas said that The Messenger of God (prayers & peace be upon him) said: " The one

who eats every morning seven squashed dates then no poison nor magic can harm him that day."

١٤٧٥- عن عائشة رضى الله عـنها: أن رسول الله ﷺ قال: «إن فى عجـوة العالية شفاءً، وإنها تِرْياقٌ أوَّلَ البُكْرة».

1475. It was related that Aisha said that The Messenger of God (prayers & peace be upon him) said: "Indeed, there is a remedy in the squashed dates taken from the date palms of the heights, and it is a healing for all poisons."

١٤٧٦- عن سعيد بن زيد رضى الله عنه عن النبى ﷺ قال: «الكَمْأة من الْمَنّ الذى أنزله الله عز وجل على موسى، وماؤها شفاءٌ للعين».

1476. It was related that Sa'id ibn Zaid said that The Prophet (prayers & peace be upon him) said: "Truffles are of the Manna which God Almighty has sent down upon Moses, its water is a healing for the eye."

١٤٧٧- عن عبيد الله بن عبد الله بن عُتبة [بن مسعود]: أن أم قيس بنت مِحْصَنٍ - وكـانت من المهـاجـرات الأول اللاتى بايعن رسـول الله ﷺ، وهى أخت عكاشـة بن محصن أحد بنى أسَد بن خزيمة - قال: أخبرتنى: أنها أتت رسول الله ﷺ بابنٍ لها لم يبلغ أن يأكل الطعام، وقد أعْلَقَتْ عليـه من العُذْرة - قال يونس: أعْلَقَتْ غَمَزَتْ، فهى تخاف أن تكون به عُذْرَة - قالت: فقـال رسول الله ﷺ: «علامَهْ تَدْغَرْن أولادكن بهذا الإعلاق؟ عليكم بهذا العود الهندى- يعنى به الكُسْت - فإن فيه سبعة أشفية، منها ذاتُ الجَنْب». قال عـبيد الله: وأخبـرتنى أن ابْنَها ذاك بال فى حَجْرِ رسول الله ﷺ، فـدعا رسول الله ﷺ بماء فنضحه على بوله ولم يغسله غسلاً.

1477. It was related that Abd Allah ibn Abd Allah ibn Utbah said that Umm Qais bint Mihsan said: "I heard the Messenger of God (Prayers & peace be upon him) say: 'Treat with Indian in-

cense for it has healing for seven ailments, to be inhaled by the one who suffers from his throat, and to be placed into one side of the mouth for the one who suffers from pleurisy." I went to The Messenger of God (prayers & peace be upon him) with one of my sons who would not eat any food and the boy passed urine on him, he asked for some water and sprinkled it over the urine."

١٤٧٨- عن عائشة رضى الله عنها قالت: لَدَدْنا رسول الله ﷺ، فى مرضه، فأشار أن لا تَلُدُّونى، فقلنا: كراهية المريض للدواء، فلما أفاق قال: «لا يبقى أحد منكم إلا لُدَّ غيرُ العباس، فإنه لم يَشْهدْكم».

1478. It was related that Aisha said: "We used to give The Messenger of God (prayers & peace be upon him) his medicine when he was ill by putting it into the side of his mouth, then he indicated for us not to do so, so we thought that it was only the dislike of the patient for his medicine. When he recovered consciousness, he said: 'None of you should stay to give me the medicine except Al Abbas, as he has not seen how you administered it.'"

١٤٧٩- عن ابن عبـاس رضى الله عنهما : أن النبى ﷺ احتـجَم، وأعطى الحجَّام أجره، واستَعَط.

1479. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) was cupped and he paid the cupper and had medicine dropped into his nose."

١٤٨٠- عن عاصم بن عمر بن قتادة قال: جـاءنا جابر بن عبد الله رضى الله عنهما فى أهلنا، ورجل يشتكى خُرَّاجاً أو جراحاً، فقـال: ما تشتكى؟ قال: خُرَّاج بى قد شَقَّ علىّ. فقال: يا غـلام ائتنى بحجام، فقـال له: ما تصنع بالحجام يا أبا عـبد الله؟ قال:

أريد أن أُعَلِّقَ فيه محجماً، قال: والله إنّ الذباب ليصيبنى أو يصيبنى الثوبُ فيؤذينى، ويشق على. فلما رأى تبرُّمه من ذلك قال: إنى سمعت رسول الله ﷺ يقول: «إن كان فى شىء من أدويتكم خيرٌ ففى شَرْطَةِ مِحْجَمٍ، أو شَرْبةٍ من عسل، أو لَذْعةٍ بنار». قال رسول الله ﷺ: «وما أُحب أن أكتوى». قال: فجاء بحجام فَشَرَطَهُ، فذهب عنه ما يَجِدْ.

1480. It was related that Asim ibn Umar ibn Qatada said: "Jabir ibn Abd Allah came to us while one of our people was suffering from an abscess, so he said: 'What is your malady?' He said: 'I have an painful abscess which I cannot bear.' So he said: 'O boy, go and fetch the cupper.' He said: 'O Abu Abd Allah, why do you call the cupper?' He said: 'I need to drain it.' He said: 'By God, the flies might cause me harm or my dress might hurt me and I cannot bear either.' So when he saw his discontent at it he said: 'I have heard The Messenger of God (prayers & peace be upon him) say: 'If they is any goodness in any of your medicine it is in the scalpel of the cupper or in the drink of honey or in cauterisation by fire.' He said that The Messenger of God (prayers & peace be upon him) also said: 'I do not like to be cauterised.' He said: 'So they called the cupper and opened it and he was relieved from his pain.'"

١٤٨١- عن جابر: أن أم سلمة رضى الله عنها استأذنت رسول الله ﷺ فى الحجامة، فأمر النبى ﷺ أبا طيبة أن يحجمها، قال: حسبتُ أنه قال: كان أخاها من الرضاعة، أو غلاماً لم يحتَلِم.

1481. It was related that Jabir said that Umm Salamah sought the permission of The Messenger of God (prayers & peace be upon him) to be cupped, so The Prophet (prayers & peace be upon him) ordered Abu Tiba to cup her, he said: "I thought that he said: 'He was her brother in suckling or he was a

young boy who had not attained the age of puberty.'"

١٤٨٢- عن جابر رضى الله عنه قال: بعث رسول الله ﷺ إلى أُبَيّ بن كعب طبيباً، فقطع منه عِرقاً، ثم كواه عليه.

1482. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) sent a physician to Ubayy ibn Ka'b, and he cut a vein for him and cauterised it."

١٤٨٣- عن جابر رضى الله عنه قال: رُمِيَ سعد بن معاذ رضى الله عنه فى أكْحَلِه، قال: فَحَسَمَهُ النبى ﷺ بيده بِمشقَصٍ، ثم ورمت فحسمه الثانية.

1483. It was related that Jabir said: "Sa'd ibn Moaz was shot in an artery in his arm, so The Prophet (prayers & peace be upon him) cauterised it with his hand with a hot iron comb, then it swelled, so he cauterised it again."

٤٦ - كتاب الطاعون

١٤٨٤- عن أُسامة بن زيد رضى الله عنهما عن رسول الله ﷺ أنه قال: «إن هذا الوجعَ- أو: السّقَم - رجزٌ عُذّبَ به بعضُ الأمم قبلكم، ثم بَقى بعدُ بالأرض، فيذهب المرة ويأتى الأخرى، فمن سمع به بأرضٍ فلا يَقْدَمَنَّ عليه، ومن وَقَع بأرض وهو بها فلا يخرجنّه الفرار منه».

46. The Book of Plague

1484. It was related that Usama ibn Zaid said that The Messenger of God (prayers & peace be upon him) said: "The plague is a punishment, some nations before you were punished by it. Then it remained on the earth, and it returns from time to time. Whoever hears of it in a land, he should not go there, and if it occurs in the land where he is, he should not flee from it."

١٤٨٥- عن عبد الله بن عباس رضى الله عنهما: أن عمر بن الخطاب رضى الله عنه خرج إلى الشام، حتى إذا كان بَسَرْغَ لقيه أهل الأجناد: أبو عبيدة بن الجراح وأصحابه، فأخبروه أن الوباء قد وقَع بالشام، قال ابن عباس: فقال عمر: ادع لِىَ المهاجرين الأولين. فدعوتهم، فاستشارهم وأخبرهم أن الوباء [قد] وقع بالشام، فاختلفوا، فقال بعضهم: قد خرجت لأمر ولا نرى أن ترجع عنه، وقال بعضهم: معك بقيةُ الناس وأصحابُ رسول الله ﷺ ، ولا نرى أن تُقدِمهم على هذا الوباء. قال: ارتفعوا عنى، ثم قال: ادْعُ لى الأنصار. فدعوتهم له، فاستشارهم، فسلكوا سبيل المهاجرين واختلفوا كاختلافهم، فقال: ارتفعوا عنى، ثم قال: ادْعُ لى من كان ههنا من مشيخة قريش من مهاجرة الفتح. فدعوتهم فلم يختلف عليه رجلان، فقالوا: نرى أن ترجع بالناس، ولا تُقدِمَهُم على هذا الوباء. فنادى عمر بالناس: إنى مُصْبِحٌ على ظهر، فأصبحوا عليه. فقال أبو عبيدة بن الجراح: أفراراً من قدر الله؟ فقال عمر: لو غيرك

قالها يا أبا عبيدة - وكان عـمر يكره خلافه - نعم نَفِرُّ من قدر الله إلى قدر الله، أرأيت لو كانت لك إبلٌ فـهبطت وادياً له عُدوتان: إحداهما خَصِبـة والأخرى جَدْبَة، أليسَ إن رعيتَ الخصبة رعيـتها بقدر الله، وإن رعيت الجدبة رعيتها بقـدر الله؟. قال: فجاء عبد الرحمن بن عوف وكان متغيباً في بعض حاجته، فقال: إن عندى من هذا عِلْماً، سمعت رسول الله ﷺ يقول: «إذا سمعتم به بأرض فلا تَقْدَموا عليه، وإذا وقع بأرضٍ وأنتم بها فلا تخرجوا فراراً منه». قال: فحمد اللهَ عمرُ بن الخطاب رضى الله عنه ثم انصرف.

1485. It was related that Abd Allah ibn Abbas said: "Umar ibn Al Khattab left for al Sham and when he reached Sargh, the commanders of the (Muslim) army, Abu Ubaida ibn Al Jarrah and his companions met him and told him that an epidemic had broken out in al Sham. Ibn Abbas said that Umar then said: 'Summon the first emigrants for me.' So Umar summoned them and consulted them and told them that an epidemic had broken out in al Sham. They differed between themselves, some of them said: 'You have set out for a purpose and we do not think that it is proper to give it up.' Others said: 'You have other people with you and the Companions of the Messenger of God, so do not advise us to take them into this epidemic.' Umar said to them: 'Leave me now.' Then he said: 'Call the Helpers (al Ansar) for me.' I called them and he consulted them and they did as the emigrants had done and differed between themselves. Then he said to them: 'Leave me now,' and added: 'Summon the aged people of Quraish who emigrated in the year of the Conquest of Makkah for me.' I summoned them and they all agreed saying: 'We advise that you return with the people and do not take them to the epidemic.' So Umar announced to the people: 'I will ride back to Madinah in the morning, and you should do likewise.' Abu Ubaida ibn Al Jarrah asked: 'Are you fleeing from God's fate?' Umar said:

'If only someone else had said such a thing, O Abu Ubaida! - and Umar disliked his predecessor - Yes, we are fleeing from the fate of God to the fate of God. Do you see that if you had camels that descended into a valley in which there was a height at each end, one lush and the other arid, is it not that if you grazed them in the lush one it would be by God's fate, and if you grazed them in the arid one it would be by God's fate?" He said: 'Abd al Rahman ibn Auf, who was not there at that time due to some work, arrived and said: 'I have some knowledge concerning this matter, I have heard The Messenger of God (prayers & peace be upon him) say: 'If you hear of a plague in a land, do not go to it, but if a plague breaks out in the land where you are, do not flee from it." He said: 'Then Umar gave thanks to God and departed.' "

٤٧ - كتـاب الطيـرة والعـدوى

١٤٨٦- عن أبى سلمة - بن عـبد الرحمن - عن أبى هريـرة رضى الله عنه: حين قال رسول الله ﷺ: «لا عدوى، ولا صَفَر، ولا هامة». فـقال أعرابى: يا رسول الله، فما بال الإبل تكون فى الرَّمل كـأنها الظباء، فيجئ البعـير الأجرب فيدخل فيـها فَيُجرِبُها كلَّهـا؟ قـال: «فـمن أعدى الأول». وفـى رواية: «لا عدوى، ولا طـيرة، ولا صـفـر، ولاهامة».

47. The Book of Portents and Contagion

1486. It was related that Abu Salamah ibn Abd Al Rahman said that Abu Huraira said: "When The Messenger of God (prayers & peace be upon him) said: 'There is no contagion, nor Safar, nor Hama.' A Bedouin said: 'O Messenger of God, what about the camels in the desert looking healthy and active, then a mangy camel comes amid them and contaminates all of them with mange?' He said: 'Who has inflicted the first one?' It was also related: "There is no contagion, nor portent, nor Safar, nor Hama."

١٤٨٧- عن ابن شهاب: أن أبا سلمـة بن عبد الرحمن بن عـوف حدَّثه: أن رسول الله ﷺ قـال: «لا عـدوى». ويحـدِّث أن رسـول الله ﷺ قـال: «لا يورد مُمْرِضٌ على مُصِحٍّ». قال أبو سلمة: كان أبو هريرة يحدثهما كلتيهما عن رسول الله ﷺ، ثم صمت أبو هريرة بعـد ذلك عن قـوله: «لا عـدوى» وأقـام علـى أن: «لا يورد مُمـرض على مُصِحٍ». قال: فقال الحـارث بن أبى ذُباب - وهو ابن عم أبى هريرة: قد كنتُ أسمَعُكَ يا أبا هريرة تحدثنا مع هذا الحديث حديثًا آخر قد قد سكتَّ عنه، كنت تقول: قال رسول الله ﷺ: «لا عـدوى». فـأبي أبو هريرة أن يَعْرِفَ ذلـك، وقـال: «لا يورد ممرض على

مـصح». فمـاراه الحـارث فى ذلك حتى غـضب أبو هريرة، فَرَطَنَ بالحـبـشيـة، فقـال للحارث: أتدرى ماذا قلت؟ قال: لا، قال أبو هريرة: إنى قلت: أَبَيْتُ. قال أبو سلمة: ولعمرى لقـد كان أبو هريرة يحدثنا: أن رسول الله ﷺ قـال: «لا عدوى». فلا أدرى: أنسى أبو هريرة، أو نسخ أحد القولين الآخر.

1487. It was related that Ibn Shehab said that Abu Salamah ibn Abd Al Rahman ibn Auf told him that The Messenger of God (prayers & peace be upon him) said: "There is no contagious disease." And he said that The Messenger of God (prayers & peace be upon him) said: "Do not put a sick person with a healthy person." Abu Salamah said that Abu Huraira related both as from the Messenger of God, then he ceased saying: "There is no contagious disease," but continued saying: "Do not put a sick person with a healthy person." Then Al Hareth ibn Abu Zobab- a cousin of Abu Huraira- said: "O Abu Huraira I used to hear you relating another Hadith with this but you ceased relating it. You used to say: " The Messenger of God (prayers & peace be upon him) said: "No contagious disease." Abu Huraira said: 'The Prophet (Prayers & peace be upon him) said: "Do not put a sick person with a healthy person."

١٤٨٨- عن أبى هريرة رضى اللـه عنه: أن رسول اللـه ﷺ قال: «لا عـدوى، ولا هامة، ولا نوء، ولا صفر».

1488. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "There is no contagion, nor Hama, nor No'a, nor Safar."

١٤٨٩- عن جابر رضى الله عنه قال: قـال رسول الله ﷺ: «لا عدوى، ولا طيرة، ولا غُول».

1489. It was related that Jabir said that The Messenger of God (prayers & peace be upon him) said: "There is no contagion, nor portent, nor ghoul."

١٤٩٠- عن الشّرِيد رضى الله عنه قال: كان فى وفد ثقيف رجل مجذوم، فأرسل إليه النبى ﷺ: «إنّا قد بايعناك، فارجع».

1490. It was related that Al Sharid said: "The delegation of Thaqif came and among them was a leper, so The Prophet (prayers & peace be upon him) sent for him and said: 'We have acknowledged you so return back.' "

١٤٩١- عن أبى هريرة رضى الله عنه قال: سمعت النبى ﷺ يقول: «لا طِيَرَةَ، وخيرها الفأل». قيل: يا رسول الله، وما الفأل؟ قال: «الكلمة الصالحة يسمعها أحدكم».

1491. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "There is no bird of evil omen and the best portent is the Fa'l.' It was said: 'What is the Fa'l, O Messenger of God?' He said: 'It is the good word that any of you hears."

١٤٩٢- عن ابن عمر رضى الله عنهما عن النبى ﷺ أنه قال: «إنْ يكُ من الشؤم شىء حقٌ ففى الفرس والمرأة والدار».

1492. It was related that ibn Umar said that The Prophet (prayers & peace be upon him) said: "If there is any evil portent, it is only in three; a horse, a woman and a house."

١٤٩٣- عن جابر بن عبد الله رضى الله عنهما عن رسول الله ﷺ قال: «إن كان فى شىء ففى الرَّبْع والخادم والفرس».

1493. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) said: "If there is any evil portent, it is in the house, the servant and the horse."

٤٨ - كتاب الكهانة

١٤٩٤- عن عائشة رضى الله عنها قالت: سأل أناس رسولَ الله ﷺ عن الكُهّان، فقال لهم رسول الله ﷺ: «ليسوا بشىء». قالوا: يا رسول الله، فإنهم يُحَدّثون أحياناً الشىء يكون حقاً؟ قال رسول الله ﷺ: «تلك الكلمة من الحق يَخْطَفُها [الجنى] فيَقُرُّها فى أُذنِ وَلِيّه قَرَّ الدَّجاجة، فَيَخْلِطون فيها أكثر من مائة كَذْبة».

48. The Book of Fortune Telling

(Kitab al Kahanah)

1494. It was related that Aisha said: "Some people asked The Messenger of God (prayers & peace be upon him) about fortune tellers. So The Messenger of God (prayers & peace be upon him) said: 'They are nothing.' They said: 'O Messenger of God, they sometimes tell you something which turns out to be true.' The Messenger of God (prayers & peace be upon him) said: 'The word which turns out to be true was snatched by a Jinn and poured it into the ears of his ally repeatedly clucking it like a hen. Then they add to it more than one hundred lies.'"

١٤٩٥- عن عبد الله بن عباس رضى الله عنهما قال: أخبرنى رجل [وفى رواية: رجال] من أصحاب النبى ﷺ من الأنصار: أنهم بينما هم جلوس ليلة مع رسول الله ﷺ رُمِىَ بنجم فاستنار، فقال لهم رسول الله ﷺ: «ماذا كنتم تقولون فى الجاهلية إذا رمى بمثل هذا». قالوا: الله ورسوله أعلم، كنا نقول: وُلِدَ الليلة رجلٌ عظيم، ومات رجل عظيم. فقال رسول الله ﷺ: «فإنها لا يرمى بها لموت أحد ولا لحياته، ولكن ربنا تبارك وتعالى اسمُه إذا قضى أمراً سَبّحَ حملة العرش، ثم سبّح أهل السماء الذين يلونهم، حتى يبلغ التسبيح أهل هذه السماء الدنيا، ثم قال الذين يلون حملةَ العرش

لحملة العرش: ماذا قال ربكم؟ فيخبرونهم ماذا قال. [قال]: فَيَسْتَخْبِرُ بعضُ أهلِ السماوات بعضاً، حتى يبلغَ الخبر إلى هذه السماء الدنيا، فَتَخْطَفُ الجن السمْعَ فيقذفون إلى أوليائهم، ويُرمَوْنَ[به] فما جاؤوا به على وجهه فهو حق، ولكنهم يقرِفون فيه ويزيدون».

1495. It was related that Abd Allah ibn Abbas said: "A man of the Ansar who was from the Companions of The Prophet (prayers & peace be upon him) said that one night while they sat with The Messenger of God (prayers & peace be upon him) they saw a shooting star with a flame of fire, so The Messenger of God (prayers & peace be upon him) asked them: 'What did you used to say about this before Islam?' They said: 'God and His Messenger know, but we used to say; 'Tonight a great man has been born and a great man has died.' Then The Messenger of God (prayers & peace be upon him) said: 'The stars are not cast on account of the birth or death of any one, but when our Lord, Blessed High Exalted be His Name, decrees a matter the bearers of His Throne give praise to Him, then the people of the heavens follow them in praising until the praise reaches the people of the lowest heaven, then those who nearest to the bearers of the Throne ask the bearers of the Throne; 'What has your Lord said?' They will tell them what He has said, then the dwellers of the heavens ask each other until the news reaches the lowest heaven. There the Jinn snatch a word or two and cast it to their allies, so what they snatch is the truth but they add falsehood to it.' "

١٤٩٦ -عن صفية -هي بنت أبي عبيد- عن بعض أزواج النبي ﷺ عن النبي ﷺ قال: «من أتى عرّافاً فسأله عن شيء لم تقبل له صلاة أربعين ليلة».

1496. It was related that Safiyya bint Abu Ubaid said that some of the wives of The Prophet (prayers & peace be upon him) said that The Prophet (prayers & peace be upon him) said: "Whoever brings a fortune teller and asks him for anything, his prayer will not be accepted for forty nights."

٤٩ - كتاب الحيات وغيرها

١٤٩٧- عن ابن عمر رضى الله عنهما قال: سمعت رسول الله ﷺ يأمر بقتل الكلاب يقول: «اقتلوا الحيات والكلاب، واقتلوا ذا الطُّفْيَتين والأبتر، فإنهما يَلْتَمسان البصر، ويستسقطان الحبالى». قال الزهرى: ونُرى ذلك من سُمَّيهما والله أعلم. قال سالم: قال عبد الله بن عمر: فلبثت لا أترك حية أراها إلا قتلتها، فبينما أنا أطارد حية يومًا من ذوات البيوت مرَّ بى زيد بن الخطاب - أو: أبو لبابة - وأنا أطاردها، فقال: مهلاً يا عبد الله. فقلت: إن رسول الله ﷺ أمر بقتلهن، قال: إن رسول الله ﷺ قد نهى عن ذوات البيوت.

49. The Book of Snakes and Other Things

1497. It was related that Ibn Umar said: "I heard The Messenger of God (prayers & peace be upon him) order the killing of dogs saying: "Kill the dogs and kill the snakes and kill the one with two white marks on its back and the one with a stunted tail, as they blind the sight and induce abortion." Al Zuhri said: 'And we see that from their poison and God knows.' Salim said that Abd Allah ibn Umar said: 'Ever since that time I kill any snake I see. One day while I was chasing a snake from the kind which lives inside the houses, Zaid Ibn Al Khattab passed me by - or Abu Lubaba, and said: 'O Abd Allah, wait.' I said: 'The Messenger of God (prayers & peace be upon him) ordered us to kill the snakes.' He said: 'The Messenger of God (prayers & peace be upon him) prohibited the killing of snakes which live inside the houses'."

١٤٩٨- عن أبى السائب مولى هشام بن زُهرة: أنه دخل على أبى سعيد الخدرى رضى الله عنه فى بيته، قال: فوجدته يصلى، فجلست أنتظره حتى يقضى صلاته،

فسمعت تحريكًا فى عراجين [فى] ناحية البيت، فالتفتُّ فإذا حية، فوثبتُ لأقتُلها، فأشار إليَّ: أن اجلس، فجلست، فلما انْصَرف أشار إلى بيتٍ فى الدار، فقال: أترى هذا البيت؟ فقلت: نعم، قال: كان فيه فتى منا حديثُ عهدٍ بعُرسٍ، قال: فخرجنا مع رسول الله ﷺ إلى الخندق، فكان ذلك الفتى يستأذن رسول الله ﷺ بأنْصَاف النهار فيرجع إلى أهله، فاستأذنه يومًا، فقال له رسول الله ﷺ: «خذ عليك سلاحك، فإنى أخشى عليكَ قريظة». فأخذ الرجل سلاحه ثم رجع، فإذا امرأته بين البابين قائمةً، فأهوى إليها بالرمح ليطعنها به - وأصابته غيرةٌ - فقالت له: اكفف عليك رُمْحَكَ، وادخل البيت حتى تنظر ما الذى أخرجنى. فدخل فإذا بحيّة عظيمة مُنْطَوِيةٍ على الفراش، فأهوى إليها بالرمح فانتظمها به، ثم خرج فركزه فى الدار، فاضطَرَبَتْ عليه، فما ندرى أيهما كمان أسرعَ موتًا الحية أم الفتى؟ قال: فجئنا إلى رسول الله ﷺ فذكرنا ذلك له، وقلنا: ادْعُ اللهَ يحييه لنا. فقال: «استغفروا لصاحبكم». ثم قال: «إن بالمدينة جناً قد أسلموا، فإذا رأيتم منهم شيئًا فآذنوه ثلاثة أيام، فإن بدا لكم بعد ذلك فاقتلوه، فإنما هو شيطان».

1498. It was related that Abu Sa'b, the ward of Hisham ibn Zuhrah, said: "I visited Abu Sa'id al Khudri at his house and found him praying, so I sat waiting for him until he completed his prayer. I heard something moving between the date staves inside his house, so I looked and found a snake. I jumped to kill it but he indicated to me to sit down, and so I sat. When he finished he took me to the middle of his house and said: 'Do you see this house?' I said: 'Yes.' He said: 'There used to be one of our young men here who had just married, we went with The Messenger of God (prayers & peace be upon him) to the Trench and that young man used to seek the permission of The Messenger of God (prayers & peace be upon him) to return to see his wife every midday. One day he sought permission and The Messenger of God (prayers & peace be upon

him) said to him: 'Take your weapons with you as I fear for you from Quraiza.' The man took his weapons and returned and he found his wife standing at the gate, so he felt jealous and tried to stab her with a spear. But she told him: 'Keep your spear away from me and come to the house to see what made me go out.' So he went in and found a huge long snake which had coiled itself upon their bed. He stabbed it with the spear and the spear pierced through it and he took it out to the middle of the house and the snake turned towards him, and until now we do not know which of them died faster, the snake or the young man.' He said: 'So we went to The Messenger of God (prayers & peace be upon him) and told him about it and asked him to pray to God to revive him for us, so he said: 'Seek forgiveness for your companion.' Then he said: 'There are in Madinah, Jinn who have become Muslim, so if you see any of them, warn them to leave within three days, and if he appears to you after that, then kill it, because it will be a Satan.'

١٤٩٩- عن عبد الله بن مسعود رضى الله عنه قال: كنا مع النبى ﷺ فى غارٍ وقد أُنزلت عليه ﴿وَالْمُرْسَلاتِ عُرْفًا﴾ فنحن نأخذها من فيه رَطْبَةً إذ خرجت علينا حيّةٌ، فقال: «اقتلوها». فابتدرناها لنقتلها فسبقتنا، فقال رسول الله ﷺ: «وقاها الله شرّكم كما وقاكم شرها».

1499. It was related that Abd Allah ibn Mas'ud said: "We were with The Prophet (prayers & peace be upon him) in a cave when Surah 'Those Sent Forth' (Al Murasalat) was revealed. As we were receiving it from him upon his first recitation of it, a snake came out at us. Then he said: 'Kill it.' We moved to kill it and it slid away and escaped from us, so The Messenger of God (prayers & peace be upon him) said: 'God has protected

it from your harm as He has protected you from its harm.'"

١٥٠٠- عن سعد بن أبى وقاص رضى الله عنه: أن النبى ﷺ أمر بقتل الوزغ وسماه فُوَيْسِقًا.

1500. It was related that Sa'd ibn Abu Waqqas said: "The Prophet (prayers & peace be upon him) ordered the killing of the Salamander, and he called it an evil.

١٥٠١- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «من قتل وَزَغَةً فى أول ضرْبةٍ فله كذا وكذا حسنة، ومن قتلها فى الضربة الثانية فله كذا وكذا حسنة، لدون الأولى، وإن قتلها فى الضربة الثالثة فله كذا وكذا حسنة، لدون الثانية». وفى رواية: «من قتل وزغًا فى أول ضربة كتبت له مائة حسنة، وفى الثانية دون ذلك، وفى الثالثة دون ذلك».

1501. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever kills the salamander upon the first strike, he will have such and such a reward, and whoever kills it upon the second, will have such and such a reward less than the first. And if he kills it upon the third strike he will have such and such a reward, less than the second." It was also related that it was said: "Whoever kills the salamander upon the first strike it will be recorded for him one hundred rewards, and upon the second less than that, and upon the third less than that."

١٥٠٢- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «نزل نبى من الأنبياء تحت شجرة، فَلَدَغَتْهُ نملة، فأمر بجهازه فأُخرج من تحتها، ثم أمر بها فأُحرقت، فأوحى الله إليه: فهلا نملةً واحدةً».

1502. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "One of the prophets

was resting beneath a tree when an ant bit him. So he ordered for his baggage to be removed from under it and then ordered it to be burnt. Then God Almighty revealed to him: 'Would one ant not have been sufficient?'"

١٥٠٣- عن عبد الله بن عمر رضى الله عنهما: أن رسول الله ﷺ قال: «عُذِّبت امرأةٌ فى هرَّة، سجنتها حتى ماتت، فدخلت فيها النار، لا هى أطعمتها وسقتها إذ حبستها، ولا هى تركتها تأكل من خشاش الأرض».

1503. It was related that Abd Allah ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "A woman was tortured and cast into Hell because of a cat she had kept locked up until it died of hunger. She did not feed it nor give it water when she locked it up, nor did she set it free to eat from the creatures of the earth."

١٥٠٤- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «فُقِدَتْ أُمَّةٌ من بنى إسرائيل لا يُدْرى ما فَعَلَتْ، ولا أُراها إلا الفأر، ألا ترونها إذا وُضع لها ألبانُ الإبل لم تشربه، وإذا وضع لها ألبانُ الشاء شربته». قال أبو هريرة: فَحَدَّثْتُ بهذا الحديث كعبًا، فقال: أأنت سمعته من رسول الله ﷺ؟ قلت: نعم. قال ذلك مرارًا، قلت: أأقرأُ التوراة؟ وفى رواية: أفأنزلت علىّ التوراة؟.

1504. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Some of the Children of Israel were lost. Nobody knows what they did. But I do not see other than they were cursed and changed into rats, do you not see that if you put the milk of a she-camel in front of a rat, it will not drink it, but if you put the milk of a sheep in front of it, it will drink it." Abu Huraira said: "I told Ka'b of this Hadith and he asked me: 'Did you hear it from the Messenger of God?' I said: 'Yes.' Ka'b kept repeating the

question so I said: 'Do I read the Torah?' It was also related that he said: 'Was the Torah revealed to me?'"

١٥٠٥- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «بينما رجل يمشى بطريق اشتد عليه العطش، فوجد بئرًا فنزل فيها فشرب، ثم خرج فإذا كلبٌ يلهث يأكل الثرى من العطش، فقال الرجل: لقد بلغ هذا الكلب من العطش مثل الذى كان بلغ منى، فنزل البئر فملأ خُفَّهُ ماءً، ثم أمْسَكَهُ بفيه حتى رَقِىَ فسقى الكلبَ، فشكر الله له، فغفر له». قالوا: يا رسول الله، وإن لنا فى [هذه] البهائم لأجرًا؟ فقال: «فى كلِّ كبدٍ رَطْبَةٍ أجرٌ».

1505. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud due to excessive thirst. The man said: 'It is suffering as I was suffering.' So he returned down and filled his shoe with water, holding it with his teeth and climbed up and gave the dog to drink. God thanked him for his deed and forgave him." The people asked: "O Messenger of God! Is there a reward for us in serving animals?" He replied: "Yes, there is a reward for serving every living thing."

٥٠- كتاب الشعـر وغيـره

١٥٠٦- عن الشّرِيدِ رضى الله عنه قـال: رَدِفْتُ رسولَ الله ﷺ يومًا، فـقال: «هل معك من شـعر أُمية بن أَبى الصلت شىءٌ». قـلت: نعم، قال: «هيه». فأنشـدته بيتًا، فقال: «هيهِ». ثم أنشدته بيتًا، فقال: «هيه». حتى أنشدته مائة بيت.

50 - The Book of Poetry

(Kitab Al-Shi'r)

1506. It was related that Al Sharid said: "One day as I rode behind the Messenger of God, he said: 'Do you remember any of Umayyah ibn Abu Al Salut's poetry?' I said: 'Yes.' He said: 'Then go on.' I recited two stanzas and he said: 'Carry on.' So I recited another two stanzas and he said: 'Carry on.' Until I recited one hundred pairs of rhyme."

١٥٠٧- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «أصدق كلمة قالها شاعرٌ كلمةُ لَبِيد: ألا كل شىء ما خلا الله باطل. وكاد أميّةُ بن أبى الصَّلْتِ أنْ يُسْلِمَ».

1507. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The most true word that has been uttered by a poet is the word of Labid: 'Everything other than God is falsehood,

Umayyah ibn Abu Al Sult almost embraced Islam.'"

١٥٠٨- عن سـعـد بن أبى وقاص رضـى الله عنه عن النبى ﷺ قـال: «لأن يمتلىء جوف أحدكم قيحًا حتى يَرِيَه خيرٌ من أن يمتلىء شعرًا».

1508. It was related that Sa'd ibn Abu Waqqas said that The Prophet (prayers & peace be upon him) said: "It is better for

the belly of any of you to be filled with pus rather than to fill his head with poetry."

١٥٠٩- عن همّام بن الحارث: أن رجلاً جعل يمدح عثمان رضى الله عنه، فَعَمَدَ المقداد فجثا على ركبتيه، وكان رجلاً ضخمًا، فجعل يحثو فى وجهه الحصباء، فقال له عثمان: ما شأنك؟ فقال: إن رسول الله ﷺ قال: «إذا رأيتم المدّاحين فاحثوا فى وجوههم التراب».

1509. It was related that Hammam ibn Al Harith said: "A man praised Uthman, so Al Miqdad, who was a very huge man, deliberately went down on his knees and threw sand into his face. Uthman asked him: 'What is the matter with you?' He said I heard The Messenger of God (prayers & peace be upon him) say: 'When you hear someone praising another then throw dust into the face of the one who praises him.' "

١٥١٠- عن أبى بكرة رضى الله عنه عن النبى ﷺ: أنه ذكر عنده رجل، فقال رجل: يا رسول الله، ما من رجل بعد رسول الله ﷺ أفضلُ منه فى كذا وكذا، فقال رسول الله ﷺ: «ويحك، قطعتَ عنق صاحبك». مرارًا يقول ذلك، ثم قال رسول الله ﷺ: «إنْ كان أحدكم مادحًا أخاه لا محالةَ فليقل: أحسِبُ فلانًا - إن كان يُرى أنه كذلك - ولا أُزَكّى على الله أحدًا».

1510. It was related that Abu Bakra said: "Someone spoke about a man and praised him excessively in the presence of the Prophet (Prayers & peace be upon him). The Prophet (Prayers & peace be upon him) said: 'May God have Mercy upon you! You have cut the neck of your friend.' The Prophet (Prayers & peace be upon him) repeated this several times and said: 'If you have to praise someone then say: 'I think he is so and so,' if he really thinks that he is such a person. God is The One Who will bring him to account and no one can exalt anyone

else before God.' "

١٥١١- عن بُرَيْدَةَ رضي الله عنه: أن النبي ﷺ قال: «من لعب بالنردشير فكأنما صبغ يده في لحم خنزير ودَمِه».

1511. It was related that Buraida said that The Prophet (prayers & peace be upon him) said: "The one who plays chess is like one who stained his hand with the flesh and blood of swine."

٥١- كتــاب الـرؤيـا

١٥١٢- عن أنَس بن مـالك رضى الله عنه قال: قـال رسول الله ﷺ: «رأيت ذات ليلة فيما يرى النائم كأنَّا فى دار عقبة بن رافع، فأُتِينا بِرُطَبٍ من رطب ابن طابٍ، فأوَّلْتُ الرِّفعةَ لنا فى الدنيا، والعاقبة فى الآخرة، وأن ديننا قد طاب».

51 - The Book of Visions

(Kitab Al-Ru'ya)

1512. It was related that Anas ibn Malik said that The Messenger of God (prayers & peace be upon him) said: "In the night I saw that which a person sees while sleeping as if we were in the house of Uqbah ibn Rafi' where we were offered the fresh dates of Ibn Tab. I interpreted it as meaning our elevation in this life and good in the Hereafter and that our religion is good."

١٥١٣- عن أبى موسى الأشعرى رضى الله عنه عن النبى ﷺ قال: «رأيت فى المنام أنى أهاجر من مكة إلى أرض بها نخلٌ، فذهب وَهْلى إلى أنها اليمامة أو هَجَر، فإذا هى المدينة يَثْربُ، ورأيتُ فى رؤيايَ هذه أنى هَزَزْتُ سيفًا فانقطع صــدره، فإذا هو ما أُصيبَ من المؤمنين يومَ أُحُدِ، ثم هززته أخرى فـعاد أحسن ما كان، فـإذا هو ما جاء الله به من الفتح واجـتمـاع المؤمنين، ورأيت فيهـا [أيضًا] بقرًا، والله به خـيرٌ، فإذا هـم النفر من المؤمنين يوم أُحُد، وإذا الخير ما جاء الله به من الخير بعد، وثواب الصدق الذى آتانا الله بعدُ يومِ بدر».

1513. It was related that Abu Musa said that The Prophet (prayers & peace be upon him) said: "I saw in a dream that I was migrating from Makkah to a land where there were date palm trees. I thought that it might be the land of Al Yamama or Ha-

jar, but it turned out to be Madinah. And I saw cattle there, but the reward given by God is best. Then the cattle turned out to symbolize the believers on the Day of Uhud, and the good I had seen was the good and the reward and the truth which God granted to us after the Battle of Badr."

١٥١٤- عن ابن عباس رضى الله عنهما قال: قدم مُسَيْلِمَةُ الكذاب على عهد النبى ﷺ المدينة، فجعل يقول: إنْ جعل لىَ محمدٌ الأمرَ من بعده تبعته. فقدمها فى بَشَرٍ كثير من قومه، فأقبل إليه النبى ﷺ ومعه ثابت بن قيس بن شماس، وفى يد النبى ﷺ قطعةُ جريدة، حتى وقف على مُسيلمة فى أصحابه، قال: «لو سألتنى هذه القطعة ما أعطيتُكَها، ولن أتَعَدَّى أمرَ الله فيك، ولئن أَدْبَرتَ ليعقرنّك الله، وإنى لأراك الذى أُريتُ فيك ما أُريتُ، وهذا ثابتٌ يجيبك عنى». ثم انصرف عنه، فقال ابن عباس: فسألت عن قول النبى ﷺ: «إنك أُرى الذى أُريتُ فيك ما أريتُ» فأخبرنى أبو هريرة: أن النبى ﷺ قال: «بينا أنا نائم رأيت فى يدىَّ سوارين من ذهب، فأهمَّنى شأنهما، فأُوحىَ إلىَّ فى المنام: أن انْفُخهما، فنفختهما فطارا، فأوَّلْتُهُما كذابين يخرجان من بعدى، فكان أحدهما العنسى صاحب صنعاء، والآخر مسيلمة صاحب اليمامة».

1514. It was related that Ibn Abbas said: "Musailama the Liar came to Madinah with a band of his people during the lifetime of The Prophet (prayers & peace be upon him) , saying: 'If Mohammed appoints me as his successor, if will follow him.' So The Prophet (prayers & peace be upon him) went to him with Thabit ibn Qais ibn Shamas, carrying a piece of the stalk of a palm leaf. He confronted him while he sat among his band and said to him: 'If you ask me for this piece, I would not give it to you, and I will not exceed the limits of God regarding you. If you reject, God will destroy you, and I see that which I have been shown about you. and this is Thabit who will respond to on my behalf.' Then The Prophet

(prayers & peace be upon him) left. Ibn Abbas said: 'I asked about the Prophet's words: 'I see that which I have been shown about you.' So Abu Huraira told me that The Prophet (prayers & peace be upon him) said: 'While I was sleeping I saw two gold bracelets upon my hands and I was worried about them, so it was revealed to me as I slept, 'Blow them.' So I blew them and they both disappeared. I interpreted that as meaning that two liars will come after me, one of them was Al Ansi of Sana'a and the other is Musailama of Yamama.'"

١٥١٥- عن أبى هريرة رضى الله عنه قال: سمعت رسول الله ﷺ يقول: «من رآنى فى المنام فسيرانى فى اليقظة، أو: لكأنما رآنى فى اليقظة، لا يتمثل الشيطان بى». وقال: فقال أبو سلمة: قال أبو قتادة: قال رسول الله ﷺ: «من رآنى فقد رأى الحق».

1515. It was related that Abu Huraira said: "I heard the Messenger of God (Prayers & peace be upon him) say: "Whoever sees me in a vision will see me in reality, and Satan cannot impersonate me." He also said that Abu Salama and Abu Qatada said that the Messenger of God (Prayers & peace be upon him) said: "Whoever sees me in a vision then he has indeed seen me."

١٥١٦- عن أبى سلمة قال: سمعت أبا قتادة رضى الله عنه يقول: سمعت رسول الله ﷺ يقول: «الرؤيا من الله والحُلْم من الشيطان، فإذا رأى أحدكم شيئًا يكرهه فَلْيَنْفُثْ عن يساره ثلاثَ مرات، وليتعوذ بالله من شرِّها، فإنها لن تضره». فقال: إن كنتُ لأرى الرؤيا أثقلَ علىَّ من جبل، فما هو إلا أن سمعت بهذا الحديث فلا أباليها.

1516. It was related that Abu Salama said that Abu Qatada said that The Messenger of God (prayers & peace be upon him) said: "A vision that comes true is from God, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should

seek refuge with God from Satan and should spit to his left, so the bad dream will not harm him." He also said: "I used to see a bad dream as heavy as a mountain, until I heard this Hadith, then I did not worry after that."

١٥١٧- عن أبى سلمة قال: إن كنت لأرى الرؤيا تُمرضنى، قال: فلقيت أبا قتادة فقال: وأنا إن كنت لأرى الرؤيا فتمرضنى، حتى سمعت رسول الله ﷺ يقول: «إن الرؤيا الصالحة من الله، فإذا رأى أحدكم ما يحب فلا يحدِّث بها إلا من يحب، وإذا رأى ما يكره فليتفل عن يساره ثلاثًا، وليتعوذ بالله من شر الشيطان وشرها، ولا يحدِّث بها أحدًا، فإنها لن تَضُرَّه».

1517. It was related that Abu Salama said: "I used to see a dream which made me sick until I met Abu Qatada and he said: 'I also used to see a dream which made me sick until I heard The Messenger of God (prayers & peace be upon him) say: 'A vision is from God, so if anyone of you sees a vision he likes, he should not speak of it to anyone except to those he loves, and if he sees a dream he dislikes, then he should seek refuge with God from its evil and from the evil of Satan, and spit three times to his left side and should not speak of it to anyone, so it will not harm him.' "

١٥١٨- عن جابر رضى الله عنه عن رسول الله ﷺ أنه قال: «إذا رأى أحدكم الرؤيا يكرهها فليبصُق عن يساره ثلاثًا، وليستعذ بالله من الشيطان ثلاثًا، ولْيَتَحَوَّلْ عن جنبه الذى كان عليه».

1518. It was related that Jabir said that The Messenger of God (prayers & peace be upon him) said: "If anyone of you sees a bad dream which he dislikes, he should spit to his left three times and he should seek refuge with God from Satan three times, and turn over to his other side."

١٥١٩- عن عبادة بن الصامت رضى الله عنه قال: قال رسول الله ﷺ: «رؤيا المؤمن جزء من ستة وأربعين جزءًا من النبوة».

1519. It was related that Ubadah ibn Al Samit said that The Messenger of God (prayers & peace be upon him) said: "The vision of a believer is one of the forty six parts of the Prophetic traits."

١٥١٩ مكرر- عن ابن عمر رضى الله عنهما قال: قال رسول الله ﷺ: «الرؤيا الصالحةُ جزءٌ من سبعين جزءًا من النُّبوة».

1519 R. It was related that Ibn Umar said that The Messenger of God (prayers & peace be upon him) said: " The good vision is one of the seventy parts of the Prophetic traits."

١٥٢٠- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «إذا اقترب الزمان لم تكد رؤيا المسلم تَكذِبُ، وأصدقكم رؤيا أصدقُكم حديثًا، ورؤيا المسلم جزء من خمسة وأربعين جزءًا من النبوة، والرؤيا ثلاثة: فالرؤيا الصالحة بشرى من الله، ورؤيا تحزين من الشيطان، ورؤيا مما يُحدِّثُ المرءُ نفسه، فإن رأى أحدكم ما يكره فليقم فليصلِّ، ولا يحدّث بها الناس». قال: «وأُحبُّ القَيْد وأكره الغُلَّ، والقَيدُ ثبات فى الدّين». فلا أدرى هو فى الحديث أم قاله ابن سيرين.

1520. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "When the Hour draws near, the visions of a Muslim will almost always come true, and the most truthful one of you will have the most true visions, and a vision of a Muslim is one of the forty-five parts of Prophecy. The dreams are three: The good vision is glad tidings from God, or what is suggested by Satan to frighten the dreamer, or the reflection of what is in one's mind, So, if any of you sees what he dislikes, he should not speak of it to others,

but get up and offer a prayer." He added: "I love to see fetters but I hate to see a Ghoul, the fetters mean that person is firm in his Religion." I do not know whether that was a part of the Hadith or whether Ibn Sirin said it.

١٥٢١- عن عبيد الله بن عبد الله بن عتبة: أن ابن عباس رضى الله عنهما كان يحدِّث: أن رجلاً أتى النبى ﷺ فقال: يا رسول الله، إنى أرى الليلة فى المنام ظُلّةً تنظف السّمْنَ والعسل، فأرى الناس يتكففون منها بأيديهم، فالمستكثرُ والمستقلُّ، وأرى سببًا واصلاً من السماء إلى الأرض، فأراكَ أخذت به فَعَلَوْتَ، ثم أخذ به رجل من بعدك فَعَلا، ثم أخذ به رجلٌ آخر فعلا، ثم أخذ به رجل آخر فانقطع به، ثم وُصِلَ له فعلا. قال أبو بكر رضى الله عنه: يا رسول الله، بأبى أنت، والله لَتَدَعَنِّى فَلأَعْبُرَنَّها. قال رسول الله ﷺ: «اعبُرها». فقال أبو بكر: أما الظُّلّةُ فظلة الإسلام، وأما الذى ينظف من السمن والعسل فالقرآن حلاوته ولينُه، وأما ما يتكفف الناس من ذلك فالمستكثر من القرآن والمستقل [منه]. وأما السبب الواصل من السماء إلى الأرض فالحق الذى أنت عليه، تأخذ به، فَيُعْلِيك الله [به]، ثم يأخذ به رجل من بعدك فيعلو به، ثم يأخذ به رجل آخر فيعلو به، ثم يأخذ به رجل آخر فينقطع به، ثم يُوصل له فيعلو به، فأخبرنى يا رسول الله بأبى أنت [وأمى]، أصبتُ أم أخطأتُ؟ قال رسول الله ﷺ: «أصبتَ بعضًا وأخطأت بعضًا». قال: فوالله يا رسول الله لتحدِّثنى ما الذى أخطأت؟ قال: «لا تقسم».

1521. It was related that Abd Allah ibn Abd Allah ibn Utbah said that Ibn Abbas said: "A man came to The Messenger of God (prayers & peace be upon him) and said: 'I saw a dream in which there was cloud giving shade, butter and honey were dropping from it and I saw the people collecting it with their hands, some took a little and some took much. And then a rope extended from the earth to the sky, and I saw you take hold of it and go up, and then another man held it and went

up, and then another man held it and went up and then a fourth man held it and it broke and was then rejoined.'" Abu Bakr said: "O Messenger of God! May my parents be redeemed for you. Permit me to interpret this dream." The Prophet (Prayers & peace be upon him) said: "Interpret it." Abu Bakr said: "The cloud giving shade is Islam, and the butter and honey dropping from it is the Qur'an with its sweetness dropping and some people learn much of it and some people learn little. The rope extended from the earth to the sky is the Truth which you are upon. You follow it and God will raise you high with it, then another man will follow it and will rise up with it and another will follow it and then another man will follow it but it will break and then be rejoined for him and he will rise up with it. O Messenger of God! May my father be redeemed for You! Am I correct?' The Prophet (Prayers & peace be upon him) said: 'You are correct in part and wrong in part.' Abu Bakr said: 'By God, tell me where I was wrong?' The Prophet (Prayers & peace be upon him) said: 'Do not swear.' "

١٥٢٢- عن جابر بن عبد الله رضى الله عنهما قال: جاء أعرابى إلى النبى ﷺ فقال: يا رسول الله، رأيت فى المنام كأن رأسى ضُرِبَ فَتَدَحْرَجَ، فاشْتَدَدْتُ على أثره. فقال رسول الله ﷺ [للأعرابى]: «لا تُحَدِّث الناس بتَلَعُّبِ الشيطان بك فى منامك». وقال: سمعت النبى ﷺ يخطب فقال: «لا يُحدِّثَنَّ أحدُكم بتلعُّبِ الشيطان به فى منامه».

1522. It was related that Jabir ibn Abd Allah said: "A Bedouin came to The Prophet (prayers & peace be upon him) and said: 'O Messenger of God, I have seen a dream that my head was severed and rolled off, so I ran after it.' The Messenger of God (prayers & peace be upon him) said: 'Do not speak to the

people about what Satan plays in your mind when you sleep.' He said: 'I heard The Prophet (prayers & peace be upon him) addressing the people saying: 'None of you should speak about what Satan plays in his mind when he sleeps.'"

٥٢- كتــاب الفضــائـل

فضــائـل النبـى ﷺ

١٥٢٣- عن واثلة بن الأسقعِ رضى الله عنـه قال: سمعت رسـول الله ﷺ يقول: «إن الله عز وجل اصـطفى كنانة من ولد إسمـاعيل عليـه السلام، واصطفى قـريشًا من كنانة، واصطفى من قريشٍ بنى هاشم، واصطفانى من بنى هاشم».

52. The Book of Merits (Kitab Al-Fada'il)

1523. It was related that Wathilah ibn al Asqa' said: " I heard the Messenger of God (Prayers & peace be upon him) say: 'God High Exalted chose Kinanah from the descendants of Ismail and He chose the Quraish from Kinanah and He chose the Quraish from Bani Hashim and He chose me from Bani Hashim.'"

١٥٢٤- عن أبى هريرة رضى الله عنه قـال: قال رسول الله ﷺ: «أنا سـيد ولد آدم يوم القيامة، وأول من يَنْشَقُّ عنه القبر، وأول شافع وأول مُشَفَّعٍ».

1524. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "I shall be the foremost of the descendants of Adam on the Day of Resurrection and I will be the first to intercede and the first whose intercession will be accepted."

١٥٢٥- عن أبى مـوسى الأشعـرى رضى الله عنه عن النبى ﷺ قال: «إنَّ مَثَلَ مـا بعثنى الله [عز وجل] به من الهدى والعلم كَمَثَلِ غـيثٍ أصاب أرضًا، فكانت منها طائفةٌ طيبة قَبِلَتِ الماء، فـأنبتَتِ الكلأ والعُشْبَ الكثيرَ. وكان منهـا أجادبُ أمسكت الماء، فنفع الله بها الناس فشربوا منها وسقَوْا ورَعَوا. وأصاب طـائفةً منها أخرى، إنما هى قيعان لا

تُمْسِكُ ماءً ولا تُنبت كلأً. فذلك مَثَلُ من فَقُهَ فى دين الله عــزّ وجل ونفعه بما بعثنى الله به، فَعلِمَ وعَلَّمَ، ومَثَلُ من لم يـرفع بذلك رأسًا، ولم يقـبل هدى الله الـذى أُرسلتُ به».

1525. It was related that Abu Musa al Ashari said that the Prophet (Prayers and peace be upon him) said: "The example of guidance and knowledge with which God has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. Another portion of it was hard and held the rainwater and God benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. A portion of it was barren which could neither hold the water nor bring forth vegetation. The first is an example of the person who comprehends God's Religion and gets benefit from the knowledge which God has revealed through me and the second an example of a person who learns and then teaches others. The last example is that of a person who does not care for it and does not take God's guidance revealed through me.

١٥٢٦- عن أبى موسى رضى الله عنه عن النبى ﷺ قال: «إن مـثلى ومثلَ ما بعثنى الله به كمـثل رجلٍ أتى قومَه، فـقال: يا قـوم إنى رأيت الجيشَ بعـينىَّ، وإنى أنا النذير العُريان، فالنجاءَ. فأطاعه طائفة من قَومِه فـأدلجوا فانطلقوا على مُهْلَتِهم، وكذَّبت طائفة منهم فأصبحوا مكانهم، فصبّحهم الجيش، فأهلكهم واجتاحهم، فذلك مثل من أطاعنى واتَّبعَ ما جئت به، ومثل من عصانى وكذَّب ما جئت به من الحق».

1526. It was related that Abu Musa said that the Prophet said: "My similitude and the similitude of the Message with which God has sent me is as that of a man who came to his people and said: 'O my people! I have seen the enemy in ranks with my

own eyes, and I am but a Warner to you, so save yourselves!' Some of them hearkened his words and left at night in secrecy and were safe, while others did not believe him and then the army overtook them in the morning and they perished. Thus the similitude of the one who obeys me and follows that with which I have been sent and the similitude of the one who disobeys me and rejects the Truth with which I have come."

١٥٢٧- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «مثلى ومثلُ الأنبياء من قبلى، كَمَثَلِ رجلٍ بنى بنيانًا فأحسنه وأجمله، إلا موضعَ لَبِنَةٍ من زاوية من زواياه، فجعل الناس يطوفون به ويعجبون له ويقولون: هلاَّ وُضِعَتْ هذه اللبنة؟ قال: فأنا اللبِنَةُ، وأنا خاتم النبيين».

1527. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "My similitude as compared to other prophets before me is as a man who has constructed a house perfectly except for one brick in the corner. The people go around it and marvel at its beauty and say: 'If only that brick was put in its place!' So I am that brick, and I am the final Prophet."

١٥٢٨- عن جابر بن سمرة رضى الله عنه قال: قال رسول الله ﷺ: «إنى لأعرف حجرًا بمكة كان يسلم عليَّ قبلَ أن أُبعَثَ، إنى لأعرِفُهُ الآن».

1528. It was related that Jabir ibn Samura said that the Messenger of God (Prayers and peace be upon him) said: "I know a stone in Makkah which used to greet me before I was sent, and I still know it now."

١٥٢٩- عن أَنَس بن مالك رضى الله عنه: أن نبى الله ﷺ وأصحابه بالزَّوْراء - قال: والزوراءُ بالمدينة عند السوقِ والمسجد فيما ثَمَّهْ - دعا بِقَدَحٍ فيه ماء، فوضع كفه

فيه، فجعل ينبع من بين أصابعه، فتوضأ جميع أصحابه. قال: قلت: كم كانوا يا أبا حمزة؟ قال: كانوا زُهاء الثلاثمائة.

1529. It was related that Anas ibn Malik said: "I saw the Prophet of God and his Companions at al Zawra'a, a place near the market in Madinah where the Mosque is situated, he asked for a pot of water. He put his hand into the pot and ordered the people to perform ablution from it. I saw the water springing out from beneath his fingers until all his Companions had performed their ablution. I asked: 'O Abu Hamza, how many were they?' He said: 'They were about three hundred.' "

١٥٣٠- عن معاذ بن جبل رضى الله عنه قال: خرجنا مع رسول الله ﷺ عام غزوة تبوكَ، فكان يجمع الصلاة، فصلى الظهرَ والعصرَ جميعًا، والمغربَ والعشاء جميعًا، حتى إذا كان يومًا أخّر الصلاة، ثم خرج فصلى الظهر والعصر جميعًا، ثم دخل، ثم خرج بعد ذلك فصلى المغرب والعشاء جميعًا، ثم قال: «إنكم ستأتون غدًا إن شاء الله [تعالى] عين تبوك، وإنكم لن تأتوها حتى يُضْحِيَ النهارُ، فمن جاءها منكم فلا يمسَّ من مائها شيئًا حتى آتى». فجئناها وقد سَبَقَنا إليها رجلان، والعين مثلُ الشِّراك، تَبِضُّ بشىء من ماء، قال: فسألهما رسول الله ﷺ: «هل مَسَسْتُما من مائها شيئًا». قالا: نعم، فسبّهما النبى ﷺ، وقال لهما ما شاء الله أن يقول، قال: ثم غَرَفُوا بأيديهم من العين قليلاً قليلاً، حتى اجتمع [فى] شىء، [قال]: وغسل رسول الله ﷺ فيه يديه ووجهه ثم أعاده فيه، فجرت العين بماء مُنْهَمِرٍ - أو قال: غزير، شك أبو على أيهما قال - حتى استقى الناس، ثم قال: «يوشك يا معاذ - إن طالت بك حياةٌ - أن ترى ما هُنا قد ملىء جنانًا».

1530. It was related that Moaz ibn Jabir said: "We set out with the Messenger of God (Prayers and peace be upon him) in the year of the Battle of Tabuk, and he used to perform the prayers together, so he prayed the noon prayer and the after-

noon prayer together, and the sun set prayer and the evening prayer together. Another day he delayed the prayer, then he came out and prayed the noon prayer and the afternoon prayer together, then he went in and came back out and prayed the sun set prayer and the evening prayer together, then said: 'Tomorrow, God willing, you will arrive at the spring of Tabuk, but you will not arrive there until late morning. So whoever of you arrives there he should not touch its water until I come.' So we arrived there and two men reached it before us, and the spring is just like a shoestring, its water issuing in small amounts. The Messenger of God (Prayers and peace be upon him) asked them both: 'Have you touched any of its water?' They said: 'Yes.' So the Prophet rebuked them, and said to them what God willed him to say. He said: 'Then they scooped up water with their hands from the spring little by little, until they had collected some in a pot. The Messenger of God (Prayers and peace be upon him) washed his hands and face, and returned the water into the spring, then the spring gushed forth with abundant water. Abu Ali doubted whether it was said: 'Until the people had all drank,' or 'O Moaz, if you live long enough you will come here and see this place filled with gardens.'"

١٥٣١- عن جابر رضى الله عنه: أن رجـلاً أتى النبى ﷺ يستطعمـه، فأطعَمَهُ شَطْرَ وَسْقٍ شعـيرٍ، فمـا زال الرجل يأكل منه وامرأته وضـيفُهمـا حتى كـالَهُ، فأتى النبى ﷺ فقال: «لو لم تكِله لأكلتم منه، ولقام لكم».

1531. It was related that Jabir said: "A man came to the Prophet and asked him for some food, so he gave him a half measure of barley. The man and his wife and his guest ate from it until they had satisfied their hunger. Then he came to the Prophet, so he said: 'If you had not given up eating from it, it would

have continued to provide for you.'"

١٥٣٢- عن جابر بن عبد الله رضى الله عنهما قال: لما حُفِر الخندقُ رأيت برسول الله ﷺ خَمَصًا، فانكفأت إلى امرأتى فقلت لها: هل عندك شىء؟ فإنى رأيتُ برسول الله ﷺ خمَصًا شديدًا، فأخرجت لى جِرابًا فيه صاعٌ من شعير، ولنا بُهَيْمَةٌ داجنٌ، قال: فذبحتُها وطحنَتْ فَفَرَغَتْ إلى فراغى، فَقَطَّعْتُها فى بُرْمَتِها، ثم وَلَّيْتُ إلى رسول الله ﷺ، فقالت: لا تفضحنى برسول الله ﷺ ومن معه، قال: فجئته فَسَارَرْتُهُ، فقلت: يا رسول الله، إنا قد ذبحنا بُهَيْمَةً لنا وطَحَنَتْ صاعًا من شعير كان عندنا، فتعال أنتَ فى نفرٍ معك. فصاح رسول الله ﷺ وقال: «يا أهل الخندق، إنَّ جابرًا قد صنع لكم سُورًا، فحيَّ هلاً بكم». وقال رسول الله ﷺ: «لا تُنزِلُنَّ بُرْمَتكم، ولا تَخْبِزُنَّ عجينتكم حتى أجىء». فجئتُ وجاء رسول الله ﷺ يَقْدُمُ الناسَ، حتى جئتُ امرأتى، فقالت: بكَ وبكَ! فقلت: قد فعلتُ الذى قُلتِ لى، فأخرجْتُ له عجينتنا فبصق فيها وبارك، ثم عَمَدَ إلى بُرمَتِنا فبصق فيها وبارك، ثم قال: «ادْعى خابزةً فلتَخبِز معك، واقْدَحى من بُرمتكم ولا تنزلوها». وهم ألفٌ، فأُقْسِمُ بالله لأكلوا حتى تركوه، وانحرفوا وإنَّ بُرْمَتنا لَتَغِطُّ كما هى، وإن عجينتنا - أو كما قال الضحاك - لَتُخْبَزُ كما هو.

1532. It was related that Jabir ibn Abd Allah said: "When the Trench was dug, I saw the Messenger of God (Prayers and peace be upon him) looking very hungry. I went to my wife and asked her: 'Do you have any food? I have seen the Messenger of God (Prayers and peace be upon him) looking extremely hungry. She fetched a bag of provisions that contained a measure of barley. We had a lamb with us as well, so I slaughtered it and she ground the flour. She finished her work and I mine, and I cut it into pieces and put it into the clay pot and then returned to the Messenger of God (Prayers and peace be upon him). She said: 'Do not embarrass me in front of the Messenger of God (Prayers and peace be upon

him) and the people with him. When I came to him I whispered to him saying: 'O Messenger of God, we have slaughtered a lamb for you, and she has ground a measure of barley we had with us. So come with some of the people. So the Messenger of God (Prayers and peace be upon him) called out: 'O people of the Trench, Jabir has prepared a meal for you, so come. The Messenger of God (Prayers and peace be upon him) said: 'Do not remove your pot from the fire nor bake the bread from the dough until I come.' So I came and the Messenger of God (Prayers and peace be upon him) came and he was ahead of the people. I went to my wife and she said: 'You will be embarrassed.' I said: 'I did what you asked me to do.' So she brought out the dough for him and he spat in it and blessed it. Then he spat in the pot and blessed it and then said: 'Call another baker to bake with you and cook it but do not remove it from the fire.' There were one thousand. He swore by God that they all ate until they left it and went away and our pot was still as full as it had been, and it the dough was the same. Or as al Dahak said: 'It remained the same condition although the bread had been made from it.'"

١٥٣٣- عن عبد الرحمن بن أبى بكر رضى الله عنهما قال: كنا مع رسول الله ﷺ ثلاثين ومائة، فقال النبى ﷺ: «هل مع أحد منكم طعام». فإذا مع رجل صاعٌ من طعام أو نحوه، فَعُجِنَ، ثم جاء رجل مشركٌ مُشْعانٌّ طويلٌ بغنم يسوقها، فقال النبى ﷺ: «أبيعٌ أَمْ عطية» أو قال: «أم هبة». قال: لا بل بيع، فاشترى منه شاةً فصُنِعتْ، وأمر رسول الله ﷺ بسواد البطن أن يُشوى، قال: وايْمُ اللهِ، ما من الثلاثين ومائة إلا حَزَّ له رسول الله ﷺ حُزَّةً [حُزَّةً] من سواد بطنها، إن كان شاهدًا أعطاه، وإن كان غائبًا خبأَ له، قال: وجعل قَصْعَتَيْن، فأكلنا منهما أجمعون وشبعنا، وفَضَلَ فى القصعتين، فحملته على البعير. أو كما قال.

1533. It was related that Abd Al Rahman ibn Abu Bakr said: "One hundred and thirty of us were accompanying the Prophet (Prayers & peace be upon him) and he asked if anyone had some food. There was a man who had about a measure of wheat, which we mixed with water. An extremely tall pagan man came driving sheep, the Prophet (Prayers & peace be upon him) asked him: 'Will you sell us one or give it as a gift?' He said; 'I will sell you one.' The Prophet (Prayers & peace be upon him) bought a sheep and it was slaughtered. The Prophet (Prayers & peace be upon him) ordered that its liver and the offal from it be roasted. By God, the Prophet (Prayers & peace be upon him) gave everyone present of the one hundred and thirty a piece of it, and saved the shares of those who were not there. The Prophet (Prayers & peace be upon him) then put the meat into two large basins and all of them ate until they were satiated, and still there was food left over in the basins which were carried on the camel."

١٥٣٤- عن عبد الرحمن بن أبى بكر رضى الله عنهما: أن أصحاب الصُّفَّةِ كانوا ناسًا فقراء، وإنَّ رسول الله ﷺ قال مرة: «من كان عنده طعامُ اثنين فَلْيَذْهَب بثلاثةٍ، ومن كان عنده طعامُ أربعةٍ، بسادسٍ». أو كما قال، وإن أبا بكرٍ جاء بثلاثة وانطلق نبى الله بعَشَرةٍ وأبو بكر بثلاثةٍ، قال: فهو وأنا وأبى وأمى، ولا أدرى هل قال: وامرأتى وخادم بين بيتنا وبيت أبى بكر، [قال]: وإن أبا بكر رضى الله عنه تَعَشّى عند النبى ﷺ ثم لَبِثَ حتى صُلِّيَت العِشاءُ، ثم رجَع فلبثَ حتى نَعَسَ رسول الله ﷺ، فجاء بعدما مضى من الليل ما شاء الله، قالت له امرأته: ما حبسك عن أضيافك؟ - أو قالت: ضيفك - قال: أوَما عشّيْتِهم؟ قالت: أبَوْا حتى تجىء، قد عَرَضُوا عليهم فغلبوهم، قال: فذهبت أنا فاختَبَأتُ، وقال: يا غُنْثَرُ، فجدَّع وسبّ، وقال: كلوا لا هنيئًا، وقال: والله لا أطعمه أبدًا، قال: وايم الله ما كان نأخذ من لقمة، إلا ربا من أسفلها أكثر

منها، قال: [حتى] شبعنا وصارت أكثر مما كانت قبل ذلك، فنظر إليها أبو بكر رضى الله عنه، فإذا هى كمـا هى أو أكثر، قال لامرأته: يـا أُختَ بنى فِراسٍ ما هذا؟ قالت: لا - وقُرَّةِ عينى - لهى الآن أكثر منها قَبْلَ ذلك بثـلاث مرار. قال: فأكل منها أبو بكر وقال: إنما كان ذلك من الشيطان. يعنى يمينه، ثم أكل منها لقمة، ثم حملها إلى رسول الله ﷺ فأصـبحت عنده، قال: وكـان بيننا وبين قوم عـقدٌ، فمـضى الأجل، فعرّفنا اثنى عـشر رجلاً، مع كل منهم أناس، الله أعلم كم مع كل رجل، قال: إلا أنه بعـث معهم فأكلوا منها أجمعون. أو كما قال.

1534. It was related that Abd Al Rahman ibn Abu Bakr said: "The emigrant companions were needy and The Prophet (Prayers & peace be upon him) said: 'Whoever has food enough for two should feed a third from the emigrants. And whoever has food enough for four should take a fifth or sixth of them.' Abu Bakr fed three and The Prophet (Prayers & peace be upon him) fed ten of them." Abd Al Rahman said: "The three were my father, my mother and myself, and I do not remember whether he said 'and my wife and servant who we shared with the house of Abu Bakr. Abu Bakr took his supper with The Prophet (Prayers & peace be upon him) and remained there until the evening prayer was offered. Abu Bakr returned and stayed with The Prophet (Prayers & peace be upon him) until The Prophet (Prayers & peace be upon him) took his meal and then Abu Bakr went back to his house after most of the night had passed. Abu Bakr's wife said: 'What kept you from your guests, or she said your guest?' He replied: 'Have you not served them yet?' She replied: 'They refused to eat until you came, the food was served to them but they refused it.' Abd Al Rahman said: 'I went away and hid and meanwhile Abu Bakr shouted at me and reprimanded me

and said: 'Eat! You are undeserving, and he said, 'by God I will not touch this food at all.' So by God, whenever any of us took anything from the food, it increased from beneath. We all ate our fill and the food was more than it had been before being served. Abu Bakr looked at the food and found it as it was before being served or even more in quantity. He spoke to his wife saying: 'O sister of Bani Firas! What is this?' She said: 'O what delight! The food is now three times more than it was.' Abu Bakr ate from it and said: 'My oath was from Satan.' Then he took another bite from it and then took the rest of it to The Prophet (Prayers & peace be upon him). So the meal was given to The Prophet (Prayers & peace be upon him). There was a treaty between us and some people and when the time of its expiry was reached, The Prophet (Prayers & peace be upon him) divided us into twelve groups each under the command of one man. God knows how many men were under the command of each leader. And all of them ate from that meal." Or as he said.

١٥٣٥- عن المِقداد رضى الله عنه قال: أَقْبَلْتُ أنا وصاحبان لى، وقد ذَهَبتْ أسماعُنا وأبصارنا من الجَهْدِ، قال: فجعلنا نعرض أنفسنا على أصحاب رسول الله ﷺ، فليس أحد منهم يقبلنا، فأتينا النبى ﷺ فانطلق بنا إلى أهله، فإذا ثلاثة أعْنُزٍ، فقال النبى ﷺ: «احتلبوا هذا اللبن بيننا». قال: فكنا نَحْتَلِبُ، فيشرب كل إنسانٍ منا نَصيبه، ونرفع للنبى ﷺ نصيبه، قال: فيجىء من الليل فيسلم تسليمًا لا يُوقِظ نائمًا، ويسمعُ اليقظان، قال: ثم يأتى المسجد فيصلى، ثم يأتى شرابَهُ فيشربُ، فأتانى الشيطانُ ذاتَ ليلةٍ وقد شربت نصيبى، فقال: محمدٌ يأتى الأنصار فيُتْحِفونه ويصيبُ عندهم، وما به حاجةٌ إلى هذه الجُرْعَةِ، فأتَيْتُها فشربتها، فلما أن وَغَلَتْ فى بطنى، وعَلِمْتُ أنه ليس إليها سبيل، قال:

نَدَّمَنى الشيطانُ فقال: ويحك ما صنعت؟ أشربت شرابَ محمد ﷺ فيجيء فلا يجده، فيدعو عليك فتهلك، فتذهب دنياك وآخرتك؟ وعليَّ شَمْلَةٌ إذا وضَعْتُها على قدميَّ خرج رأسى، وإذا وضعتها على رأسى خرج قدماى، وجعل لا يجيئنى النومُ، وأما صاحباى فناما ولم يصنعا ما صنعتُ، قال: فجاء النبى ﷺ فسلم كما كان يسلم، ثم أتى المسجد فصلى، ثم أتى شرابَه فكشف عنه فلم يجد فيه شيئًا، فرفع رأسه إلى السماء، فقلت: الآن يدعو عليَّ فأهلِكُ، فقال: «اللهم أطْعِم من أطعمنى، واسقِ من سقانى». قال: فعمدت إلى الشملة فشددتها عليَّ، وأخذت الشفرة فانطلقت إلى الأعنزُ أيُّها أسمن فأذبحها لرسول الله ﷺ، فإذا هى حافلٌ، وإذا هنَّ حُفَّلٌ كلهن، فَعَمَدْتُ إلى إناء لآل محمد ﷺ ما كانوا يطمعون أن يحتلبوا فيه، قال: فحلبت فيه حتى علته رَغْوَةٌ، فجئت إلى رسول الله ﷺ، فقال: «أشربتم شرابكم الليلة». قال: قلت: يا رسول الله اشرَب، فشربَ ثم ناولنى، فقلت: يا رسول الله اشْربْ، فَشَرِبَ ثم ناولنى، فلما عَرَفْتُ أن النبى ﷺ قد رَوِىَ وأصَبْتُ دَعْوَتَهُ، ضَحِكتُ حتى أُلْقِيتُ إلى الأرض، قال: فقال النبى ﷺ: «إحدى سوآتك يا مقداد». فقلت: يا رسول الله، كان من أمرى كذا وكذا، وفعلت كذا وكذا. فقال النبى ﷺ: «ما هذه إلا رحمة من الله عز وجل، أفلا كنت آذنتى فَنُوقِظ صاحبينا فيصيبان منها». قال: فقلتُ: والذى بعثك بالحق، ما أُبالى إذا أصَبْتَها وأصَبْتُها معك من أصابها من الناس.

1535. It was related that al Miqdad said: "Two of my companions and I were so hungry that we had lost our sight and hearing. We went to the Companions of the Messenger of God (Prayers and peace be upon him) to ask them to accept us as guests, but none of them accepted us. So we went to the Prophet and he took us to his family, and they had three goats. The Messenger of God (Prayers and peace be upon him) said: 'Milk them for us.' So we milked them and each one of us drank his share and we set aside the share of the Proph-

et for when he would come during the night, he used to greet in a way that did not awaken anyone who was sleeping but was audible to anyone who was awake. Then he used to go to the mosque and offer prayers, then return to the milk and drink it. One night Satan came to me after I had drank my share and prompted: 'Mohammed has gone to the Helpers (al Ansar) and they will be hospitable to him and he will share with them what they have so he will not need this drink.' So I took it and drank it, and when it reached my stomach I was sure it was too late, then Satan provoked my remorse and said: 'Woe to you! What have you done? You have drunk the milk that was saved for Mohammed, when he returns and does not find it he will invoke against you and you will be ruined, then you will lose this life and the life of the Hereafter.' I was covered with a sheet and as I pulled it over my feet my head became uncovered, and as I pulled it over my head my feet became uncovered. I was unable to sleep, but my two companions had slept as they had not done what I had done. Then the Prophet came and he greeted us in his usual way. He went to the mosque and offered prayer, and then returned to his drink his milk and opened it but found nothing. He raised his head towards the sky, and I thought that he was going to invoke against me and I would be lost. But he said: 'O God feed the one who fed me and give to drink to the one who provided me with drink.' I clung to the sheet covering me, then I took the knife and went to the goats to slaughter the fattest of them for the Messenger of God (Prayers and peace be upon him), but they were all milking goats. So I took hold of the container which belonged to the family of Mohammed, that they used to milk into and drink from, and milked them into it until it was full of milk. I went to the Messenger of God (Prayers and peace be upon him) and he

asked: 'Have you had your share of the milk this night?' I said: 'O Messenger of God, drink it.' And he drank it. Then he gave me the container and I said: 'O Messenger of God, drink it.' He drank it and handed me the container again. I then realised that the Messenger of God (Prayers and peace be upon him) was satisfied and I had received his blessings. I laughed out loud so much that I fell to the ground, and the Prophet said: 'Miqdad, is this one of your misdoings?' I said: 'O Messenger of God, what happened is so and so, and I did so and so." Then the Prophet said: 'This is a mercy from God High Exalted, and you should have told me so we could have woken our companions to take their share of it.' I said: 'By The One Who has sent you with Truth, I am happy to take some with you and to share some with the other people."

١٥٣٦- عن جابر رضى الله عنه: أن أمّ مالكٍ رضى الله عنها كانت تُهدى للنبى ﷺ فى عُكّة لها سمنًا، فيأتيها بنوها فيسألون الأُدْم وليس عندهم شيء، فتَعْمِد إلى الذى كانت تهدى فيه للنبى ﷺ فتجد فيه سمنًا، فما زال يُقيم لها أُدمَ بيتها حتى عصرته، فأتت النبى ﷺ، فقال: «عصرتيها». قالت: نعم، قال: «لو تركتيها مازال قائمًا».

1536. It was related that Jabir said: "Umm Malik used to offer the Prophet some clarified butter on a plate, and her children used to come and ask her for food and she had nothing. So she went to the plate which she used to send to the Prophet and found it full of clarified butter, and she took from it until she scraped it. She went to see the Prophet and he said: 'Have you scraped it?' She said: 'Yes.' He said: 'Had you left it, it would have continued to suffice your needs."

١٥٣٧ - عن عبد الله بن مسعود رضى الله عنه قال: بينما نحن مع رسول لله ﷺ بمنى إذ انفلق القمر فلقتين، فكانت فِلْقَةٌ وراء الجبل وفِلقَةٌ دونه، فقال لنا رسول الله ﷺ: «اشْهدوا».

1537. It was related that Abd Allah ibn Mas'ud said: "While we were with the Messenger of God (Prayers & peace be upon him) at Mina, the moon was split into two, one half was behind the mountain and the other before it, and the Messenger of God (Prayers & peace be upon him) said regarding that: 'Bear witness to this'."

١٥٣٨ - عن أنَس بن مالك رضى الله عنه: أن أهل مكة سألوا رسول الله ﷺ أن يريهم آية، فأراهم انشقاق القمر مرتين.

1538. It was related that Anas ibn Malik said: "The people of Makkah asked the Messenger of God (Prayers and peace be upon him) to show them a sign, so he showed him the splitting of the moon twice."

١٥٣٩ - عن أبى هريرة رضى الله عنه قال: قال أبو جهل: هل يُعَفِّرُ محمدٌ وَجْهَهُ بين أظهركم؟ قال: فقيل: نعم، فقال: واللات والعزى، لئن رأيتُهُ يفعل ذلك لأطأنَّ على رَقَبَتِه، أو لأعفِّرَنَّ وجهه فى التراب. قال: فأتى رسول الله ﷺ وهو يصلى، زعم ليطأ على رَقَبَتِه، قال: فما فَجِئَهُمْ منه إلا وهو ينكصُ على عقبيه ويتقى بيديه، قال: فقيل له: ملك؟ فقال: إن بينى وبينه لخندقاً من نار وهَوْلاً وأجْنِحَةً. فقال رسول الله ﷺ: «لو دنا منى لاختطفته الملائكة عضواً عضواً». قال. فأنزل الله عز وجل - لا ندرى فى حديث أبى هريرة أو شىء بلغه - ﴿كَلاَّ إِنَّ الإِنسَانَ لَيَطْغَىٰ (٦) أَن رَّآهُ اسْتَغْنَىٰ (٧) إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ (٨) أَرَأَيْتَ الَّذِي يَنْهَىٰ (٩) عَبْدًا إِذَا صَلَّىٰ (١٠) أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ (١١) أَوْ أَمَرَ بِالتَّقْوَىٰ (١٢) أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ﴾ - يعنى أبا جهل - أ﴿ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ (١٤) كَلاَّ لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ (١٥) نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ (١٦) فَلْيَدْعُ نَادِيَهُ

(١٧) سَنَدْعُ الزَّبَانِيَةَ (١٨) كَلاَّ لا تُطِعْهُ﴾. وفى رواية قال: «وأمره بما أمره به» . فى رواية: ﴿فَلْيَدْعُ نَادِيَهُ﴾ يعنى قومه.

1539. It was related that Abu Huraira said that Abu Jahl said: "Are you going to permit Mohammed to prostrate upon the dust in front of you?" They said: "Yes." He said: "By Lat and by Uzza, if I see him do so, I shall put my foot on his neck or I shall wipe his face in the dust." He went to the Messenger of God (Prayers and peace be upon him) while he was praying intending to stand on his neck but they were surprised to see Abu Jahl turning back upon his heels in fright, trying to protect himself with his hands. They asked him: 'What happened to you?' I found between him and me the trench of Hell Fire and a terrifying thing and wings.' The Messenger of God (Prayers and peace be upon him) said: 'Had he come closer the angels would have snatched him part by part.' So God High Exalted revealed: 'No indeed, mankind is surely ever insolent, for he deems himself self-sufficient. Surely to your Lord is the return, have you see he who forbids the servant of God when he prays, have you considered if he were guided, or enjoins to piety? Have you seen if denies the Truth and turns away? Does he not realise that God sees all? No indeed, if he does not desist, We shall drag him by the forelock, a lying sinful forelock, let him them call his henchmen, We shall call the guards of Hell. No indeed, never obey him.' (Surah 96 verses 6-19)." It was also related that he said: "And he ordered him with what he was ordered with." And it was also related: "Let him call his henchmen - means - his people."

١٥٤٠ - عن جابر بن عبد الله رضى الله عنهما قال: غزونا مع رسول الله غزوة قِبَلَ نجدٍ، فـأدْرَكنا رسولَ الله ﷺ فى واد كثيـر العِضاهِ، فنزل رسول الله ﷺ تحت شـجرة،

فعلق سيفه بغصنٍ من أغصانها، قال: وتفرق الناس في الوادي يستظلون بالشجر [قال]: فقال رسول الله ﷺ: «إنَّ رجلاً أتاني وأنا نائم فأخذ السيف، فاستيقظت وهو قائم على رأسي، فلم أشعر إلا والسيف صلتاً في يده، فقال لي: من يمنعك مني؟ قال: قلت: الله، ثم قال في الثانية: من يمنعك مني؟ قال: قلت: الله، قال: فَشَامَ السيفَ، فها هو جالسٌ». ثم لم يَعْرِضْ له رسولُ الله .

1540. It was related that Jabir ibn Abd Allah said that he fought a Battle towards Nadj in the company of the Messenger of God (Prayers and peace be upon him) and when the Messenger of God (Prayers and peace be upon him) returned, he returned with him. When they reached a valley filled with thorn trees it was the time for their afternoon rest and they took a nap. The Messenger of God (Prayers and peace be upon him) dismounted and the people went out among the thorn trees looking for shade. The Messenger of God (Prayers and peace be upon him) rested under the shade of a Samura tree and hung his sword upon it. We slept for some time until the Messenger of God (Prayers and peace be upon him) roused us and we went to him and saw a Bedouin seated beside him. The Messenger of God (Prayers and peace be upon him) said: 'He has taken my sword from its sheath as I slept. When I awoke the blade of the sword was in his hand and he said: 'Who can save you from me?' I said: 'God.' He is sitting here.' The Messenger of God (Prayers and peace be upon him) did not punish him."

١٥٤١ - عن أنس رضي الله عنه: أن امرأة يهودية أتت رسولَ الله ﷺ بشاة مسمومة، فأكل منها، فجيء بها إلى رسول الله ﷺ، فسألها عن ذلك؟ فقالت: أردت لأقتُلَك. قال: «ما كان الله ليسلِّطَكِ على ذلك». قال: أو قال: «عليَّ». قال: قالوا: ألا نقتُلها؟ قال: «لا». قال: فمازلت أعرفها في لَهَواتِ رسول الله ﷺ.

1541. It was related that Anas ibn Malik said: "A Jewess offered a poisoned sheep to the Messenger of God (Prayers and peace be upon him) and he ate from it. Then she was brought to the Prophet so, he asked her about it and she said: 'I wanted to kill you.' He said: 'God would not permit you to do that.' Then they asked him: 'Shall we kill her?' He said: 'No.' Thereafter I saw the effect of the poison on the palate of the Messenger of God's mouth."

١٥٤٢ - عن أبى حُمَيْدٍ رضى الله عنه قال: خرجنا مع رسول الله ﷺ غزوة تبوك، فأتينا وادى القُرى على حديقةٍ لامرأة، فقال رسول الله ﷺ: «اخرصوها». فخرصناها، وخرصها رسول الله ﷺ عشرة أوسق، وقال: «أحْصيها حتى نرجع إليك إن شاء الله». فانطلقنا حتى قدمنا تبوك، فقال رسول الله ﷺ: «ستَهُبُّ عليكم الليلة ريح شديدة، فلا يَقُمْ فيها أحد منكم، فمن كان له بعير فَلْيَشُدَّ عِقاله». فهبت ريح شديدة، فقام رجل، فحملته الريح حتى ألْقَتْهُ بجبلى طيّء، وجاء رسولُ ابن العَلْمَاءِ صاحب أيْلةَ إلى رسول الله ﷺ بكتاب، وأهدى له بغلة بيضاء، فكتب إليه رسول الله ﷺ وأهدى له بُرداً، ثم أقبلنا حتى قدمنا وادى القرى، فسأل رسولُ الله ﷺ المرأة عن حديقَتها كم بلغ ثمرها؟ فقالت: عشرة أوسق، فقال رسول الله ﷺ: «إنى مسرع، فمن شاء منكم فليسرع معى، ومن شاء فليمكث». فخرجنا حتى أشرفنا على المدينة، فقال: «هذه طابة، وهذا أُحد، وهو جبل يحبنا ونحبه». ثم قال: «إن خير دور الأنصار دار بنى النجار، ثم دارُ بنى عبد الأشهل، ثم دار بنى الحارث بن الخزرج، ثم دار بنى ساعدة، وفى كل دور الأنصار خير». فلحقنا سعد بن عبادة، فقال أبو أُسَيْد: ألم تَر أن رسول الله ﷺ خيّر دور الأنصار، فجعلنا آخراً؟ فأدرك سعدٌ رسول الله ﷺ فقال: يا رسول الله، خيَّرت دور الأنصار، فجعلتنا آخراً؟ فقال: «أو ليس بحسْبِكم أن تكون من الخيار».

1542. It was related that Abu Humaid said: "We marched out with the Messenger of God (Prayers & peace be upon him) to participate in the battle of Tabuk and when we reached Wadi al

Qura we found a woman in her garden. The Messenger of God (Prayers & peace be upon him) asked his companions to estimate the quantity of fruit in the garden, and the Messenger of God (Prayers and peace be upon him) judged it to be ten measures and said to the woman: 'Assess what your garden will produce until we return to you if God wills.' When we reached Tabuk The Messenger of God (Prayers & peace be upon him) said: 'There will be a strong wind blowing tonight, so none of you should go out and whoever has a camel should secure it well.' So we secured our camels. A strong wind gusted that night and a man who stood up was blown away to the mountain of Taiy. An envoy from the King of Aila came to the Messenger of God with a letter and presented The Messenger of God (Prayers & peace be upon him) with a white mule. The Messenger of God (Prayers & peace be upon him) replied to him and sent him a cloak. We marched on until we reached Wadi al Qura and the Messenger of God (Prayers & peace be upon him) he asked the woman how much her garden had produced. She said: 'Ten measures.' So the Messenger of God (Prayers and peace be upon him) said: 'I am in a hurry to reach Madinah, so whoever of you wishes to hurry there let him come with me, and whoever wishes to stay let him remain.' So we marched until we reached Madinah and The Messenger of God (Prayers & peace be upon him) said: "This is Taba and this is Uhud. This mountain loves us and we love it.' Then he said: 'The best family of the Ansar is the family of Bani al Najjar, and then the family of Bani Abd al Ashal, then Bani Al Harith ibn Al-Khazraj and the family of Bani Sa'ida. And there is goodness in all the families of the Ansar.' Sa'd ibn Ubada reached us and Abu Asid said: 'Do you not see that the Messenger of God (Prayers and peace be upon him) said that there is good-

ness in all the families of the Helpers (al Ansar), and he mentioned us last?' So Sa'd reached the Messenger of God (Prayers and peace be upon him) and said: 'O Messenger of God, you have mentioned that there is goodness in all the families of the Ansar and mentioned us last?' He said: 'Is it not enough for you that you are among the best?' "

١٥٤٣ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «مثلى كمثل رجل استوقد ناراً، فلما أضاءت ما حولها جعل الفَراشُ وهذه الدوابُّ التى فى النار يقعن فيها، وجعل يحجُزُهن ويَغْلِبْنه فيتقحّمنَ فيها، قال: فذلكم مثلى ومثلكم، أنا آخذُ بحُجَزِكم عن النار، هلمّ عن النار، هلم عن النار، فتغلبونى وتَقَحَّمُون فيها».

1543. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "My similitude and the similitude of the people is as a person who lit a fire and let the butterflies and insects fall into it." He continued to ward them from it but they overwhelmed him and plunged into it. He said: "This is my similitude and yours. I ward you from the fire, but you overwhelm me and dive into it."

١٥٤٤ - عن عائشة رضى الله عنهَا قالت: رَخّصَ رسول الله ﷺ فى أمرٍ، فتنزه عنه ناسٌ من الناس، فبلغ ذلك النبى ﷺ فغضب حتى بان الغضبُ فى وجهه، ثم قال: «ما بال أقوامٍ يرغبون عما رُخِّصَ لى فيه؟ فوالله لأنا أعلمهم بالله، وأشدُّهم له خشية».

1544. It was related that Aisha said: "The Messenger of God (Prayers and peace be upon him) permitted a matter for some people, but some others refused it, when the Prophet knew of that he became angry until the anger showed upon his face, and he said: 'What is wrong with those people, they refuse what I am allowed to permit, by God, I know better than they and I am more Godfearing than they.'"

١٥٤٥ - عن عائشة رضي الله عنهَا زوج النبي ﷺ أنهـا قالت: مـا خُيِّر رسول الله ﷺ بين أمرين إلا أخـذ أيسرهما ما لم يكن إثمـاً ، فإن كان إثماً كـان أبعد الناس منه، وما انْتَقَمَ رسول الله ﷺ لنفسه إلا أن تُنتهك حرمة الله عز وجل.

1545. It was related that Aisha, the wife of the Prophet, said: "Whenever the Messenger of God (Prayers and peace be upon him) was given a choice between two matters he would choose the easier one as long as it was not sinful. If it was sinful he would be the furthest from it. The Messenger of God (Prayers and peace be upon him) never sought to take revenge for himself, except when the sanctity of God Almighty was violated."

١٥٤٦ - عن المغـيرة بن شـعبـة رضي الله عنه: أن النبي ﷺ صلَّى حـتى انتفـخت قدمـاه، فقيل له: أتَكَلَّفُ هذا، وقـد غفر الله لك مـا تقدّم من ذنبك ومـا تأخّر؟ قال: «أفلا أكون عبداً شكوراً».

1546. It was related that Al Mughira ibn Shu'abah said: "The Prophet (Prayers & peace be upon him) used to stand in prayer until both his feet or legs were swollen. He was asked why and he replied: 'Should I not be a thankful servant'."

١٥٤٧ - عن جندب رضي الله عنه قال: سمعت النبي ﷺ يقول: «أنا فَرَطُكُم على الحوض».

1547. It was related that Jundub said: "I heard the Prophet say: 'I will be before you at the Fountain in readiness for you.'"

١٥٤٨- عن عبد الله بن عمرو بن العاص رضي الله عنهمَا قال: قال رسول الله ﷺ : «حوضي مـسيـرةُ شهر، وزواياه سـواء، وماؤه أبيض من الورق، وريحـه أطيب من المسك، كيزانه كنجوم السماء، فمن شرب مـنه فلا يظمأ بعده أبداً». قال: وقالت أسماء

بنت أبى بكر رضى الله عنهمَا: قال رسول الله ﷺ: «إنّى على الحوض حتى أنظرَ من يرد علىَّ منكم، وسيؤخذ أناسٌ دونى، فأقول: يارب منّى ومن أمتى، فيقال: أما شَعَرْتَ ما عملوا بعدك، والله ما بَرِحوا بعدك يرجعون على أعقابهم». قال: فكان ابن أبى مُلَيكة يقول: اللهم إنا نعوذ بك أن نَرجع على أعقابنا، أو [أن] نُفتَن عن ديننا.

1548. It was related that Abd Allah ibn Amr ibn al As said that the Messenger of God (Prayers & peace be upon him) said: "My Fountain is a month's journey to traverse, its water is more white than silver, and its scent is more pleasing than musk, and its drinking cups are as the stars in the sky, and whoever drinks from it, will never thirst." He said that Asma' bint Abu Bakr said that the Messenger of God (Prayers and peace be upon him) said: "I will wait for you at the Fountain to see which one of you comes, some people will be taken away before they reach me, and then I will say: 'My Lord! They are from me and of my Nation.' Then it will be said: 'Did you not perceive what they did after you, by God, they almost turned back after you.' He said: 'Ibn Abu Mulika used to say: 'O God! We seek refuge with You from turning back or from being put to test in our Religion.'"

١٥٤٩ - عن حارثة بن وهب رضى الله عنه: أنه سمع النبى ﷺ قال: «حوضه ما بين صنعاء والمدينة». فقال له المستورد: ألم تسمعه قال: الأوانى؟ [قال: لا] . فقال المستورد: «تُرى فيه الآنية مِثلَ الكواكب».

1549. It was related that Haritha ibn Wahb said: "I heard the Prophet (Prayers & peace be upon him) say that the Fountain was as the distance between Madinah and San'a." Al Mustawrid said to him: "Have you not heard him when he said: 'The drinking cups?' He said: 'No.' So Al Mustawrid said: 'You will see them as the stars.'"

١٥٥٠ - عن ابن عمر رضى الله عنهمَا عن النبى ﷺ قال: «إنَّ أمامكم حوضاً كما بين جرباءَ وأذرُح». وفى رواية : «حوضى» . وفى رواية: قال عبيد الله: فسألته - يعنى نافعاً - فقال: قريتين بالشام، بينهما مسيرةُ ثلاث ليال، وفى رواية : ثلاثة أيام.

1550. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "There will be a Fountain before you as wide as the distance between Jarba and Adruh." It was also related: "My Fountain." And it was also related that Ubaid Allah said: "I asked him - Nafi' - he said: 'They are two villages in al Sham, the distance between them is three nights walk.' Or he said: 'Three days.'"

١٥٥١ - عن جابر بن سمرة رضى الله عنه عن رسول الله ﷺ قال: «ألا إنى فَرَطٌ لكم على الحوض، وإنَّ بُعْدَ ما بين طَرَفَيْه كما بين صنعاءَ وأيلَة، كأن الأباريقَ فيه النجوم».

1551. It was related that Jabir ibn Samura said that the Messenger of God (Prayers and peace be upon him) said: "I will be before you at the Fountain in readiness for you, and the distance between its two sides is the distance between Sanaa and Aila, and the drinking cups are as the stars."

١٥٥٢ - عن أبى ذر رضى الله عنه قال: قلتُ : يا رسول الله، ما آنِيَةُ الحوض؟ قال : «والذى نفسُ محمد بيده لآنيتُه أكثر من عدد نجوم السماء وكواكبها، ألا فى الليلة المظلمة المصحية، آنية الجنة من شرب منها لم يظمأ آخر ما عليه، يَشخُبُ فيه ميزابان من الجنة، من شرب منه لم يظمأ، عرضه مثلُ طوله ما بين عَمّان إلى أيْلَةَ، وماؤه أشد بياضاً من اللبن وأحلى من العسل».

1552. It was related that Abu Zarr said: "I said: 'O Messenger of God, what are the drinking cups of the Fountain?' He said: 'By The One in Whose Hand is the soul of Mohammed, its

cups are more numerous than the stars in the sky and the planets on a dark night, cups from Paradise, whoever drinks from it will never thirst. Two rivers run into it from Paradise, whoever drinks from it will never thirst, its width is like its length and the distance between them is as Amman and Aila, and its water is more white than milk and sweeter than honey.'"

١٥٥٣ - عن ثوبان رضى الله عنه: أن نبى الله ﷺ قال: «إنى لبعُقْر حوضى أذود الناس لأهل اليمن، أضربُ بعصاى حتى يرفَضَّ عليهم». فسئل عن عرضه؟ فقال: «من مقامى إلى عَمّان». وسئل عن شرابه؟ فقال: «أشد بياضاً من اللبن، وأحلى من العسل، يَغُتُّ فيه ميزابان يمدانه من الجنة، أحدهما من ذهب والآخر من وَرِق».

1553. It was related that Thauban said that the Prophet of God said: "I will be standing at the end of my Fountain pushing the people away to make room for the people of Yemen, I shall strike it with my staff until it runs to them and they are satisfied." He was asked about its width and he said: "From where I stand until Amman." And he was asked about its drink, and he said: "It is whiter than milk and sweeter than honey, there gushes to it two channels of the rivers of Paradise, one of them is from gold and the other is from silver."

١٥٥٤ - عن عقبة بن عامر رضى الله عنه : أن رسول الله ﷺ خرج يوماً فصلّى على أهل أُحد صلاته على الميت، ثم انصرف إلى المنبر فقال: «إنى فَرَطٌ لكم وأنا شهيد عليكم، وإنى والله لأنظر إلى حوضى الآن، وإنى قد أُعْطِيتُ مفاتيح خزائن الأرض، أو: مفاتيح الأرض، وإنى والله ما أخاف عليكم أن تشركوا بعدى، ولكن أخاف عليكم أن تتنافسوا فيها».

1554. It was related that Uqba ibn Amir said: "The Messenger of God (Prayers & peace be upon him) went out one day and

offered the funeral prayer for the martyrs of Uhud and then ascended the pulpit and said: 'I will pave the way for you as your predecessor and I will be a witness for you. By God! I have just seen my Heavenly Fountain and I have been given the keys of the treasures of heaven and earth.' By God! I do not fear that you will take others in worship besides God after I die, but I do fear that you will fight each other for the things of this life."

١٥٥٥ - عن أنَس بن مالك رضـى الله عنه قال: كان رسـول الله ﷺ ليس بالطويل البائن ولا بالقصيـر، وليس بالأبيض الأمهق ولا بالآدم، ولا بالجعد القَطَط ولا بالسَّبِط، بعثـه الله عز جل على رأس أربعيـن سنة، فأقام بمكة عـشر سنين وبالمدينة عـشر سنين، وتوفاه الله على رأس ستين سنة وليس فى رأسه ولحيته عشرون شعرةً بيضاء.

1555. It was related that Anas ibn Malik described the Prophet (Prayers & peace be upon him) saying: "He was of middling height, neither too short nor too tall, he was a rosy colour, neither completely white nor deep brown, his hair was neither completely curly nor straight. Divine Inspiration was revealed to him when he was forty years of age. He stayed ten years in Makkah receiving Divine Inspiration and in Madinah for another ten years. When he died, he had fewer than twenty white hairs in his hair and beard." Rabi'a said: "I saw some of his hair and it was red, when I asked about that I was told it had become red from perfume." And it was also related that Anas said: "The Messenger of God (Prayers and peace be upon him) was neither completely white nor deep brown, his hair was neither curly nor straight. God gave him his mission when he was forty years old, thereafter he stayed in Makkah for ten years and then in Madinah for another ten years. When God took him back to Him, there were fewer than twenty white hairs in his hair and beard."

١٥٥٦ - عن البراء رضى الله عنه قال: كـان رسول الله ﷺ رجلاً مربوعاً، بعـيد ما بين المنكبين، عظيمَ الجُمَّةِ إلى شحمة أذنيه، عليه حلة حمراء، ما رأيت شيئاً قط أحسنَ منه ﷺ.

1556. It was related that Al Bara' Ibn Azib said: "The Messenger of God (Prayers & peace be upon him) was of medium height and had broad shoulders and long hair which reached the lobes of his ears. I saw him once wearing a red cloak and I have never seen a more handsome man than he."

١٥٥٧ - عن أبى الطفيل رضـى الله عنه قال: رأيت رسولَ الله ﷺ ومـا على وجه الأرض رجل رآه غـيرى، قـال: فـقلت [له]: فكيف رأيتـه؟ قـال: كان أبيض مـليحـاً مُقَصَّداً. قال مسلم: مات أبو الطفيل سنة مائة، وكان آخر من مات من أصحاب رسول الله ﷺ .

1557. It was related that Abu al Tufail said: "I saw the Messenger of God (Prayers and peace be upon him) and no man on the surface of the earth saw him as I saw him. He said: 'How did you see him?' He said: 'He had a white handsome face.' Muslim said: 'Abu al Tufail who died in the year 100 Hijrah and was the last of the Companions of the Messenger of God (Prayers and peace be upon him).'"

١٥٥٨ - عن جابر بن سمرة رضى الله عنه قال: كان رسول الله ﷺ قد شَمِطَ مُقَدَّمُ رأسِه ولحيته، وكان إذا ادَّهن لم يَتَبَيَّن، وإذا شَعِثَ رأسُه تبين، وكان كثير شعر اللحية. فـقال رجل: وجـهُهُ مـثلُ السيف. قـال: لا، بل كـان مثلَ الشـمس والقـمر، وكـان مستديراً، ورأيت الخاتم عند كتفه مثلَ بيضة الحمامة، يشبه جَسَدَهُ.

1558. It was related that Jabir ibn Samurah said: "Jabir was asked about the Prophet's old age. He said: 'When he applied oil to his head it was not apparent and when he did not apply oil

something of his age could be perceived.'"

١٥٥٩ - عن السائب بن يزيد رضى الله عنه قال: ذهبتْ بى خالتى إلى رسول الله ﷺ، فقالت: يا رسول الله، إن ابْنَ أُختى وَجِعٌ. فمسح رأسى ودعا لى بالبركة، ثم توضأ فشربت من وَضوئه، ثم قُمْتُ خلف ظهره، فنظرت إلى خاتمه بين كتفيه مثل زرِّ الحَجَلَة.

1559. It was related that Al Sa'ib ibn Yazid said: "My aunt took me to The Messenger of God (Prayers & peace be upon him) and said: 'O Messenger of God! This son of my sister has an ailment in his legs.' So he passed his hands over my head and prayed for God's blessings for me, then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, it was like the button of a small tent."

١٥٦٠ - عن عبد الله بن سَرْجِسْ رضى الله عنه قال: رأيت النبى ﷺ، وأكلت معه خبزاً ولحماً. أو قال: ثريداً. قال: فقلت له: أستغفر لك النبى ﷺ؟ قال: نعم ولك، ثم تلا هذه الآية: ﴿وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ [محمد : ١٩] قال: ثم دُرْتُ خلفه فَنَظَرْتُ إلى خاتمِ النبوة بين كتفيه، عند ناغض كتفه اليسرى، جُمْعاً، عليه خيلان كأمثال الثآليل.

1560. It was related that Abdullah ibn Sarjis said: "I saw the Messenger of God (Prayers and peace be upon him) and ate bread and meat with him, - or he said - bread soaked in soup." I asked him: 'Did the Prophet invoke forgiveness for you?' He said: 'Yes, and for you, and then he recited: '...and ask forgiveness for yourself. and for the believing men and believing women...' (Surah 47 verse 19) Then I followed him and saw the Seal of Prophethood between his shoulders on the left side of his shoulder with mole-like spots around it."

١٥٦١ – عن جابر بن سمرة رضى الله عنه قال: كان رسول الله ﷺ ضليعَ الفم، أشكَلَ العين، منهوسَ العقبين. قال: قلت لسماك: ما ضليع الفم؟ قال: عظيم الفم، [قال] : قلت: ما أشكل العين؟ قال: طويل شِق العين. قال: قلت: ما منهوس العَقِب؟ قال: قليل لحم العقب.

1561. It was related that Jabir ibn Samurah said: "The face of the Messenger of God (Prayers and peace be upon him) was broad and ruddy and his heels were slender. Shu'bah said: 'I asked Simak: 'What does dali' al-fam mean?' He said: It means a broad face.' I asked: 'What does ashkal mean?' He said: 'Oval eye.' I asked: What is manhus al-aqibayn?' He said: 'It means slender heels.'"

١٥٦٢ – عن أنَس بن مالك رضى الله عنه قال: كان يكره أن ينتف الرجلُ الشعرةَ البيضاء من رأسه ولحيته، قال: ولم يخْضبْ رسول الله ﷺ، إنما كان البياض فى عَنْفَقَته وفى الصُّدغَين، وفى الرأس نَبْذٌ.

1562.It was related that Anas ibn Malik said: "I hate to see any man pluck out the whites hairs from his head or beard, and the Messenger of God (Prayers and peace be upon him) never coloured his hair. The white hair was under his lower lips and on his cheeks and upon his head was a sprinkling of white hair."

١٥٦٣ – عن أبى جُحَيْفَة رضى الله عنه قال: رأيتُ رسول الله ﷺ أبيض قد شاب، كان الحسن بن على رضى الله عنهما يُشبهه.

1563. It was related that Abu Juhaifa said: "I saw the Messenger of God (Prayers & peace be upon him) glowing and some of his hair was white and Al Hasan ibn Ali looked like him."

١٥٦٤ - عن أنس رضى الله عنه: أن رسول الله ﷺ كان يضرب شعرُهُ منكبَيْه.

1564. It was related that Anas said: "The hair of the Messenger of God (Prayers and peace be upon him) used to reach his shoulders."

١٥٦٥ - عن أنس رضى الله عنه قال: كان شعر رسول الله ﷺ إلى أنصاف أذنيه.

1565. It was related that Anas said: "The hair of the Messenger of God (Prayers and peace be upon him) used to reach to his ear lobes."

١٥٦٦ - عن ابن عباس رضَى الله عنهمَا قال: كـان أهل الكتاب يَسدُلون أشعارهم، وكان المشركون يَفْرقُون رؤوسهم ، وكان رسول الله ﷺ يحب موافَقَةَ أهلِ الكتاب فيما لم يؤمر به، فسدل رسول الله ﷺ ناصيتَهُ ثم فَرَقَ بعد.

1566. It was related that Ibn Abbas said: "The Messenger of God (Prayers and peace be upon him) used to leave his hair hanging down because the unbelievers used to part their hair. The People of earlier Scripture used to leave their hair hanging down and the Messenger of God (Prayers and peace be upon him) liked to do the same as the people of earlier Scripture in that which God had not commanded him, then later he parted his hair."

١٥٦٧ - عن أبى سعيد الخدرى رضى الله عنه قـال: كان رسول الله ﷺ أشدَّ حياءً من العذراء فى خِدرِها، وكان إذا كره شيئاً عرفناه فى وجهه.

1567. It was related that Abu Sa'id Al Khudri said: "The Prophet (Prayers & peace be upon him) was more shy than a virgin girl in a veil." And it was also related: "If he disliked a thing, it would be apparent in his face.

١٥٦٨ - عن أَنَس بن مالـك رضى الله عنه قال: كان رسـول الله ﷺ أزهر اللون، كأن عرَقَه اللؤلُؤ، إذا مـشى تكفّأ، وما مَسِسْتُ ديباجةً ولا حـريرة ألين من كفِّ رسول الله ﷺ، ولا شَمِمْتُ مِسكةً ولا عنبرةً أطيبَ من رائحة رسول الله ﷺ.

1568. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) had a glowing complexion and his sweat was like pearls. His gait was as if he walking upon an incline. I have never felt fine silk or heavy silk softer than the hands of the Messenger of God (Prayers & peace be upon him), and I have never smelt a scent or a sweat sweeter than the scent of the Messenger of God's (Prayers & peace be upon him) sweat."

١٥٦٩ - عن جابر بن سـمرة رضى الله عنه قال: صليتُ مع رسـول الله ﷺ صلاة الأولى، ثم خرج إلى أهله وخرجت معه، فاستقبله وِلدان، فجعل يمسح خَدَّيْ أحدهم واحداً واحداً، قـال: وأما أنا فمسح خَدِّى، [قال]: فـوجدت لِيَدِه بَرْداً - أو: ريحاً - كأنما أخرجها من جؤنة عطار.

1569. It was related that Jabir ibn Samura said: "I prayed with the Messenger of God (Prayers and peace be upon him) the first prayer, then he went to his family and I left with him, he met two boys and he wiped the cheeks of both of them one after the other, when he wiped my cheeks and I found his hands very cold - or scented - as if he had just removed them from a jar of perfume.'"

١٥٧٠ - عن عائـشة رضى الله عنها قـالت: إن كان لَيُنزَلُ علـى رسول الله ﷺ فى الغداة الباردة، ثم تفيض جَبْهَتُه عرقاً.

1570. It was related that Aisha said: "Surely I saw The Messenger of God (Prayers & peace be upon him) receiving Revelations

on a very cold morning and I noticed the sweat dropping from his forehead."

١٥٧١ - عن عائشة رضى الله عنهما : أن الحـارث بن هشام سأل النبى ﷺ: كيف يأتيك الوحى؟ فـقال: «أحـيـاناً يأتينى فى مـثل صَلْصَلَة الجرس، وهو أشـدُّه علىَّ، ثم يَفْصِمُ عنى وقد وَعَيْتُه، وأحياناً مَلَكٌ فى صورة الرجل، فأعى ما يقول».

1571. It was related that Aisha said: "Al Harith ibn Hisham asked the Prophet: 'How does the Revelation come to you?' The Prophet (Prayers & peace be upon him) replied: 'Sometimes it comes to me like the ringing of a bell, this form of Revelation is the hardest of all and then this state passes off after I have grasped what is revealed. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says'."

١٥٧٢ - عن أنَس رضى الله عنه قـال: دخل علينا النبى ﷺ فـقـال عندنا، فعَرِقَ، وجاءت أمّى بقارورة فجعلت تَسْلُتُ العَرَقَ فيهـا، فاستيقظ النبى ﷺ فقال: «يا أمّ سُلَيْمٍ ما هذا الذى تَصْنَعين». قالت: هذا عَرَقُكَ، نجعله فى طيبنا، وهو من أطيب الطيب.

1572. It was related that Anas said: "The Prophet came to visit us, then took a rest. He sweated profusely and my mother came with a bottle collected his sweat in it. The Prophet woke up and asked: 'O Umm Sulaim, what are you doing?' She said: 'This is your sweat which I have added to my perfume and it is the best of perfumes.'"

١٥٧٣ - عن أنَس بن مالك رضى الله عنه قال: كان رسول الله ﷺ يدخل بيت أمّ سُلَيْمٍ فينام على فـراشها، وليست فـيه. قال: فـجاء ذات يوم فنام على فراشهـا فأُتيَتْ، فقيل لهـا: هذا النبى ﷺ نام فى بيتك على فراشك، قال: فجـاءت وقد عَرِقَ واستنقَع عرقه على قِطعة أديم على الفراش، ففتحت عَتيـدتَها فجعلت تنشف ذلك العرق فتعصره

فى قواريرها، ففزع النبى ﷺ، فقال: «ما تصنعين يا أُمّ سُلَيْمٍ». فقالت: يا رسول الله، نرجو بركته لصبياننا. قال: «أصَبْتِ».

1573. It was related that Anas ibn Malik said: "The Prophet used to visit the house of Umm Sulaim, so he rested upon a piece of cloth. One day he came and slept upon the cloth and when she came she was told the Prophet is sleeping in your house upon your cloth. He sweated profusely until the cloth was drenched in it, so she opened her vanity box and took the cloth and wrung it into her bottles, the Messenger of God (Prayers and peace be upon him) was startled and asked her: 'O Umm Sulaim, what are you doing?' She said: 'O Messenger of God, we hope for its blessing for our children.' He said: 'You are right.'"

١٥٧٤ - عن أنَس بن مالك رضى الله عنه قال: كان رسول الله ﷺ إذا صلّى الغداةَ جاء خدمُ المدينة بآنيتهم فيها الماء، فما يؤتى بإناء إلا غَمَسَ يده فيها، فربما جاؤوه فى الغداة الباردة فيغمِسُ يده فيها.

1574. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) used to pray the dawn prayer, and the servants of Madinah came with their containers full of water, he used to dip his hand in every container put before him, and even when it was cold and he dipped his hand in it."

١٥٧٥ - عن أنَس رضى الله عنه قال: لقد رأيت رسول الله ﷺ والحلاق يَحلِقُهُ، وأطاف به أصحابه، فما يريدون أن تقع شعرةٌ إلا فى يد رجلٍ.

1575. It was related that Anas ibn Malik said: "I saw the Messenger of God (Prayers and peace be upon him) have his hair cut by the barber and his Companions gathered around him and

vied that no hair would fall except into their hands."

١٥٧٦ - عن أَنَس رضى الله عنه: أن امرأة كان فى عقلها شىءٌ، فقالت: يا رسول الله، إن لى إليك حاجةً . فقال: «يا أُمَّ فلان، انْظُرى أىَّ السِّكَكِ شئت حتى أقضىَ لك حاجَتَك» . فخلا معها فى بعض الطرق حتى فرغت من حاجتها.

1576. It was related that Anas ibn Malik said: "A woman was partially demented and she said: 'O Messenger of God, I want something from you.' He said: 'O Mother of so and so, see which side of the road you would like to stand at so that I may do for you what you need. He stood to the side of the road with her until he saw that she had what she needed."

١٥٧٧ - عن أَنَس بن مالك رضى الله عنه قال: ما رأيت أحداً كان أرحم [الناس] بالعيال من رسول الله ﷺ. قال: كان إبراهيم مُسْتَرْضِعاً له فى عوالى المدينة، فكان ينطلق ونحن معه فَيَدْخُلُ البَيْتَ وإنه لَيُدَّخَنُ، وكان ظِئره قيْناً، فيأخذه فيُقَبِّلُهُ، ثم يرجع. قال عمرو: فلما توفى إبراهيم قال رسول الله ﷺ: «إن إبراهيم ابنى، [وإنه] مات فى الثدى، وإن له لظئرين تكملان رضاعَه فى الجنة».

1577. It was related that Anas ibn Malik said: "I have never seen anyone more kind to his family than the Messenger of God (Prayers and peace be upon him), Ibrahim was sent to the outskirts of Madinah to be suckled and he used to go there and we went with him. He entered the house, which was filled with smoke as his foster-father was a blacksmith. He picked him up and kissed him and then came back. Amr said that when Ibrahim died, the Messenger of God (Prayers and peace be upon him) said: 'Ibrahim my son has died as a suckling infant, and now he has two foster-mothers who will complete his period of suckling in Paradise.'"

١٥٧٨ - عن أبي هريرة رضي الله عنه: أن الأقـرع بن حابس أبصـر النبي ﷺ يُقبِّلُ الحسنَ، فـقال: إن لي عَشَرَةً من الوَلَد، مـا قَبّلْتُ واحداً منهم. قـال رسول الله ﷺ: «إنه من لا يَرحم لا يُرْحم».

1578. It was related that Abu Huraira said: "Al Aqra'a ibn Habis saw the Prophet kissing Al Hasan so he said: 'I have ten sons and I have never kissed any of them.' The Messenger of God (Prayers and peace be upon him) said: 'The one who has no mercy will never see it.'"

١٥٧٩ - عن أنَس رضي الله عنه قـال: كـان رسـول الله ﷺ في بعض أسـفـاره، وغلامٌ أسود يقـال له أنْجَشَة يحدو، فقال له رسول الله ﷺ: «يا أنجـشةُ، رويدَكَ سَوْقاً بالقوارير».

1579. It was related that Anas said: "The Messenger of God (Prayers and peace be upon him) was traveling and a black servant named Anjashah was driving the camels. The Messenger of God (Prayers & peace be upon him) said: "O Anjashah! Slow down with the fragile vessels."

١٥٨٠ - عن أنَس بن مالك رضي الله عنه قال: كان رسول الله ﷺ أحسنَ الناس، وكان أجودَ الناس ، وكان أشجعَ الناس. ولقد فزِعَ أهلُ المدينة ذات ليلة ، فانطلق ناسٌ قِبَلَ الصوتِ، فَتَلقاهم رسول الله ﷺ راجعاً، وقد سبقهم إلى الصوت، وهو على فرس لأبي طلحـة عُرْيٍ في عنقـه السـيف، وهو يقـول: «لم تُراعـوا، لم تُراعـوا». قـال: «وجدناه بَحْراً. أو: إنه لبحر». قال: وكان فرساً يُبَـطَّأُ.

1580. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) was the best of people, and the most generous of them, and the bravest. One night the people of Madinah were frightened, and they ran towards the sound and the Messenger of God (Prayers and peace be

upon him) met them as he was returning, so he rushed before them to the sound and he was mounted upon the horse of Abu Talha without a saddle. He hung the sword over his neck and said: 'Why are you frightened, why are you frightened?' They said: 'We found a Bahra running, or 'It is Bahr.' He said: 'It was a horse walking slowly.'"

١٥٨١ - عن أنَس رضى الله عنه قال: كان رسـول الله ﷺ من أحسن الناس خُلُقاً، فأرسلنى يوماً لحاجـة فقلت: والله لا أذهب، وفى نفسى أن أذهب لما أمرنى به نبى الله ﷺ، فخرجتُ حتى أمُرَّ على صبيان، وهـم يلعبون فى السوق، فإذا رسول الله ﷺ قد قبض بقفاى من ورائى، قال: فنظرتُ إليه وهو يضحك، فقال: «يا أُنَيْسُ، ذهبت حيث أمرتُك». قال: قـلت: نعم، أنا أذهب يا رسول الله. قال أنس: والله لقد خـدمتُه تسعَ سنين، ما علمـته قال لشىء صنعـتُه: لِمَ فعلتَ كذا وكذا. أو لشىء تركـتُه: هلاَّ فعلتَ كذا وكذا.

1581. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) had the kindest nature of all people. One day he sent me on an errand and I said: 'By God I will not go.' Although I thought to myself I would do what the Messenger of God (Prayers and peace be upon him) asked me to do and I went out and met with some children who had been playing in the street. Then the Messenger of God (Prayers and peace be upon him) came and caught me by the back of my neck and when I looked around at him I saw that he was smiling, and he asked: 'Unais, did you go where I asked you to go?' I said: 'O Messenger of God I am just going.' Anas added: 'I attended him for nine years and he never asked me why I had done a thing or why I had not done a thing.'"

١٥٨٢ - عن عروة بـن الزبير قال: كـان أبو هريرة يحـدِّثُ ويقول: اسمـعى يا ربَّةَ الحُجْرَةِ، اسمعى يا ربةَ الحُجْرة، وعائشة رضوان الله عليـها تُصلى، فلما قضت صلاتها قالت لعـروة: ألا تسمع إلى هذا ومقالَته آنفـاً؟ إنما كان النبى ﷺ يحدِّثُ حـديثًا لو عدَّه العادُّ لأحصاه.

1582. It was related that Urwa ibn al Zubair said: "Abu Huraira used to talk to the people and say: 'Listen to this, O lady of the room, listen to this, O lady of the room.' While Aisha, may God be pleased with her, was praying. So when she completed her prayer, she said to Urwa: 'Have you heard what he has just said? The Prophet used to talk a number of times.'"

١٥٨٣ - عن شقـيق أبى وائل قال: كان عبـد الله يُذَكِّرُنا كل يوم خميس، فـقال له رجل: يا أبا عـبدالرحـمن إنا نحب حديثك ونشـتهـيه، ولوَدِدْنا أنك حـدثتنا كلَّ يوم. فقـال: ما يمنعـنى أن أحدثكم إلا كـراهية أن أُمِلّكم، إن رسـول الله ﷺ كان يتخـولنا بالموعظة فى الأيام، كراهية السآمة علينا.

1583. It was related that Shaqiq Abu Wail said: "Abd Allah used to remind us every Thursday, so a man said to him: 'O Abu Abd al Rahman, we love your Hadith and wish to hear it. And we hope you will talk to us every day.' So he said: 'What prevented me from talking to you every day is that you might feel bored, the Messenger of God (Prayers and peace be upon him) used to admonish us on certain days so that we would not tire of it.'"

١٥٨٤ - عن ابن عـباس رضى الله عنهـمًا قال: كـان رسول الله ﷺ أجـود الناس بالخير، وكان أجود ما يكون فى شهر رمـضان، إن جبريل عليه السلام كان يَلْقاه فى كل سنة فى رمضان حتى ينسلخ، فَيَعْرِضُ عليه رسول الله ﷺ القرآن، فإذا لقيه جبريل كان رسول الله ﷺ أجْوَدَ بالخير من الريح المرسلة.

1584. It was related that Ibn Abbas said: "The Prophet was the most generous of all people, and he was always more generous in Ramadan when Gabriel met with him. Gabriel used to meet him every night during Ramadan to revise the Qur'an with him. And then the Messenger of God (Prayers and peace be upon him) would be more generous than the fastest wind."

١٥٨٥ - عن جابر بن عبد الله رضى الله عنهمَا قال : ما سُئل رسول الله شيئاً قط فقال : لا .

1585. It was related that Jabir ibn Abd Allah said: "Whenever the Messenger of God (Prayers and peace be upon him) was asked for something, he never said: 'No.'"

١٥٨٦ - عن أنَس رضى الله عنه : أن رجلاً سأل النبى ﷺ غنماً بين جبلين، فأعطاه إياه، فأتى قومه، فقال: أى قومِ أسلموا، فوالله إن محمداً ﷺ ليُعطى عطاءً ما يخاف الفقرَ. فقال أنَس: إن كان الرجل ليسلم ما يريد إلا الدنيا، فما يُسلِمُ حتى يكون الإسلام أحبَّ إليه من الدنيا وما عليها.

1586. It was related that Anas said: "A man asked the Prophet for the sheep between two mountains, and he gave them to him, so he went to his people and said: 'O my people! Be Muslims, by God, Mohammed gives so much that you will never fear poverty again.' Anas said: 'A man used to become Muslim for worldly things, then when he had become Muslim, he found Islam more beloved to him that the whole world and all that is in it.'"

١٥٨٧ - عن ابن شهاب قال: غزا رسول الله ﷺ غزوةَ الفتحِ فتحِ مكة، ثم خرج رسول الله ﷺ بمن معه من المسلمين، فاقتتلوا بحُنَيْنٍ، فنصر الله دينه والمسلمين، وأعطى رسول الله ﷺ يومئذ صفوان بن أمية مائة من النّعَمِ، ثم مائة، ثم مائة. قال

ابن شهاب: حدثني سعيد بن المسيب أن صفوان قال: والله لقد أعطاني رسول الله ﷺ ما أعطاني وإنه لأبغضُ الناس إليَّ، فما بَرِحَ يُعطيني حتى إنه لأحب الناس إليَّ.

1587. It was related that Ibn Shihab said: "The Messenger of God (Prayers and peace be upon him) went on the expedition of the Conquest of Makkah and then he set out with the Muslims and they fought at Hunain, and God Almighty granted victory for his Religion and to the Muslims. The Messenger of God (Prayers and peace be upon him) gave one hundred camels to Safwan ibn Umayyah and then gave him another one hundred camels, and then again gave him one hundred camels. Ibn Shihab said that Sa'id ibn al Musayyib said that Safwan said: 'The Messenger of God gave me and he was the most disliked person of all people in my eyes. But he continued giving to me until now he is the most beloved of people to me.'"

١٥٨٨ - عن جابر بن عبد الله رضى الله عنهمَا قال: قال رسول الله ﷺ: «لو قد جاءنا مال البحرين، لقد أعطَيْتُكَ هكذا وهكذا وهكذا». وقال بيديه جميعاً، فَقُبِضَ النبى ﷺ قبْل أن يجئ مال البحرين، فقدم على أبى بكر رضى الله عنه بعده، فأمر منادياً فنادى: من كانت له على النبى ﷺ عِدَة أو دَيْن فليأت. فقمت فقلت: إن النبى ﷺ قال: «لو قد جاءنا مالُ البحرين أعطيتك هكذا وهكذا وهكذا». فَحَثَى أبو بكر رضَى الله عنه مرة، ثم قال لى: عُدَّها، فعددتها فإذا هى خمسمائة، فقال: خذ مثلَيها.

1588. It was related that Jabir ibn Abd Allah said that the Messenger of God (Prayers & peace be upon him) said: "If the revenue from Bahrain arrives, I will give you part of it." The Prophet (Prayers & peace be upon him) took his last breath before the money from Bahrain came. When the money from Bahrain arrived, Abu Bakr proclaimed: "Whoever was prom-

ised by the Prophet (Prayers & peace be upon him) should come." I went to Abu Bakr and said: "The Prophet (Prayers & peace be upon him) promised me." Abu Bakr gave me a handful of coins and when I counted them I found five hundred in all. Then Abu Bakr said: "Take double the amount you have taken."

١٥٨٩ - عن جُبَيْر بن مطعم رضى الله عنه: أن رسول الله ﷺ قال: «إن لى أسماءً: أنا محمد، وأنا أحمد، وأنا الماحى الذى يمحو الله بى الكفر، وأنا الحاشر الذى يُحْشَرُ الناسُ على قَدَمِيَّ، وأنا العاقب الذى ليس بعده أحد». وقد سماه الله رؤوفاً رحيماً.

1589. It was related that Jubair ibn Mut'im said that the Messenger of God (Prayers and peace be upon him) said: "I have names; I am Mohammed and Ahmad, I am Al Mahi through whom God will eradicate unbelief, I am Al Hashir who will be the first to be resurrected before the people, and I am the Al Aqib after whom there will be no one." And God has named him: "Benevolent and compassionate."

١٥٩٠ - عن أبى موسى الأشعرى رضى الله عنه قال: كان رسول الله ﷺ يسمى لنا نفسه أسماءً قال: «أنا محمد، وأحمد، و المُقَفِّى، والحاشر، ونبى التوبة، ونبى الرحمة».

1590. It was related that Abu Musa al Ashari said: "The Messenger of God (Prayers and peace be upon him) used to tell us his names; 'I am Mohammed, and Ahmad, and al Muquaffi, the Last of the Prophets, and al Hashir, the one who gathers the people, and the Prophet of Repentance and the Prophet of Mercy.'"

١٥٩١ - عن ابن عباس رضى الله عنهمَا قال: أقام رسول الله ﷺ بمكة ثلاثَ عشْرَةَ [سنة] يوحى إليه وبالمدينة عشراً، ومات وهو ابن ثلاث وستين [سنة].

1591. It was related that Ibn Abbas said: "The Messenger of God (Prayers and peace be upon him) stayed in Makkah for thirteen years and received Divine Inspiration then in Madinah for ten years and he died at the age of sixty-three."

١٥٩٢ - عن ابن عباس رضى الله عنهمَا قال: أقام رسول الله ﷺ بمكة خمسَ عشرة سنةً، يسمع الصوت ويرى الضوء سبع سنين، ولا يرى شيئاً، وثمانى سنين يُوحَى إليه، وأقام بالمدينة عشراً.

1592. It was related that Ibn Abbas said: "The Messenger of God (Prayers and peace be upon him) stayed in Makkah for fifteen years, listening to the sound and seeing the light for seven years, and he did not see anything. And eight years receiving Revelation, and he stayed in Madinah for ten years."

١٥٩٣ - عن أنَس بن مالك رضى الله عنه قال: قُبض رسولُ الله ﷺ وهو ابن ثلاث وستين، وأبو بكر رضَى الله عنه وهو ابن ثلاث وستين، وعمر رضى الله عنه وهو ابن ثلاث وستين.

1593. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) died at the age of sixty-three, and so did Abu Bakr, and so did Umar, who was also sixty-three."

١٥٩٤ - عن عمار مولى بنى هاشم قال: سألت ابن عباس رضى الله عنهمَا: كم أتى لرسول الله ﷺ يوم مات؟ فقال: ما كنت أحسبُ مثلَك من قومه يخفى عليه ذاك. قال: قلت: إنى قد سألت الناسَ فاختلفوا عليَّ، فأحببت أن أعلم قولك فيه. قال: أتَحْسُبُ؟ قال: قُلت: نعم. قال: أمْسِك أربعين بُعِثَ لها، خَمْسَ عَشَرَةَ بمكة يأمن

ويخاف، وعَشْراً من مهاجره إلى المدينة.

1594. It was related that Abd Allah ibn Abbas said that Ammar, the freed slave of Bani Hashim, said: 'I asked Ibn Abbas how old he was when the Messenger of God (Prayers and peace be upon him) died. He said: 'I do not think that such a thing is not known to a man like you who is of his people.' He said: 'I have asked the people but they differed about it, and I wish to know your opinion.' He said: 'Can you count?' He said: 'Yes.' Then he said: 'Then know that he was sent at the age of forty, and he stayed in Makkah for fifteen years, sometimes in peace and sometime in fear, and then he lived for ten years after he migrated to Madinah."

١٥٩٥ - عن أبي موسى رضَى الله عنه عن النبي ﷺ قال: «إن الله عز وجل إذا أراد رَحْمَةَ أمةٍ من عباده قَبَضَ نبيها قبلها، فجعله لها فَرَطاً وسلفاً بين يديها، وإذا أراد هَلَكَةَ أمةٍ عذبها ونبيُّها حَيٌّ، فأهلكها وهو ينظر، فأقرَّ عينه بهلكتها حين كذبوه وعصوا أمْرَهُ».

1595. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) said: "When God, High Exalted and Glorious, intends to show mercy to a Nation from His servants He recalls His Messenger before them makes him advance before them and if He intends to destroy a Nation, He punishes it while their Prophet is alive and He destroys it while he witnesses it so that he is relieved by its destruction as they disbelieved him and disobeyed his orders."

١٥٩٦ - عن عبد الله بن الزبير رضى الله عنهما: أن رجلاً من الأنصار خاصم الزبير عند رسول الله ﷺ في شِراج الحرة التي يسقون بها النخل، فقال الأنصاريُّ: سرِّح الماء يمر. فأبى عليهم، فاختصموا عند رسول الله ﷺ، فقال رسول الله ﷺ

للزبيـر: اسْق يا زبير، ثم أرسلِ الماء إلى جـارك». فغضب الأنصـارى فقـال: يا رسول الله، أنْ كان ابنَ عمتك؟ فَتَلَوَّنَ وجـهُ نبى الله ﷺ، ثم قال: «يا زبير أسْقِ، ثم احبس الماء حتى يرجع إلى الجَدْر». فقـال الزبير: والله إنى لأحسب هذه الآية نزلت فى ذلك: ﴿فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ﴾ الآية.

1596. It was related that Abd Allah ibn Al Zubair said: "A man of the Ansar argued with al Zubair in the presence of the Messenger of God (Prayers and peace be upon him) about the Harra Canal which was used for watering the palm trees. The man of the Ansar said: 'Let the water run.' But he refused. So they went to the Messenger of God (Prayers and peace be upon him) to judge between them and the Messenger of God (Prayers and peace be upon him) said to al Zubair: 'O Zubair! Water yours and then let the water run to your neighbour.' Then the man of the al Ansar became angry and said: 'O Messenger of God, is it because he is your cousin?' So the color of the face of the Prophet of God changed, and he said: 'O Zubair! Water yours and then withhold the water until it reaches the walls between the pits round the trees.' Zubair said: 'By God, I think that the following verse was revealed because of this: 'By your Lord! They will not believe until they accept you to judge between them in their disputes, and accept your decision with entire submission without feeling the least resentment in their hearts.' " (Surah 4 verse 65.)

١٥٩٧ - عن أنس بن مـالك رضى الله عنه قال: بلغ رسـولَ الله ﷺ عن أصحـابه شىء، فخطب فقال: «عُرِضت علىَّ الجنة والنار، فلم أر كـاليوم فى الخير والشَـرّ، ولو تعلمون ماأعلم لضَحِكتُـمْ قلـيلاً ولبكيتـم كثيراً». قـال: فما أتى على أصحاب رسـول الله ﷺ يومُ أشـدُّ منه. قال: غَطّـوْا رؤوسهم ولهم خنين، قال: فـقام عمر بن الخطاب رضى الله عنه فقال: رضينا بالله ربا، وبالإسلام دينا، وبمحمد ﷺ نبيا، قال: فقام ذلك

الرجل فقال: من أبى؟ قـال: «أبوك فلان». فنزلت هذه الآيـة: ﴿يَا أَيُّهَا الَّذِيـنَ آمَنُوا لا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المائدة: ١٠١].

1597. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) was told of something regarding his Companions, so he addressed us saying: 'Paradise and the Fire were displayed to me, but I do not see a day like today of good or evil. If you know what I know you would have laughed a little and wept a lot.' He said: 'The Companions of the Messenger of God (Prayers and peace be upon him) did not see a more difficult day than that day. They covered their heads and they were weeping deeply.' He said: 'Umar ibn Khattab stood up and said: 'We are pleased with God as our Lord, and with Islam as our Religion and with Mohammed as our Prophet.' He said: 'A man stood up and asked: 'Who is my father?' He replied: 'Your father is so and so.' Then the verse was revealed: 'O you who believe! Do not question things which if they were revealed to you would only vex you...' (Surah 5 verse 101)."

١٥٩٨ - عن سـعد بن أبى وقـاص رضى الله عنه قـال: قال رسـول الله ﷺ: «إن أعظم المسلمـين فى المسلمـين جُرماً مَنْ سـأل عن شىء لم يُحَرَّمْ على المسلمـين، فَحُرِّمَ عليهم من أجلِ مسألته».

1598. It was related that Sa'd ibn Abu Waqqas said that the Messenger of God (Prayers and peace be upon him) said: "The most grievous wrong that a Muslims commits to the other Muslims is the one who questions something that was not prohibited to the Muslims, then it becomes unlawful to them due to his questioning."

١٥٩٩ - عن أَنَس رضى الله عنه: أن رجـلاً قـال: يا رسول الله، أين أبى؟ قـال:

«فى النار» قال: فلما قَفَّى الرجل دعاه فقال: «إن أبى وأباك فى النار».

1599. It was related that Anas said that a man asked: "O Messenger of God, where is my father?" He replied: "In the Hell Fire." So when the man turned his back to leave, he called him and said: "My father and your father are in the Hell Fire."

١٦٠٠ - عن أبى هريرة رضى الله عنه أنه سمع رسول الله ﷺ يقول: «ما نهيتكم عنه فاجتنبوه، وما أمرتكم به فافعلوا منه ما استطعتم، فإنما أهْلَكَ الذين من قبلكم كثرةُ مسائلهم، واختلافهم على أنبيائهم».

1600. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Shun what I have prohibited to you and do what I have ordered you to do to the utmost of your ability. The people before you were destroyed because they questioned excessively, and disagreed with their Prophets."

١٦٠١ - عن طلحة بن عبيد الله رضى الله عنه قال: مررت مع رسول الله ﷺ بقوم على رؤوس النخل، فقال: «ما يصنع هؤلاء؟». فقالوا: يُلَقِّحونَه: يجعلون الذكر فى الأنثى فَيَلْقَحُ. فقال رسول الله ﷺ: «ما أظن يغنى ذلك شيئاً». قال: فأُخْبِروا بذلك فتركوه، فأُخبِرَ رسول الله ﷺ بذلك، فقال: «إن كان ينفعهم ذلك فَلْيَصْنَعُوهُ، فإنى إنما ظننت ظناً، فلا تؤاخذونى بالظن، ولكن إذا حدثتكم عن الله شيئاً فخذوا به، فإنى لن أكذب على الله عز وجل».

1601. It was related that Talhah ibn Ubaid Allah said: "The Messenger of God (Prayers and peace be upon him) and I passed by some people near the date-palm trees and he asked: 'What are they doing?' They said: 'They are grafting, they are combining the male and female part of the tree so that it will grafted.' So the Messenger of God (Prayers and peace be upon

him) said: 'I do not see it will do anything.' The people were told about that and they gave up this practice. The Messenger of God (Prayers and peace be upon him) was informed of that so he said: 'If there is any use in it, let them do it, it was just a thought I had, so do not charge me for it, but if I tell you anything regarding God then you must accept it, as I do not attribute lie to God, High Exalted'."

١٦٠٢ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «والذى نفس محمد بيده، ليأتينَّ على أحدكم يوم ولا يرانى، ثم لأن يرانى أحبُّ إليه من أهله وماله معهم». قال أبو إسحاق - يعنى ابن محمد بن سفيان -: المعنى فيه عندى: لأن يرانى معهم أحبُّ إليه من أهله وماله، ثم لا يرانى. وهو عندى مقدَّمٌ مؤخَّرٌ.

1602. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "By The One in Whose Hand is the soul of Mohammed, a day will come when none of you will see me, then his seeing me would be better for him than his family and his wealth." Abu Ishaq - he means ibn Mohammed ibn Sufian - said: "For him to see me is more dear to him than to see his family or his wealth." And he is my sight will be the first and the last.

١٦٠٣ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «مِن أشد أمتى لى حباً ناسٌ يكونون بعدى، يود أحدهم لو رآنى بأهله وماله».

1603. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The people to whom I am most beloved are the people who will come after me, any of them would wish to see me, even if he were to pay for that with his family and his wealth."

٥٣ - كتاب ذكر الأنبياء وفضلهم صلى الله عليهم وسلم

١٦٠٤ - عن أبى هريرة رضى الله عنه قال: أخذ رسول ﷺ بيدى فقال: «خلق الله عزَّ وجلَّ التربةَ يوم السبت، وخلق فيها الجبال يوم الأحد، وخلق الشجر يوم الاثنين، وخلق المكروه يوم الثلاثاء، وخلق النور يوم الأربعاء، وبث فيها الدواب يوم الخميس، وخلق آدم بعد العصر من يوم الجمعة فى آخر الخَلْقِ، فى آخر ساعة من ساعات الجمعة، فيما بين العصر إلى الليل».

53. The Book of the Prophets

1604. It was related that Abu Huraira said: "The Messenger of God (Prayers and peace be upon him) held my hand and said: 'God High Exalted, created the earth on Saturday and the mountains in it on Sunday, and created the trees on Monday, and created the disliked on Tuesday, and created the light on Wednesday, and spread the creatures upon it on Thursday, and created Adam on the afternoon of Friday and he was the last to be created on the last hour of Friday between the afternoon and the night.'"

١٦٠٥ - عن أَنَس بن مالك رضى الله عنه قال: جاء رجل إلى رسول الله ﷺ فقال: يا خيرَ البَرِيَّةِ. فقال رسول الله ﷺ: «ذاك إبراهيم عليه السلام».

1605. It was related that Anas ibn Malik said: " A person came to the Messenger of God (Prayers and peace be upon him) and said: O, the best of creation; thereupon the Messenger of God (Prayers and peace be upon him) said: "That is Ibrahim"

١٦٠٦ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «اخْتَتَنَ إبراهيم النبىُّ عليه السلام - وهو ابن ثمانين سنة - بالقَدُوم».

1606. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "At the age of eighty, Abraham performed his circumcision with an axe."

١٦٠٧ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «نحن أحق بالشَّك من إبراهيم، إذ قال: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي﴾ [البقرة: ٢٦٠]. [قال] ويرحم الله لوطًا، لقد كان يأوى إلى ركن شديد. ولو لبثتُ فى السجن طولَ لَبْثِ يوسف لأجَبْتُ الداعى».

1607. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "We are likely to doubt than Abraham was when he said: 'My Lord! Show me how You revive the dead?' He said: 'Do you not then believe?' He said: 'Yes indeed, but to assure my heart.' (Surah 2 verse 260) And may God send His Mercy upon Lot! He wished for powerful assistance. If I was to remain in jail for a long as Joseph did, I would have accepted their offer."

١٦٠٨ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «لم يكذب إبراهيم النبى عليه السلام قطُّ إلا ثلاث كَذَبات ثِنْتَيْن فى ذات الله: قوله: ﴿فَقَالَ إِنِّي سَقِيمٌ﴾ [الصافات: ٨٩]. و [الثانية] قوله: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا﴾ [الأنبياء: ٦٣]. واحدة فى شأن سارة، فإنه قدم أرض جبّار ومعه سارة، وكانت من أحسن الناس، فقال لها: إنّ هذا الجبار إنْ يَعلَمْ أنكِ امرأتى يَغْلِبْنى عليك، فإن سألكِ فأخبريه أنكِ أختى، فإنك أختى فى الإسلام، فإنى لا أعلم فى الأرض مسلمًا غيرى وغيرَك. فلما دخل أرضه رآها بعض أهل الجبّار، أتاه فقال له: لقد قدم أرضك امرأة لا ينبغى لها أن تكون إلا لك؛ فأرسلَ إليها فأُتى بها، فقام إبراهيم عليه السلام إلى الصلاة، فلما دخلت عليه لم يتمالك أن بَسط يَدَه إليها، فقُبِضت يَدُه قبضةً شديدةً، فقال لها: ادْعى الله أن يُطلقَ يَدى لا أضرُّكِ، فَفَعَلَتْ، فَعادَ فَقُبِضَتْ أشدَّ من القبضة الأولى، فقال لها مثلَ ذلك،

ففـعلت، فعـاد فَقُبِضَتْ أشدَّ من القَبْضَتَينْ الأُولَيَيْن، فقـال: ادْعى الله أن يُطلقَ يدى، فلكِ الله أن لا أضرُكِ، ففـعلت، وأُطلِقَتْ يَدُه، ودعا الذى جاء بها فـقال له: إنك إنما أتَيتَنـى بشيطان ولـم تأتنى بإنسـان، فأخـرِجْها من أرضى وأعـطِها هاجَرَ، قـال: فأقْبَلَتْ تَمْشى، فلما رآها إبراهيم عليـه السلام انصرف فقال لها: مَهْيَمْ؟ قـالت: خيرًا، كفَّ الله يَدَ الفاجر وأخدم خادماً». قال أبو هريرة: فتلك أُمُّكُمْ يا بنى ماء السماء.

1608. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Abraham only lied on three occasions. Twice in the cause of God when he said: 'I am ill,' and when he said: 'I did not do it but the big idol has done it.' And when Abraham and Sarah were on a journey when they entered the land of a tyrant. It was said to the tyrant: 'This man has a beautiful woman with him.' So he sent for Abraham and asked him about Sarah, saying: 'Who is the lady?' Abraham said: 'She is my sister.' Abraham went to Sarah and said: 'O Sarah! There are no believers on the face of the earth except you and me. This man has asked me about you and I have told him that you are my sister, so do not contradict me.' The tyrant summoned Sarah and she went to him, he tried to grasp her with his hand but he was thwarted. He asked Sarah: 'Pray to God for me and I shall not hurt you.' So Sarah prayed to God for him and he went. He tried to grasp her a second time but he was thwarted even more or harder. He asked Sarah again: 'Pray to God for me and I will not hurt you.' Sarah prayed to God again and he went. Then he summoned one of his guards and said: 'You did not bring me a human but a devil.' The tyrant then gave her Hajar to serve her. So she returned to Abraham while he was praying, Abraham indicated with his hand asking: 'What happened?' She replied: 'God has thwarted the evil plot of the unbeliever or the tyrant and has given me Hajar to serve me.' Abu Hurai-

ra said: 'That was your mother, O sons of the sky's water'."

١٦٠٩ - عن أبى هريرة رضى الله عنه قـال: كان موسى عليـه السلام رجلاً حـييًا، قال: فكان لا يُرى مُتَجَرِّدًا، قال: فقال بنو إسرائيل: إنه آدَرُ، قال: فاغتسل عند مُوَيْه، فضع ثوبَهُ على حجـر، فانطلق الحجر يسعـى، واتَّبَعَهُ بعصاه يَضْرِبُهُ: ثوبى حَجَرُ، ثوبى حَجَرُ. حتـى وقف على ملأٍ من بنى إسـرائيل. ونزلت: ﴿يَا أَيُّهَا الَّذِيـنَ آمَنُوا لا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِندَ اللَّهِ وَجِيهًا﴾ [الأحزاب: ٦٩].

1609. It was related that Abu Huraira said: "Moses was a shy man and was never seen naked, he said: 'The children of Israel said: 'He has a scrotal hernia.' He said: 'Moses took off his clothes and put them on a stone to wash, but the stone rolled away with his clothes; Moses picked up his stick and ran after the stone beating it and saying: 'O stone! Give me my clothes!' Until he reached a group of the children of Israel. And it was revealed: 'O you who believe! Do not be as those who annoyed Moses, then God freed him of what they said of him, and he was highly honoured with God.'" (Surah 33 verse. 69)

١٦١٠ - عن سـعيد بـن جبيـر قال: قُلْتُ لابن عـباسٍ رضى الله عنـهمَا: إن نَوْفًا البِكالىَّ يزعم أن مـوسى عليه السـلام صاحبَ بنى إسـرائيلَ، ليس هو موسـى صاحب الخضرِ. فقـال: كَذَبَ عدو الله، سمعت أُبَىَّ ابنَ كَعْبٍ يَقول: سـمعت رسول الله ﷺ يقول: «قام مـوسى خطيبًا فى بنى إسرائيل، فسئل: أىُّ الـناس أعلم؟ فقال: أنا أعلم، قال: فَعَتَبَ الله عليه إذ لم يردَّ العلم إليه، فأوحى الله إليـه: إن عبدًا من عبادى بمجمع البحرين هو أعلم منـك. قال موسى: أىْ ربِّ كيف لى به؟ فقـيل له: احمل حوتًا فى مِكتلٍ، فحـيث تفقدُ الحـوت فهـو ثَمَّ، فانْطَلَقَ، وانطلق مـعه فتـاه وه يوشع بن نون، فحمل موسى عليه السلام حوتًا فى مكتل، وانطلق هو وفتاه يمشيان حتى أتيا الصخرة،

فَرَقَدَ موسى وفتاه، فاضطرب الحوت فى المكتل حتى خرج من المكتل فسقط فى البحر، قال: وأمسك الله عنه جرية الماء حتى كان مثلَ الطاق، فكان للحوت سَرَبًا وكان لموسى ولفتاه عجبًا، فانطلقا بقيةَ يومهما وليلتهما، ونسى صاحبُ موسى أن يخبره، فلما أصبح موسى عليه السلام قال لفتاه: ﴿آتنا غداءنا لقد لقينا من سفرنا هذا نصبًا﴾. قال: لم يَنْصَبْ حتى جاوز المكان الذى أُمرَ به، قال: ﴿أرأيت إذ أوينا إلى الصخرة فإني نسيت الحوت وما أنسانيه إلا الشيطان أن أذكره واتخذ سبيله في البحر عجبًا﴾. قال موسى: ﴿ذلك ما كنا نبغ فارتدا على آثارهما قصصًا﴾ قال: يقصان آثارهما، حتى أتيا الصخرة فرأى رجلاً [نائمًا] مُسَجّى عليه بثوب، فسلم عليه موسى، فقال له الخَضِر: أنّى بأرضكَ السلام؟ قال: أنا موسى، قال: موسى بنى إسرائيل؟ قال: نعم، قال: إنك على علمٍ من علمِ الله علَّمَكَهُ الله لا أعلمه، وأنا على علمٍ من علم الله علمنيه لا تعلمه. قال له موسى عليه السلام: ﴿هل أتبعك على أن تعلمن مما علمت رشدًا (٦٦) قال إنك لن تستطيع معي صبرًا (٦٧) وكيف تصبر على ما لم تحط به خبرًا (٦٨) قال ستجدني إن شاء الله صابرًا ولا أعصي لك أمرًا﴾. قال له الخضر: ﴿فإن اتبعتني فلا تسألني عن شيء حتى أحدث لك منه ذكرًا﴾. قال: نعم، [قال]: فانطلق الخَضِر وموسى يمشيان على ساحل البحر، فمرت بهما سفينة فكلّماهُم أن يحملوهما، فعرفوا الخضر فحملوهما بغير نَوْل، فعمد الخَضِر إلى لوح من ألواح السفينة فَنَزَعَهُ، فقال له موسى: قومٌ حملونا بغير نَوْلٍ عَمَدْتَ إلى سفينتهم فَخَرَقْتَها ﴿لتغرق أهلها لقد جئت شيئًا إمرًا (٧١) قال ألم أقل إنك لن تستطيع معي صبرًا (٧٢) قال لا تؤاخذني بما نسيت ولا ترهقني من أمري عسرًا﴾. ثم خرجا من السفينة، فبينما هما يمشيان على الساحل إذا غلامٌ يلعب مع الغلمان، فأخذ الخَضِر برأسه فاقتلعه بيده فقتله، فقال موسى: ﴿أقتلت نفسًا زكية بغير نفس لقد جئت شيئًا نكرًا (٧٤) قال ألم أقل لك إنك لن تستطيع معي صبرًا﴾. قال - هذه أشد من الأولى - ﴿قال إن سألتك عن شيء بعدها فلا تصاحبني قد بلغت من لدني عذرًا (٧٦) فانطلقا حتى إذا أتيا أهل قرية استطعما أهلها فأبوا أن يضيفوهما فوجدا فيها جدارًا يريد أن ينقض فأقامه﴾. يقول: مائل، قال

الخضر بيـده هكذا فأقامه. قال له مـوسى: قوم أتيناهم فلم يضيفـونا ولم يطعمونا: ﴿لَوْ شِئْتَ لاتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيـــــلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا﴾. قال رسول الله ﷺ: يرحم الله موسى، لوددت أنه كـان صبر حتى يُقَصَّ علينا من أخبارهمـا». قال: وقال رسول الله ﷺ: «كانت الأولى من موسى نسـيانًا». قال: «وجاء عصـفور حتى قع على جرف الـسفينة، ثم نقر فى البـحر، فقال له الخـضر: ما نقص علمى وعلمك من علم الله عز وجل إلا مثل ما نقص هذا العـصفور من البحر». قال سعيد بن جبيـر: وكان [ابن عباس رَضى الله عنهمَا] يقرأ: (وكان أمامَهم ملكٌ يأخذ كُلَّ سفينة صالحة غصبًا). وكان يقرأ: (وأما الغلام فكان كافرًا).

1610. It was related that Said ibn Jubair said: "I said to Ibn Abbas: 'Nauf Al Bukah claims that Moses, the companion of Al Khidr was not Moses of the Children of Israel, but some other Moses.' Ibn Abbas said: 'The enemy of God has lied. Ubayy ibn Ka'b told us that the Prophet said: 'Once Moses stood up and addressed Bani Israel and he was asked who was the most learned man among the people. He said: 'I.' God Almighty admonished him because he failed to attribute absolute knowledge to Him. So, God said: 'At the confluence of the two seas there is one of My Servants who is more learned than you.' Moses said: 'O my Lord! Where shall I find him?' God Almighty said: 'Carry a fish in a basket and where you will lose the fish you will find him.' So Moses set off with his boy, Yusha ibn Nun, and carried with him a fish in a basket and went on with his boy until they reached the rock where they rested, and the fish wriggled out of the basket and it fell into the sea. He said: 'God Almighty calmed the water and made it appear as an arch.' So it was for the fish a way to go through and for Moses and his boy a wonder, so they set off and journeyed the rest of the day and its night, and Moses' boy for got to mention it to him, in the morning Moses said to his

boy: 'Bring us our meal, we have encountered much weariness on this our journey.' He said: 'He did not feel tired until he reached the place which he had been commanded to go to.' His boy said to him: 'Did you see when we were resting at the rock, then I forgot the fish, and nothing made me forget it but Satan, and it took its way into the sea, what a wonder!' Moses said: 'This is what we were seeking and so they returned tracing their footsteps. He said: 'The retraced their steps back until they reached the rock. There they saw a man lying covered with a garment. Moses greeted him and al Khidr replied saying: 'How can there be peace in your land?' He said: 'I am Moses.' He asked: 'Moses of the Children of Israel?' Moses said: 'Yes, I have come to you so that you may teach me from the knowledge of God which He has taught you.' He said: 'O Moses! I have some of the Knowledge of God which God has taught me, and which you do not know, while you have some of the Knowledge of God which God has taught you and which I do not know." Moses asked: 'Shall I follow you so that you may teach me of what you have been taught of right knowledge?' He said: 'Surely you will not be able to bear with me patiently, and how should you bear patiently that which you have never encompassed in your knowledge.' He said: 'If God pleases, you will find me patient, and I will not disobey you in any matter.' So Al Khidr said to him: 'Then if you follow me, question me not on anything until I myself make mention of it to you.' He said: 'Yes.' So they both set out walking along the sea-shore, and a boat passed by them and they asked the crew of the boat to take them on board. The crew recognised Al Khidr and so they took them on board without payment. Al Khidr intentionally pulled out one of the boat's boards, so Moses said to him: 'The people carried us without payment and you are inten-

tionally destroying their ship to drown those in it, you have indeed done a grievous thing?' He replied: 'Did I not say that you would not be able to bear with me patiently?' Moses replied: 'Excuse me that I forgot and do not make it difficult for me.' So they left the boat and as they were walking upon the shore they saw boy playing with other boys. Al Khidr pulled off the boy's head and killed him. Moses said: 'Have you killed an innocent soul who has not killed any soul? You have indeed done an evil thing.' He said: 'Did I not say to you that you would not be able to bear with me patiently?' He said: 'This is worse than the first.' Moses said: 'If ever I question you about anything after this then keep me no more in your company, you have been afforded full excuses from my side.' So they departed until when they reached the people of a town, they them for food but they refused to give them hospitality. There they found a wall about to collapse so he built it up. He said: 'About to fall, and Al Khidr set it up with his hands.' Moses said: 'Those people whom we came to, but they neither gave us food, nor hospitality. If you had wished, you could surely have exacted payment for that. He said: 'This is where you and I will part, now I will explain to you that which you could not bear patiently.' The Messenger of God (Prayers and peace be upon him) said: 'May God bestow His Mercy on Moses! I wish he had remained patient, so that we would have been told more of their narrative.' The Messenger of God (Prayers and peace be upon him) said: 'The first time it was from that Moses forgot.' He said: 'A sparrow came and fell upon the edge of the boat, then it dipped its beak into the sea, so Al Khidr said: 'My knowledge and your knowledge do not diminish the Knowledge of God by even as much as this sparrow has diminished from the sea with its beak.' Said ibn Jubair said: 'Ibn Abbas used to recite: 'As a

king was pursuing them who was seizing every good ship forcibly.' And he used to recite: 'And indeed the boy was an unbeliever.'"

١٦١١ - عن أبى هريرة رَضى الله عنه قال: بينما يهـودى يعرض سِلْعةً له أُعطِىَ بها شيـئًا كرهـه، أو لم يرضه - شك عـبد العـزيز - قال: لا والذى اصطفى مـوسى على البشر. قال: فسمعه رجـل من الأنصار فلطم وجهه قال: تقول: والذى اصطفى موسى على البشر، ورسـول الله ﷺ بين أظهرنا؟ قال: فذهب اليـهودى إلى رسول الله ﷺ، فقـال: يا أبا القاسم إن لى ذمةً وعـهدًا، وقال: فـلان لطعم وجهى. فقـال رسول الله ﷺ: «لِمَ لطمت وجـهه؟. قـال: قال - يا رسـول الله - والذى اصطفى مـوسى على البشر، وأنت بين أظهرنا. قال: فغـضب رسول الله ﷺ حتى عُرِفَ الغضب فى وجهه، ثم قال: «لا تُفَضِّلوا بيـن أنبياء الله، فـإنه يُنفخ فى الصور، فَيَصْعَقُ من فى السـماوات ومن فى الأرض إلا من شاء الله. قال: ثم ينفخ فيـه أخرى فأكون أولَ من بُعث، أو: فى أولِ من بُعِث، فإذا موسى آخذ بالعـرش، فلا أدرى أحوسب بِصعْقَتِهِ، يومَ الطور، أو بعث قبلى، ولا أقول: إن أحدًا أفضلُ من يونس بن متى».

1611. It was related that Abu Huraira said: "Once while a Jew was selling something, he was offered a price which displeased him. So, he said: 'No, by Him Who gave Moses superiority over all humanity.' Hearing him, a man of the Helpers (al Ansar) rose up and slapped his face and said: 'You say: 'By Him Who Gave Moses superiority over all humanity, while the Prophet is present amongst us!' The Jew went to the Prophet and said: 'O Abu Al Qasim! I am under the pledge and agreement of security, so what right does so-and-so have to slap me?' The Prophet asked the other: 'Why did you slap him?' He related what had happened to him, and the Prophet became angry so that his anger was apparent in his face, he said: 'Do not attribute superiority to any Prophet of the

Prophets of God, for when the trumpet will be blown, everyone on the earth and in the heavens will fall unconscious except those whom God will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Moses holding the Throne of God. I shall not know if the unconsciousness which Moses suffered on the Day of al Tur was deemed commensurate for him, or whether he was revived before me. And I do not say that there is anybody who is better than Yunus ibn Matta.'"

١٦١٢ - عن أبى هريرة رَضى الله عنه قال: قال رسول الله ﷺ: «جاء ملك الموت إلى موسى عليه السلام: فقال له: أجِبْ ربّك، قال: فلطم موسى عليه السلام عينَ مَلَك الموت ففقأها، قال: فرجع المَلَك إلى الله تعالى فقال: إنك أرسلتنى إلى عبدٍ لك لا يريد الموت، وقد فقأ عينى. قال: فرد الله إليه عيْنَهُ، وقال: ارجع إلى عبدى فَقُل: الحياةَ تريد؟ فإن كنت تريد الحياة، فَضَعْ يدك على متن ثور، فما توارت يَدُكَ من شعرةٍ فإنك تعيش بها سنة. قال: ثم مَهْ؟ قال: ثم تموت. قال: فالآن من قريب، رَبِّ أدننى من الأرض المقدسة رَمْيَةً بحجر». قال رسول الله ﷺ: «والله لو أنى عنده لأريْتُكُم قبره، إلى جانب الطريق عند الكثيب الأحمر».

1612. It was related that Abu Huraira said: "The angel of death was sent to Moses and when he approached him Moses struck him violently putting out one of his eyes. The angel went back to his Lord and said: 'You have sent me to a servant who does not want to die.' God restored his eye and said: 'Go back and tell him to put his hand upon the back of an ox and he will be permitted to live for as many years as there are hairs under his hand.' Then Moses asked: 'O my Lord! What will be after that?' He said: 'Death will come to you.' He said: 'Let it be now.' He asked God to bring him to within a stone's throw of the Sacred Land. The Messenger of

God (Prayers and peace be upon him) said: "If I was there I would show you the grave of Moses on the wayside close to the red hillock of sand."

١٦١٣ - عن أنَس بن مالك رَضى الله عنه: أن رسـول الله ﷺ قال: «أتَيْتُ - وفى رواية هدّاب: مـررت - على موسى لـيلة أُسرىَ بى عند الكثـيب الأحـمر، وهو قـائم يصلى فى قبره».

1613. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "I happened to pass by Moses on the occasion of the Night Journey near the red mound (and found him) saying his prayer in his grave."

١٦١٤ - عن أبى هريرة رَضى الله عنه قـال: قـيل: يا رسول الله من أكـرم الناس؟ قال: «أتقاهـم». قالوا: ليس عن هذا نسألك، قال: «فـيوسف نبى الله، ابن نبى الله، ابن نبى الله، ابن خليل الله». قالوا: ليس عن هـذا نسألك، قال: «فعن مـعادِنِ العرب تسألونى؟ خيارهم فى الجاهلية خيارهم فى الإسلام إذا فقهوا».

1614. It was related that Abu Huraira said the Prophet was asked: "Who is the most honorable person?" He replied: "The one who is the most Godfearing." The people said: "We do not mean that." He said: "The most honorable person is Joseph, the Prophet of God, the son of the Prophet of God, the son of the Prophet of God, the son of the Friend of God." The people said: "We do not mean that." He said: "Then you mean to ask me about the origins of the Arabs? People are of various origins. The best in the times before Islam are the best in Islam, as long as they are knowledgeable in their Religion."

١٦١٥ - عن أبى هريرة رَضـى الله عنه: أن رسـول الله ﷺ قـال: «كـان زكـرياءُ نجاراً».

1615. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Zakaria was a carpenter."

١٦١٦ - عن أبى هريرة رَضى الله عنه عن النبى ﷺ أنه قال: «قال - يعنى الله عز وجل - لا ينبغى لعبدٍ لى - وقال ابن مثنى: لعبدى - أن يقول أنا خير من يونس بن متّى».

1616. It was related that Abu Huraira the Prophet said: "No one should say that I am better than Yunus ibn Matta."

١٦١٧ - عن أبى هريرة رَضى الله عنه قال: قال رسول الله ﷺ: «أنا أولى الناس بعيسى ابن مريم فى الأولى والآخرة». قالوا: كيف يا رسول الله؟ قال: «الأنبياء إخوة من عَلاّتٍ، وأمهاتهم شتى ودينهم واحد، فليس بيننا نبى».

1617. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "In this world and in the Hereafter, I am the closest of all the people to Jesus, the son of Mary. The Prophets are paternal brothers, they have different mothers, but their Religion is one."

١٦١٨ - عن أبى هريرة رَضى الله عنه: أن رسول الله ﷺ قال: «ما من مولود يولد إلا نَخَسَهُ الشيطان، فيستَهل صارخًا من نَخْسَة الشيطان، إلا ابن مريم وأمّه». ثم قال أبو هريرة: اقرؤوا إن شئتم: ﴿وَإِنّى أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [آل عمران: ٣٦].

1618. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Every newborn is pricked by Satan at birth, so he begins to cry from the prick of Satan. Except the son of Mary and his mother." It was also related that Abu Huraira said: "If you wish to read: 'And I seek refuge in Your protection for her and her descendants

from Satan the outcast.'" (Surah 3 verse 36)

١٦١٩ - عن أبى هريرة رَضى الله عنه قـال: قال رسول الله ﷺ: «رأى عـيسى ابن مريم رجـلاً يسرق، فـقال له عيـسى: سرقْتَ؟ قـال: كلا والذى لا إله إلا هو، فـقال عيسى: آمنت بالله وكَذبْتُ نفسى».

1619. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Jesus saw a man stealing so he asked him: 'Are you stealing?' He said: 'No, there is no god but God.' Jesus said: 'I believe in God and doubt my eyes.'"

٥٤ - كتاب فضائل أصحاب النبى ﷺ

١٦٢٠ - عن أنس بن مالك رَضى الله عنه: أن أبا بكر الصديق رَضى الله عنه حدَّثه قال: نظرتُ إلى أقدام المشركين على رؤوسنا ونحن فى الغار، فقلت: يا رسول الله، لو أنَّ أحدَهم نظر إلى قدميه أبْصَرَنا تحْتَ قدميه. فقال: «يا أبا بكر، ما ظنك باثنين الله ثالثُهما».

54. The Book of the Merits of the Companions of the Prophet

1620. It was related that Anas ibn Malik said that Abu Bakr al Siddiq said: "I looked at the feet of the unbelievers while we were in the cave and said: 'O Messenger of God, if anyone of them looks at his feet, he will see us.' So he said: 'O Abu Bakr, what do you think of two while God is their third?'"

١٦٢١ - عن أبى سعيد الخدرى رَضى الله عنه: أن رسول الله ﷺ جلس على المنبر فقال: «عبد خيَّره الله بين أن يؤتيه زهرة الدنيا وبين ما عنده، فاختار ما عنده». فبكى أبو بكر رَضى الله عنه وبكى، وقال: فَدَيْناك بآبائنا وأمهاتنا، قال: فكان رسول الله ﷺ هو المُخَيَّرُ، كان أبو بكر أعلمنا به، وقال رسول الله ﷺ: «إن أَمَنَّ الناس علىَّ فى ماله وصُحْبَته أبو بكر، ولو كنت متخذًا خليلاً لاتخذت أبا بكرٍ خليلاً، ولكن أخوَّةُ الإسلام، لا تُبْقَيَنَّ فى المسجد خوخةٌ إلا خوخة أبى بكر».

1621. It was related that Abu Said Al Khudri said that the Prophet addressed the people saying: "God has given a servant the choice of this world or that which is with Him, and the servant has chosen what is with God." Abu Bakr began to weep, and we were surprised that he wept at the Prophet saying that a servant of God had been offered a choice, but we knew later that it was the Messenger of God (Prayers and

peace be upon him) who had been given the choice, and Abu Bakr had known better than all of us. The Messenger of God (Prayers and peace be upon him) also said: "The one who has favoured me most of all with both his company and wealth, is Abu Bakr. And if I were to take a friend besides my Lord, I would have taken Abu Bakr, but we are brothers in Islam and in friendship. Close all the gates of the Mosque except the gate of Abu Bakr."

١٦٢٢ - عن أبى عثمـان قال: أخبرنى عمـرو بن العاص رَضى الله عنه: أن رسول الله ﷺ بعثـه على جيشٍ ذاتِ الســلاسل، فأتيـته فقلت: أىُّ الناس أحـبُّ إليك؟ قال: «عائـشة». قلتُ: من الرجـال؟ قال: «أبوها». قلت: ثم منْ؟ قـال: «ثم عـمر» فـعد رجالاً.

1622. It was related that Abu Uthman said that Amr ibn al As said: "The Messenger of God (Prayers and peace be upon him) ordered me to lead the Army of Dhat-al-Salasil. I came to him and said, "Who is the most beloved person to you?" He said, " 'Aisha." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then 'Umar." He then named other men.

١٦٢٣ - عن أبى هريرة رَضى الله عنه قال: قال رسول الله ﷺ: «بينما رجل يسوق بقرةً له قد حمل عليها التفـتَتْ إليه البقرةُ فقالتْ: إنى لم أُخْلَقْ لهذا، ولكنى إنما خُلقْتُ للحرث». فقال الناس: سبحان الله - تعجبًا وفزَعًا - أَبَقَرَةٌ تَكَلَّمُ؟ فقال رسول الله ﷺ: «فإنى أُومنُ به أنا وأبو بكر وعمر». قال أبو هريرة: فقال رسول الله ﷺ: «بينا راعٍ فى غَنَمه عدا عليه الذئب، فأخـذ منها شاةً، فطلبه الراعى حتى استنقـذها منه، فالتفت إليه الذئب فقال له: من لها يوم السَّبُعِ؟ يوم ليس لها راعٍ غيرى». فقال الناس: سبحان الله! فقال رسول الله ﷺ: «فإنى أومن بذلك أنا وأبو بكر وعمر».

1623. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "While a man was driving a cow with a load on it, it turned towards him and spoke to him saying: 'I have not been created for this purpose, but for ploughing.' The people said: 'Glory be to God, - in wonder - a speaking cow?' The Messenger of God (Prayers and peace be upon him) said: 'But I believe in it and so do Abu Bakr and Umar.' Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: 'While a shepherd was among his sheep, a wolf attacked them and took away a sheep. When the shepherd chased the wolf, the wolf turned towards him and asked: 'Who will guard it on the day of wild animals when nobody except I will be its shepherd?' The people said: 'Glory be to God.' The Messenger of God (Prayers and peace be upon him) said: 'But I believe in it and so do Abu Bakr and Umar.'"

١٦٢٤ - عن ابن عباس رَضى الله عنهمَا قال: وُضِعَ عمرُ بن الخطاب رَضى الله عنه على سريره، فتكَنَّفَهُ الناس يدعون ويثْنُون ويصلُّون عليه قبل أن يُرْفَعَ، وأنا فيهم، قال: فلم يَرُعْنى إلاّ برجل قد أخذ بمنكبى من ورائى، فالتفتُّ إليه فإذا هو علىّ رَضى الله عَنه، فَتَرَحّمَ على عمر وقال: ما خَلّفْتَ أحدًا أحبَّ إلىَّ أن ألقى الله بمثل عمله منك، وايْمُ الله إنْ كنت لأظنَّ أن يجعلَك اللهُ مع صاحبيك، وذاك أنّى كنتُ أُكَثِّرُ ما أسمع رسول الله ﷺ يقول: «جئت أنا وأبو بكر وعمر، ودخلت أنا وأبو بكر وعمر، وخرجت أنا وأبو بكر وعمر، فإن كنتُ لأرجو - أو: لأظن - أن يجعلك الله معهما».

1624. It was related that Ibn Abbas said: "As I stood with the people while they were invoking God Almighty for Umar ibn al Khattab who was laid out upon his bed, a man behind me rested his elbows on my shoulders and said: 'May God have mercy upon you, I always hoped that God would keep you

with your two companions, as I often heard the Prophet say: 'I, Abu Bakr and Umar were in such a place. I, Abu Bakr and Umar did so and so. I, Abu Bakr and Umar set off together.' So I hoped that God would always keep you with both of them.' I turned around and saw that the speaker was Ali ibn Abu Talib."

١٦٢٥ - عن ابن أبى مُلَيْكَة قال: سمعت عائشة رَضى الله عنهَا، وسُئِلتْ: من كان رسول الله ﷺ مستخلفًا لو استَخْلَفَهُ؟ قـالت: أبو بكر، فقيل لها: ثم مَنْ بعد أبى بكر؟ قالت: عـمر. ثم قيل لها: مَنْ بعـد عمر؟ قالت: أبو عُبَيْدَة بن الجـراح. ثم انتهت إلى هذا.

1625. It was related that Ibn Abu Mulaikah said: "I heard Aisha say when she was asked who would the Messenger of God (Prayers and peace be upon him) have nominated as his successor if he had to nominate someone. She said: 'Abu Bakr.' Then she was asked: 'Then whom after Abu Bakr?' She said: 'Umar.' Then she was asked: 'Then whom after Umar?' She said: 'Abu Ubaidah ibn Jarrah.' And then she mentioned no one else after that."

١٦٢٦ - عن محـمد بن جُبَيْر بن مطعم، عـن أبيه رَضى الله عنه: أن امـرأةً سألت رسول الله ﷺ شيئًا، فأمرها أن ترجع إليه، فقالت: يا رسول الله، أرأيت إن جئتُ فلم أجدك. قال أبى: كأنها تعنى الموت. قال: «فإن لم تَجدينى فأتى أبا بكر».

1626. It was related that Mohammed ibn Jubair ibn Mutim said that his father said: "A woman came to the Prophet and he ordered her to return later. She asked: 'What if I come and do not find you?' as if she meant: 'What if I find you have died?' The Prophet said: 'If you do not find me, then go to Abu Bakr.'"

١٦٢٧ - عن عـائشة رَضى الله عـنهَا قالت: قـال لى رسـول الله ﷺ فى مرضـه: «ادْعى لى أبا بكرٍ أباكِ، وأخاكِ، حـتى أكتُبَ كتابًا، فإنى أخـافُ أنْ يتمنَّى مُتَمَنٍّ ويقول قائل: أنا أولى، ويأبى الله والمؤمنون إلاَّ أبا بكر».

1627. It was related that Aisha said: "During the final illness of the Messenger of God (Prayers and peace be upon him), he asked me to call Abu Bakr, my father, and my brother as well, so that he might dictate a document, for he feared that someone else might be seek succession and might claim: 'I have a more rightful claim to it.' While God Almighty and the Believers will not approve any claim except that of Abu Bakr."

١٦٢٨ - عن أبى سعـيد الخدرى رَضى الله عَنه قال: قـال رسول الله ﷺ: «بينا أنا نائم رأيت الناس يُعْرَضُون علىَّ، وعلـيهم قُمُصٌ، منهـا ما يبلـغ الثُّدىَّ، ومنها مـا يبلغ دون ذلك، ومرَّ عمر بن الخطاب وعليه قميصٌ يجرُّه». قالوا: ماذا أَوَّلْتَ ذلك يا رسول الله؟ قال: «الدِّين».

1628. It was related that Abu Said Al Khudri said that the Messenger of God (Prayers and peace be upon him) said: "While I was sleeping I saw some people wearing shirts of which some reached only to their breasts while others were even shorter than that. Umar ibn Al Khattab was shown to me wearing a shirt which was dragging." The people asked: "How did you interpret it, O Messenger of God?" He replied: "It is the Religion."

١٦٢٩ - عن عبـد الله بن عمـر رَضى الله عنهمَا عن رسول الله ﷺ قـال: «بينا أنا نائم إذْ رأيت قَدَحًا أُتيتُ به - فـيه لَبَنٌ - فشـربت منه حتى إنى لأرى الـرِّىَّ يجرى فى أظفارى، ثـم أعطَيْتُ فضلى عـمرَ بن الخطاب». قـالوا: فما أوَّلتَ ذلـك يارسول الله؟ قال: «العلمَ».

1629. It was related that Abd Allah ibn Umar said that the Prophet said: "When I slept I saw myself drinking and I was content to the point that I saw milk issuing from my fingertips. Then I gave it to Umar." They asked: "How do you interpret that?" He said: It is knowledge."

١٦٣٠ - عن أبى هريرة رَضى الله عنه قال: سمعت رسول الله ﷺ: «بينا أنا نائم رَأيتُنى على قَليبٍ عليها دَلْوٌ، فنزعت منها ما شاء الله، ثم أخذها ابنُ أبى قحافة فنزع بها ذَنوباً أو ذَنوبَيْن، وفى نزعه - والله يغفر له - ضعف، ثم استحالت غَرْباً، فأخذها ابن الخطاب ، فلم أرَ عَبْقَرياً من الناس يَنْزِعُ نَزْعَ عمرَ بنِ الخطاب، حتى ضَرَبَ الناسُ بِعَطَنٍ».

1630. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "As I slept I saw myself standing at a well which had a bucket upon it. I drew water from the well as much as God Almighty pleased. Then Ibn Abu Quhafa took the bucket from me and brought out one or two bucketful's but he drew the water weakly. May God forgive him his weakness. Then the bucket grew very large and Ibn Al Khattab took it, and I had never seen such a powerful man as he in carrying out such heavy work, until the people drank to their satisfaction and watered their camels that had rested there."

١٦٣١ - عن أبى هريرة رَضى الله عنه عن النبى ﷺ أنه قال: «بينا أنا نائم إذ رأيتُنى فى الجنة، فإذا امرأة تَوَضأ إلى جانب قصر، فقلت: لمن هذا؟ فقالوا: لعمر بن الخطاب. فذكرت غيرةَ عمرَ فوليت مُدبراً». قال أبو هريرة: فبكى عمر ونحن جميعاً فى ذلك المجلس مع رسول الله ﷺ، ثم قال: بأبى أنت وأمى يا رسول الله، أعليك أغار؟.

1631. It was related that Abu Huraira said that the Prophet said: "As I slept I saw myself in Paradise and a woman was performing ablution beside a palace. I asked: 'Who is this for?' They said: 'It is for Umar ibn al Khattab.' I thought of Umar's feelings and so I turned and went away." Abu Huraira said: 'Umar wept as we were with the Messenger of God there, and Umar said: 'O Messenger of God, may my father and mother be redeemed for you. How could I feel jealous of you?'"

١٦٣٢ - عن سعد بن أبى وقاص رَضى الله عنه قال: استأذن عمر على رسول الله ﷺ، وعنده نساء من قريش يكلمْنَهُ ويستكثِرْنَهُ، عاليةً أصواتهن، فلما استأذن عمرُ قُمْنَ يَبْتَدِرنَ الحجاب، فأذن له رسول الله ﷺ ورسول الله ﷺ يضحك، فقال عمر: أضحك الله سنك يا رسول الله، فقال رسول الله ﷺ: «عجِبْتُ من هؤلاء اللاتى كنَّ عندى، فَلَمَّا سمعن صوتكَ ابتدرن الحجاب». قال عمر: فأنت يا رسول الله أحق أن يَهَبْنَ. ثم قال عمر: أىْ عَدُوَّاتِ أنْفُسِهِنَّ، أتَهَبْنَنِى ولا تَهَبْنَ رسول الله ﷺ؟ قلن: نعم، أنت أغلظُ وأفَظُّ من رسول الله ﷺ. قال رسول الله ﷺ: «والذى نفسى بيده، ما لقِيَكَ الشيطان قطُّ سالكاً فجاً إلاّ سلك فجاً غير فجِّك».

1632. It was related that Sad ibn Abu Waqqas said: "Umar ibn al Khattab sought the permission of the Messenger of God (Prayers and peace be upon him) to enter upon him as some women of the Quraish were sitting with him and speaking to him asking him for more expenses, they raised their voices above the voice of the Messenger of God (Prayers and peace be upon him). When Umar sought permission to enter, the women hurried to veil themselves. The Messenger of God (Prayers and peace be upon him) permitted him to enter and as Umar came in the Messenger of God (Prayers and peace be upon him) was smiling, Umar said: 'O Messenger of God, may God always make you smile.' The Prophet said: 'These women

here amazed me, for as soon as they heard your voice, they hurried to veil themselves.' Umar said: 'O Messenger of God, they should more rightly fear you than I.' Then Umar addressed the women saying: 'O you women! Do you fear me more than you fear the Messenger of God?' They said: 'Yes, because you are more harsh and severe than the Messenger of God.' Then the Messenger of God (Prayers and peace be upon him) said: "O Ibn al Khattab! By Him in Whose Hands is my soul! Never does Satan find you taking a way, but he takes a different way than yours.'"

١٦٣٣ - عن عائشة رَضى الله عنهَا عن النبى ﷺ أنه كان يقول: «قد كان يكون فى الأمم قبلكم مُحَدَّثون، فإن يكن فى أمتى منهم أحـد فإن عمر ابن الخطاب منهم». قال ابن وهب: تفسير محدثون: ملهمون.

1633. It was related that Aisha said that the Messenger of God (Prayers and peace be upon him) said: "Before you there were people who received inspiration, and if there is such a one among my Nation it is Umar ibn al Khattab." Ibn Wahb interpreted the word 'Muhaddathun' as meaning those who receive enlightenment from the Almighty."

١٦٣٤ - عن ابن عمر رَضـى الله عنهمَا قال: قال عمـر رَضى الله عنه: وافقتُ ربِّى عز وجل فى ثلاث: فى مقام إبراهيم، وفى الحجاب، وفى أُسارى بدر.

1634. It was related that Ibn Umar said that Umar said: "My Lord concurred with me on three occasions. In the matter of the Station of Ibrahim, in the matter of veiling and in matter of the prisoners of Badr."

١٦٣٥ - عن ابن عمـر رَضى الله عنهمَا قال: لما توفى عـبد الله بن أُبَىّ ابن سلول، جاء ابنه عبـد الله بن عبد الله إلى رسول الله ﷺ فسـأله أن يعطيه قميصـه أن يكفن فيه

أباه، فأعطاه، ثم سـأله أن يصلىَ عليه، فقـام رسول الله ﷺ ليصلىَ علـيه، فقام عـمر رَضى الله عنه، فأخذ بثوب رسول الله ﷺ، فقال: يا رسول الله أتُصلى عليه وقد نهاك الله أن تُصَلى عليـه؟ فقال رسـول الله ﷺ: «إنما خَيَّرنى الله عزّ وجلّ فـقال: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللَّهُ لَهُمْ﴾ [التوبة: ٨٠]. وسأزيد على سبعين». قال: إنه منافق، فصلَّى عليه رسول الله ﷺ، فأنزل الله عز وجل: ﴿وَلا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلا تَقُمْ عَلَىٰ قَبْرِهِ﴾ [التوبة: ٨٤].

1635. It was related that Ibn Umar said: "When Abd Allah ibn Ubai ibn Sallool died, his son Abd Allah ibn Abd Allah went to the Messenger of God (Prayers and peace be upon him) who gave him his shirt and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but Umar ibn Al Khattab held on to his garment and said: 'Do you offer the funeral prayer for him, he was a hypocrite and God has forbidden you to ask forgiveness for hypocrites.' The Prophet said: 'God Almighty has informed me: 'Whether you ask forgiveness for such people or not, God will not forgive them, even if you ask for forgiveness for them seventy times...' (Surah 9 verse 80) Then he said: 'I shall ask more than seventy times.' So the Messenger of God (Prayers and peace be upon him) offered the funeral prayer for him and we too, offered the prayer with him. Then God revealed: 'And never pray over any one of them when he is dead, nor stand over his grave. They disbelieved in God and His Messenger, and died while they were transgressors.' (Surah 9 verse 84)."

١٦٣٦ - عن عائشة رَضى الله عنها قـالت: كان رسول الله ﷺ مضطجعـاً فى بيته، كاشفـاً عن فخذيه أو ساقـيه، فاستـأذن أبو بكر رَضى الله عنه، فأذن له وهو على تلك

الحال، فتحدَّث، ثم استأذن عمر رَضى الله عنه، فأذن له وهو كذلك، فتحدث، ثم استأذن عثمان رَضى الله عنه، فجلس رسول الله ﷺ وسوَّى ثيابه - قال محمد: ولا أقول ذلك فى يوم واحد - فدخل فتحدث، فلما خرج قالت عائشة: دخل أبو بكر فلم تَهَشَّ له ولم تُبالِه، ثم دخل عمر فلم تَهَشَّ له ولم تبالِه، ثم دخل عثمان فجلست وسَوَّيْت ثيابك، فقال: «ألا أستحى من رجل تستحى منه الملائكة».

1636. It was related that Aisha said: "The Messenger of God (Prayers and peace be upon him) was reclining in his house while his legs were uncovered. Then Abu Bakr sought permission to enter, so he permitted him to enter upon him as he was reclining there, and he spoke to him. Then Umar sought permission to enter, so he was permitted likewise, and he spoke to him as well while he was reclining there. Then Uthman came and sought permission to enter, so the Prophet sat up and covered his legs and straightened his garments - Mohammed said - I do not say that this took place on a certain day - then Uthman was permitted to enter and he spoke to him. When he left, Aisha said to the Messenger of God (Prayers and peace be upon him): 'Abu Bakr came and you did not move, and Umar came and you did not move, but when Uthman came you sat up and straightened your garments?' He said: 'Should I not feel shy before a man whom the angels feel shy of?' "

١٦٣٧ - عن سعيد بن المسيّب قال: أخبرنى أبو موسى الأشعرى رَضى الله عنه: أنه توضأ فى بيته ثم خرج فقال: لألْزَمَنَّ رسولَ الله ﷺ ولأكونن معه يومى هذا. قال: فجاء المسجدَ، فسأل عن النبى ﷺ فقالوا: خرج وجَّهَ هاهنا. قال: فخرجت على أثره أسأل عنه حتى دخل بئر أريس، قال: فجلست عند الباب، وبابها من جريد، حتى قضى رسول الله ﷺ حاجتَهُ وتوضأ، فقُمْتُ إليه فإذا هو قد جلس على بئر أريس وتوسَّطَ

قُفَّها، وكشف عن ساقيه ودلاَّهما فى البئر، قال: فسلمت عليه، ثم انصرفتُ، فجلست عند الباب، فـقلت: لأكونن بوّابَ رسـول الله ﷺ اليومَ، فجـاء أبو بكر رَضى الله عنه فدفع البـاب، فقُلتُ: من هذا؟ فقال: أبو بكر، فـقلت: على رِسلكَ، قال: نعم، ثم ذهبتُ فقُلـت: يا رسول الله ، هذا أبو بكر يَسـتأذن؟ فقـال: «ائْذَنْ له وبشِّره بالجنة». قال: فأقبَلْتُ حتـى قلتُ لأبى بكر: ادْخُلْ ورسول الله ﷺ يُبَشِّرُكَ بالجنة. قال: فدخل أبو بكر فجلـس عن يَمين رسول الله ﷺ مـعه فى القُف، ودلّى رجليـه فى البئر، كـما صنع النبىُّ ﷺ وكـشف عن سـاقَيْه. ثم رجـعت فـجلست، وقـد تركت أخى يتـوضـأ ويلحـقنى، فَقُلتُ: إن يُرِدِ الله بفلان - يريد أخـاه - خيـراً يأت به، فإذا إنسـان يحرك الباب، فقلت: من هذا؟ فقال: عـمر بن الخطاب، فقلت: على رِسْلكَ، ثم جئت إلى رسول الله ﷺ فسلمت عليه، وقلت: هذا عمر يستأذن؟ قال: «ائْذَنْ له وبشِّره بالجنة». فجـئت عمرَ رَضـى الله عنه فقلت: أذِنَ ويبشـرك رسول الله ﷺ بالجنة، قـال: فدخل فَجَلَسَ مع رسـول الله ﷺ فى القف عن يسـاره، ودلّى رجليـه فى البئـر. ثم رجـعت فجلست، فقلت: إن يرد الله بفـلان خيراً - يعنى أخاه - يأت به ، فجاء إنـسان فحرَّك الباب، فقلت: من هذا؟ فـقال: عثمان بن عفان، فـقُلْتُ: على رِسْلكَ، قال: وجئت النبى ﷺ فأخـبرته، فقال: «ائْذَنْ له، وبشِّره بالجنة، مع بلوى تـصيبه». قال: فـجئت فقلت: ادخل، ويبشِّرك رسـول الله ﷺ بالجنة مع بلوى تصيبك. قال: فـدخل فوجد القف قد مُلِىءَ، فجلس وِجاهم فى الشّقّ الآخر. قال شـريك: فقال سعيد بن المسيب: فأولتُهما قبورهم.

1637. It was related that Sa'id ibn Masib said that Abu Musa Al Ash'ari said: "I performed ablution in my house and then went out and said: 'Today I will abide with the Messenger of God (Prayers and peace be upon him) and stay beside him all day.' I went to the Mosque and asked about the Prophet (Prayers & peace be upon him). They said: 'He has gone this way.' So I followed that way asking about him until I found he had en-

tered a place called Bi'r Aris, I sat at its gate made of the leaves of date palms until the Prophet (Prayers & peace be upon him) had answered the call of nature and performed ablution. Then I went to him and saw him sitting at the well of Aris on the middle of its wall with his legs bared hanging into the well. I saluted him and went back and sat at the gate, I said: 'Today I will be the Prophet's (Prayers & peace be upon him) gate keeper.' Abu Bakr came and pushed the gate, I said: 'Who is it?' He said: 'Abu Bakr.' I told him to wait and I went in and said: 'Abu Bakr seeks permission to enter.' He said: 'Let him come in and tell him the good tidings that he will be admitted to Paradise.' So I went out and said to Abu Bakr: 'Come in and the Messenger of God gives you good tidings that you will be admitted to Paradise.' Abu Bakr entered and sat at the right hand side of the Messenger of God (Prayers and peace be upon him) upon the edge of the well and hung his legs into it like the Prophet (Prayers & peace be upon him) and bared his legs. The I went back and sat at the gate, I had left my brother performing ablution and he intended to follow me, so I thought: 'If God intends good for him, He will bring him here.' Then someone moved the door, I said: 'Who is it?' He said: 'Umar ibn Al Khattab.' I asked him to wait and I went to the Messenger of God (Prayers and peace be upon him) saluted him and said: 'Umar ibn Al Khattab seeks permission to enter.' He said: 'Let him in and tell him the good tidings that he will be admitted to Paradise.' I went to Umar and said: 'Come in and the Messenger of God gives you good tidings that your will be admitted to Paradise.' So he came in and sat next to the Messenger of God (Prayers and peace be upon him) on the edge of the well on the left hand side and hung his legs into the well. I went back and thought: 'If God intends good for so and so He will bring him here.' Someone

came and moved the door, I said: 'Who is it?' He said: 'Uthman ibn Affan.' I asked him to wait and I went to the Prophet (Prayers & peace be upon him) and told him. He said: 'Let him in and give him the good tidings that he is admitted to Paradise after a tragedy happens to him.' So I went to him and said: 'Come in, the Messenger of God gives you good tidings that you will enter Paradise after a tragedy has struck you.' Uthman came in and found the edge of the well occupied, so he sat on the other side facing the Prophet (Prayers & peace be upon him). Sharik said that Sa'id ibn Masib said that he interpreted that to mean their graves."

١٦٣٨ - عن سعد بن أبى وقاص رَضى الله عنه قال: خَلّفَ رسول الله ﷺ علىَّ بن أبى طالب رَضى الله عنه فى غزوة تبوك ، فقال: يا رسول الله، تُخَلِّفنى فى النساء والصبيان؟ فقال: «أما ترضى أن تكون منى بمنزلة هارونَ من موسى، غير أنه لا نبى بعدى».

1638. It was related that Sa'd ibn Abu Waqqas said that the Messenger of God (Prayers and peace be upon him) went to Tabuk and entrusted Ali, so he said: "Will you leave me with the women and children?" He said: "Does it not please you that you are to me as Aaron was to Moses? Except there will no prophet after me."

١٦٣٩ - عن سهل بن سعد رَضى الله عنهمَا: أن رسول الله ﷺ قال يوم خيبر: «لأُعطين هذه الراية رجلاً يفتح الله على يديه، يحبُّ الله ورسوله، ويحبه الله ورسوله». قال: فباتَ الناس يَدُوكُونَ ليلتهم أيُّهم يُعطاها، فقال: فلما أصبح الناسُ غَدَوا على رسول الله ﷺ كُلُّهم يرجون أن يعطاها، فقال: «أين علىُّ بن أبى طالب». فقالوا: هو يا رسول الله يشتكى عينَيْه. قال: «فأرسلوا إليه». فأُتِىَ به، فبصق رسول

الله ﷺ فى عينيه ودعـا له، فبرأ حتى كأن لم يكن به وَجَع، فـأعطاه الراية، فقال على رَضى الله عنه: يا رسول الله ، أقاتلهم حتى يكونوا مثلنا؟ قال: «انْفُذْ على رِسْلِك حتى تنزل بِساحتهم، ثم ادعهم إلى الإسلام وأخبرهم بما يجب عليهم من حق الله فيه، فوالله لأن يهدى الله بك رجلاً واحداً خيرٌ لك من أن تكون لك حُمْرُ النَّعَم».

1639. It was related that Sahl ibn Sa'd said that he heard the Prophet (Prayers & peace be upon him) say on the day of Khaybar: "I will give the ensign to someone at whose hands God will grant victory." So the companions of the Prophet (Prayers & peace be upon him) rose up expectantly to see which of them would be given the flag and each of them hoped to be the one. But the Prophet (Prayers & peace be upon him) asked for Ali. Someone told him that he was suffering from an ailment in his eye, so he ordered them to bring Ali before him. The Prophet (Prayers & peace be upon him) then put some of his saliva in his eyes and his eyes were immediately cured. Ali said: 'We will fight them until them become Muslim.' The Prophet (Prayers & peace be upon him) said: 'Have patience, until you confront them and invite them to Islam and tell them of what God has enjoined upon them. By God! If one person embraces Islam at your hands it will be better for you than the best of all blessings."

١٦٤٠ - عن سهل بن سعد رَضى الله عنهمَا قال: استُعْمِلَ على المدينة رجلُ من آل مروان، قال: فدعا سهلَ بنَ سَعْدٍ فأمره أن يشـتم علياً، قال: فأبى سهل، فقال له: أمّا إذ أبيت فقل: لعن الله أبا التراب. فقـال سهل: ما كان لعلى رَضى الله عنه اسمٌ أحبَّ إليه من أبى التراب، وإن كان ليفرح إذا دُعى بها. فقال له: أخبرنا عن قصته، لِمَ سُمى أبا تراب؟ قال: جاء رسول الله ﷺ بيت فاطمة رَضى الله عنهَا فلم يجد علياً فى البيت. فقـال: «أين ابنُ عـمِّكِ». فقـالت: كان بينى وبينه شىء فـغاضـبنى، فخـرج فلم يَقِلْ

عندى، فقال رسول الله ﷺ لإنسان: «انظر أين هو». فجاء فقال: يا رسول الله هو فى المسجد راقد، فجاءه رسول الله ﷺ وهو مضطجع، قد سقط رداؤه عن شقِّه فأصابه تراب، فجعل رسول الله ﷺ يمسحه ويقول: «قُم أبا التراب، قُم أبا التراب».

1640. It was related that Sahl ibn Sa'd said: "There was a ruler of Madinah from the family of Marwan who said that he summoned Sahl ibn Sa'd and ordered him to insult Ali. He said: 'Sahl refused.' So he said to him: 'Since you have refused, may God curse Abu al Turab.' Sahl said: 'The best name I liked for Ali was the name Abu al Turab." He said: 'Tell me why Ali was called Abu Turab?' He said: 'The Messenger of God (Prayers and peace be upon him) went to Fatimah's house but did not find Ali there. He asked her: 'Where is your cousin?' She replied: 'We had an argument and he was angry with me and left. He did not take his mid afternoon rest in the house.' The Messenger of God (Prayers and peace be upon him) asked someone to look for him. That person came back and said: 'O Messenger of God! He is sleeping in the mosque.' The Messenger of God (Prayers and peace be upon him) went to the mosque and found Ali lying there. His shoulder wrap had fallen down to one side of his body and he was covered in dust. The Messenger of God (Prayers and peace be upon him) started to wipe the dust from him saying: 'Get up! O Abu Turab (dust), get up O Abu Turab (dust)'."

١٦٤١ - عن أبى عثمان قال: لم يَبْقَ مع رسول الله ﷺ فى بعض تلك الأيام التى قاتل فيهن رسول الله ﷺ غير طلحة وسعد - عن حديثهما - .

1641. It was related that Abu Uthman said: "No one remained with the Messenger of God (Prayers and peace be upon him) during the battles in which he took part except Talha and Sa'd."

١٦٤٢ - عن محمد بن المنكدر، عن جابر بن عبد الله رَضى الله عنهمَا قال: سمعته يقول: نَدَبَ رسولُ الله ﷺ الناسَ يومَ الخندق فانتــدب الزبير، ثم نَدَبَهُمْ فانتدب الزبير، ثم نَدَبَهُمْ فانتدب الزبير، فقال النبى ﷺ: «لكل نبى حوارىٌ وحوارىَّ الزبير».

1642. It was related that Mohammed ibn al Munkadhir said that Jabir ibn Abd Allah said: "The Messenger of God (Prayers and peace be upon him) asked the people on the day of the Trench if anyone can bring him news of the unbelievers. So no one except Al Zubair volunteered. Then he asked them again, and Al Zubair volunteered. Then he asked again, and Al Zubair volunteered. Then the Prophet said: 'For every Prophet there are disciples, and Al Zubair is my disciple.'"

١٦٤٣ - عن عبد الله بن الزبــير رَضى الله عنهمَا قال: كنت أنا وعمــر بن أبى سلمة يوم الخندق مع النســوة فى أُطُمِ حــسان، فكان يــطأطئُ لى مرة فــأنظر وأطأطئُ له مــرة فينظر، فكنت أعرف أبى إذا مــرَّ على فرسه فى السلاح إلى بنى قريظة. قــال: وأخبرنى عبد الله بن عــروة عن عبد الله بن الزبير، قال: فذكــرت ذلك لأبى ، فقال: ورأيتنى يا بنى؟ قُلت: نعم. قــال: أما والله لقــد جــمع لى رسول الله ﷺ يومــئذ أبَوَيْه، فقــال: «فداكَ أبى وأمى».

1643. It was related that Abd Allah ibn Al Zubair said: "During the battle of the Trench, Umar ibn Abu Salama and I were left behind with the women. I saw Al Zubair mounted upon his horse, going to and returning from Bani Quraiza two or three times. So when he came back I said: 'O my father! I saw you going to and returning from Bani Quraiza?' He said: 'O my son, did you see me?' I said: 'Yes.' He said: 'The Prophet of God asked: 'Who will go to Bani Quraiza and bring me their news?' So I went, and when I came back, the Prophet of God made mention of his parents saying: 'May my father and

mother be redeemed for you.' "

١٦٤٤ - عن عروة بن الزبير قال: قالت لى عائشة رَضى الله عنهَا: أبواكَ - والله - من الذين استجابوا لله والرسول من بعد ما أصابهم القَرْح. وفى رواية: تَعْنى أبا بكر والزبير، رَضى الله عنهمَا.

1644. It was related that Urwa ibn al Zubair said that Aisha said to him: "Your two fathers - by God - they are from those who responded to God and His Messenger after they were injured." It was also related that she meant Abu Bakr and Al Zubair.

١٦٤٥ - عن أبى هريرة رَضى الله عنه: أن رسول الله ﷺ كان على جبل حراء فتحرك، فقال رسول الله ﷺ: «اسكن حِراء، فما عليك إلا نبى أو صدِّيق أو شهيد». وعليه النبى ﷺ، وأبو بكر وعمر وعثمان وعلى وطلحة والزبير وسعد بن أبى وقاص، رَضى الله عنهم.

1645. It was related that Abu Huraira said: "The Messenger of God (Prayers and peace be upon him) was on the mountain of Hira' and with Abu Bakr, Umar, Uthman, Ali, Talhah and Zubair, when the mountain shook. So the Messenger of God (Prayers and peace be upon him) said: 'Be still, for there are no other upon you but a Prophet, a Siddiq and a Martyr.' "

١٦٤٦ - عن عائشة رَضى الله عنهَا قالت: سَهِرَ رسول الله ﷺ مَقْدَمَهُ المدينة ليلةً، فقال: «ليت رجلاً صالحاً من أصحابى يحرسنى الليلة». قالت: فبينا نحن كذلك سمعنا خَشْخَشَةَ سلاحٍ، فقال: «من هذا؟». قال: سعد بن أبى وقاص. فقال له رسول الله ﷺ: «ما جاء بك». فقال: وقع فى نفسى خوفٌ على رسول الله ﷺ فجئت أحرسه. فدعا له رسول الله ﷺ، ثم نام.

1646. It was related that Aisha said: "The Messenger of God (Prayers & peace be upon him) was performing a vigil at

night and when he arrived in Madinah and he said: 'If only a Godfearing man from my companions would stand guard for me tonight!' All of a sudden the sound of clattering armour was heard. He said: 'Who is there?' He said: 'I am Sa'd ibn Abu Waqqas.' The Messenger of God (Prayers and peace be upon him) asked him: 'What has brought you here?' He said: 'I feared for the Messenger of God and so I have come to stand guard for him.' So the Messenger of God (Prayers & peace be upon him) prayed for him and slept."

١٦٤٧ - عن عامر بن سعد، عن أبيه رَضِي الله عنه: أن النبى ﷺ جمع له أبَوَيْه يومَ أُحُد، قال: كان رجل من المشركين قد أحرق المسلمين. فقال له النبى ﷺ: «ارْمِ فداك أبى وأمى» . قال: فَنَزَعْتُ له بسهم ليس فيه نصل، فأصبتُ جَنْبَهُ فسقط وانكشفت عورتُه، فضحك رسول الله ﷺ حتى نظرت إلى نواجذه.

1647. It was related that Amer ibn Sa'd said that his father said that on the day of Uhud the Prophet redeemed him by his parents and said: "This man of the unbelievers has burnt many Muslims, so shoot at him, I redeem you by my father and mother." He said: "I took out one blunt arrow and shot it into his side, so he fell down and his private parts were uncovered, then the Messenger of God (Prayers and peace be upon him) laughed so much that his premolars were visible."

١٦٤٨ - عن مُصْعَب بن سعد، عن أبيه رَضِى الله عنه: أنه نزلت فيه آيات من القرآن، قال: حَلَفَتْ أمُّ سعد أن لا تُكَلِّمَهُ أبداً حتى يكفر بدينه، ولا تأكل ولا تشرب، قالت: زعَمْتَ أن الله تعالى أوصاكَ بوالديك، فأنا أمك وأنا آمرك بهذا. قال: مَكَثَتْ ثلاثاً، حتى غُشِيَ عليها من الجهد. فقام ابن لها يقال له عُمارة فسقاها، فجعلت تدعو على سعد، فأنزل الله عز وجل فى القرآن هذه الآية: ﴿ووَصَّيْنا الإنسانَ بِوالدَيْه حُسْناً﴾

[العنكبوت: ٨] ﴿وإن جاهداك علىٰ أن تُشرك بى ما ليس لك به علمٌ فلا تُطعهُما وصاحبْهُما فى الدُّنيا معْرُوفًا﴾ [لقمان: ١٥] . قال: وأصاب رسول الله ﷺ غنيمةً عظيمةً، فإذا فيها سيفٌ، فأخذته فأتيتُ به الرسُولَ ﷺ، فقلت: نَفِّلْنى هذا السيف، فأنا مَنْ قد علمت حالَه. فقال: «رُدَّهُ من حيث أخذته». فانطلقت حتى إذا أردت أن أُلقيَه فى القَبَضِ لامتنى نفسى، فرجعت إليه فقلت: أعْطِنيه. قال: فشد لى صوتَه: «رُدَّهُ من حيث أخذته». قال: فأنزل الله عز وجل: ﴿يَسْأَلُونَكَ عَنِ الأَنفَالِ﴾ [الأنفال: ١] قال: ومرضتُ فأرسلتُ إلى النبى ﷺ فأتانى، فقلتُ: دعنى أَقْسِمْ مالى حيث شئتُ، قال: فأبى ، قُلتُ: فالنِّصف؟ قال: فأبى، قُلتُ: فالثلث، قال: فسكت، فكان بعدُ الثلثُ جائزاً. قال: وأتيت على نفرٍ من الأنصار والمهاجرين فقالوا: تعالَ نطعمْكَ ونَسقيكَ خمراً، وذلك قبل أن تحرمَ الخمرُ، قال: فأتيتهم فى حَشّ - والحَشُّ: البستان - فإذا رأس جزورٍ مشوىٌّ عندهم، وزقٌّ من خمرٍ، قال: فأكلت وشربت معهم، قال: فذكرتُ الأنصار والمهاجرين عندم، فقلتُ: المهاجرون خير من الأنصار، قال: فأخذ رجل أحد لَحْيَى الرأس فضربنى به فجرح بأنفى، فأتيت رسول الله فأخبرته، فأنزل الله عز وجل فىَّ - يعنى نفسه - شأن الخمر: ﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ﴾ [المائدة: ٩٠].

1648. It was related that Musab ibn Sa'd said that his father said: "There are verses of the Qur'an which were revealed regarding me." He said: "Umm Sa'd swore that she would never speak to him, nor eat or drink until he renegades on his Religion. And she said: 'You claim that God Almighty has enjoined upon you to be good to your parents, so I am your mother and I order you to renegade.' He said: 'She persisted for three days, then fell unconscious from weariness. Then her son Omara gave her a drink, and she invoked against Sa'd. Then God Almighty revealed in the Qur'an: 'And We have enjoined upon mankind to be kind to his parents...' (Surah 29 verse 8)

And: 'And if they try to force you to associate with Me that whereof you have no knowledge, do not obey them. And keep company with them in this life in kindness...' (Surah 31 verse 15). He said: 'The Messenger of God (Prayers and peace be upon him) gained much booty and there was a sword among it. So I took it and I went to the Messenger of God (Prayers and peace be upon him) with it and said: 'Give me this sword as my booty as I am the only one who can appreciate it.' He said: 'Return it back to where you got it.' I took it back until I was going to throw it.with the rest of the booty, but my soul hindered me, so I went back to him and said: 'Let me have it.' He spoke to me harshly saying: 'Return it back to where you got it.' So God Almighty revealed: 'They ask you about the spoils of war...' (Surah 8 verse 1). He said: 'I felt ill and I sent for the Messenger of God (Prayers and peace be upon him) and he came to me, and I said to him: 'Let me divide my wealth as I wish.' But he refused. I said: 'Then the half.' But he refused. So I said: 'Then the third.' He did not say anything. Since then the third became permissible. He said: 'I passed by some of the Helpers and the Emigrants and they said: 'Come, we will feed you and give you alcohol to drink.' This was before alcohol was prohibited. So I went with them and they were in a garden and I found a roasted camel head and a container of alcohol. He said: 'So I ate and drank with them.' And he said: 'We talked about the Helpers and the Emigrants, so I said that the Emigrants are better than the Helpers. One man took up a jawbone of the camel and struck me with it and cut my nose. I went to the Messenger of God (Prayers and peace be upon him) and told him about it, then God Almighty revealed regarding me: 'O you who believe! Most certainly intoxicants and gambling and idol worship and fortunes telling are an abomination of Satan's handiwork,

so shun it...' " (Surah 5 verse 90.)

١٦٤٩ - عن سعد رَضي الله عنه قال: كنا مع رسول الله ﷺ ستة نفر، فقال المشركون للنبي ﷺ: اطرُدْ هؤلاء لا يَجتَرِئون علينا، قال: وكُنْتُ أنا وابنُ مسعودٍ ورجلُ من هذيل وبلالُ ورجلان لست أسميهما، فوقع في نفس رسول الله ﷺ ما شاء الله أن يقع، فَحَدَّثَ نفسه، فأنزل الله عز وجل: ﴿ولا تَطْرُدِ الَّذينَ يَدْعُونَ رَبَّهُم بالْغَداةِ والْعَشيِّ يُريدُونَ وَجْهَهُ﴾ [الأنعام: ٥٢].

1649. It was related that Sa'd said: "This verse was revealed concerning six people including Ibn Mas'ud and myself. The unbelievers said: 'Do not keep such people near you.' So it was revealed: 'Do not repel those who call upon their Lord morning and evening only desiring His pleasure.'"

١٦٥٠ - عن حذيفة رَضي الله عنه قال: جاء أهل نجران إلى رسول الله ﷺ، فقالوا: يا رسول الله ابْعَثْ لنا رجلاً أميناً، فقال: «لأبعثنَّ إليكم رجلاً أميناً حقَّ أمين، حقَّ أمين». قال: فاستشرف لها الناس، قال: فَبَعَثَ أبا عُبَيْدَة بن الجرَّاح رَضي الله عنه.

1650. It was related Hudaifa said that the people of Najran came to the Messenger of God (Prayers and peace be upon him) and said: "O Messenger of God, send with us a trustworthy man." He said: "I will send to you a trustworthy man, truly a trustworthy man." So the people looked around to see who that would be. He said: "He sent Abu Ubaidah ibn Jarrah."

١٦٥١ - عن سلمةَ بن الأكوع رَضي الله عنه قال: لقد قُدْتُ بنبي الله ﷺ والحسن والحسين بغلتَهُ الشهباءَ حتى أدْخَلتُهم حجرة النبي ﷺ، هذا قُدّامَه وهذا خَلْفَهُ.

1651. It was related that Salamah ibn al Akwa said: "I was privileged to lead the white mule upon which the Messenger of

God (Prayers and peace be upon him) was mounted, and Al Hasan and Al Husain were with him, until it reached the house of the Messenger of God (Prayers and peace be upon him). One of them was seated in front of him and the other one was seated behind him."

١٦٥٢ - عن أبى هريرة رَضى الله عنه قـال: خرجت مع رسول الله ﷺ فـى طائفة من النهار، يكلمنى ولا أكلمـه، حتى جاء سوقَ بنى قَيْنُقَاعَ، ثم انصـرف حتى أتى خِباء فاطمة رَضى الله عنهَا، فـقال: «أَثَمَّ لُكَعُ، أَثَمَّ لُكَعُ». يعنى حسناً رَضى الله عنه، فظننا أنه إنما تحبسـه أمّه لأن تُغَسِّلَه وتُلْبِسَه سِخاباً، فلم يلْبَثْ أن جاء يسعـى، حتى اعتَنَقَ كلّ واحدٍ منهما صاحبه، فقال رسول الله ﷺ: «اللهم إنى أُحبُّه، فأحِبّه وأحِبَّ من يحبه».

1652. It was related that Abu Huraira said: "I went with the Messenger of God (Prayers & peace be upon him) in the daytime and he did not speak to me nor did I speak to him until we reached the market of Bani Qainuqa, then he sat in the compound of Fatima's house and asked about his young grandson, but Fatima kept the boy inside for some time. We thought she was changing his clothes or bathing him. After some time the boy appeared running until he reached the Prophet (Prayers & peace be upon him) and they embraced and kissed each other, so the Messenger of God (Prayers and peace be upon him) said: 'O God! I love him and so love him and love whoever loves him'."

١٦٥٣ - عن المِسْوَرِ بن مَخْرَمـة رَضى الله عنهـمَا: أن علىّ بنَ أبى طالب رَضى الله عنه خَطَبَ بنت أبى جـهل، وعنده فـاطمـةُ بنتُ رسـول الله ﷺ، فلمـا سَمِعَتْ بذلك فـاطمـة رَضى الله عنهَا أتَتِ النبى ﷺ فـقـالت له: إن قَوْمَكَ يَتحَدَّثُون أنك لا تَغْضَب لبناتِك، وهذا علىٌّ ناكـحاً ابنةَ أبى جهـل. قال المِسْوَرُ: فقـال النبى ﷺ فسمـعتـه حين تَشَهّدَ، ثم قال: «أما بعد، فإنى أَنْكَحْتُ أبا العـاص بن الربيع، فحدَّثنى وصدقنى، وإن

فاطمةَ بنــت محمد بَضْعَةٌ منى، وإنما أكره أن يَفْتنُوها، وإنهــا والله لا تَجْتَمع بنتُ رسول الله وبنتُ عدو الله عند رجلٍ واحدٍ أبداً». قال: فترك على رَضى الله عنه الخِطْبَةَ.

1653. It was related that Al Miswar ibn Makhrama said: "Ali proposed to the daughter of Abu Jahl, when Fatima heard of that she went to the Messenger of God (Prayers and peace be upon him) and said: 'Your people assert that you do not get angry for the sake of your daughters, and now Ali going to marry the daughter of Abu Jahl.' So the Messenger of God (Prayers and peace be upon him) rose up and I heard him when he witnessed that there is no god but God and that Mohammed is the Messenger of God and then said: 'I gave one of my daughters to Abu Al As ibn Al Rabi', and he was truthful to his word. And Fatimah is a part of me and I hate anything which upsets her. By God, the daughter of the Messenger of God will not be with the daughter of the enemy of God with one man.' So Ali put off the proposal."

١٦٥٤ - عن عــائشــة رَضى الله عنهَا قــالت: كُنَّ أزواجُ النبى ﷺ عنده، لم يغــادر منهن واحدةً، فأقْبَلَتْ فــاطمة رَضى الله عنهَا تمشى، ما تخطئ مِشيَتُها من مــشية رسولِ الله ﷺ شيئاً، فلما رآها رَحَّبَ بها فــقال: «مرحباً بابنتى». ثم أجْلَسَهَا عن يمينه أو عن شمــاله، ثم سارَّها، فبكت بكاءً شــديداً، فلما رأى جَزَعَها ســارَّها الثانية، فــضحكَتْ، فَقُلتُ لها: خَصَّكِ الله ﷺ من بين نسائه بالسِّرار، ثم أنت تبكــين؟ فلما قام رسول الله ﷺ سألتــها: ما قــال لك رسول الله ﷺ؟ قالت: مــا كنت لأفْشى على رسول الله ﷺ سرَّه. قالت: فلما تــوفى رسول الله ﷺ قُلْتُ: عَزَمتُ عليك بما لى عليك من الحق لَمَا حَدَّثْتنى ما قال لــكِ رسول الله ﷺ . فقالت: أما الآن فنعم، أمّا حــين سارّنى فى المرة الأولى فــأخبــرنى: «أن جبــريل كان يعــارضه القــرآن فى كل سنة مرةً أو مــرتين، وإنه عارضه الآن مرتين، وإنى لا أُرَى الأجلَ إلا قد اقــتربَ، فاتقى الله واصبرى، فإنه نعْمَ

السَلَفُ أنا لك». قالت: فبكَيْتُ بكائى الذى رأيت، فلما رأى جزَعى: سارنّى الثانية فقال: «يا فاطمة أما ترضَيْنَ أن تكونى سيدةَ نساء المؤمنين، أو: سيدة نساء هذه الأمة».
قالت: فضحكت ضحكى الذى رأيت.

1654. It was related that Aisha said: "All the wives of the Prophet were with him when Fatima came walking, and her gait resembled the gait of the Messenger of God (Prayers and peace be upon him). When he saw her, he welcomed her and said: 'Welcome my daughter!' Then he made her sit on his right or on his left side, and he whispered to her and she cried. When he saw her distress, he whispered to her again, and she laughed. So I asked her: 'The Messenger of God has favoured you above his wives when he whispered to you, so why did you cry?' When the Messenger of God (Prayers and peace be upon him) left, I asked her: 'What did the Messenger of God say to you?' She said: 'I shall never disclose the secret of the Messenger of God (Prayers and peace be upon him).' When the Messenger of God (Prayers and peace be upon him) died, I said to her: 'For the sake of what is between us, tell me what the Messenger of God (Prayers and peace be upon him) told you.' She replied: 'Now, yes, I can tell you, when he whispered to me the first time he said to me that every year Gabriel used to revise the Qur'an with me once or twice, but this year he has done so twice. I see that my death is near, so be God-fearing and patient, I was a good foregoing for you.' So I cried as you saw. And when he saw my distress he whispered to me again and said: 'O Fatima, are you not happy to know that you shall be the first lady of the believing women - or the first lady of the women of this Nation?' So I laughed as you saw.' "

١٦٥٥ - عن عائشة رَضى الله عنهَا قالت: خــرج رسول الله ﷺ ذات غداة، وعليه مِرْطٌ مُرَحّل من شعر أسود، فجاء الحسن بن على فأدخله، ثم جاء الحسين فدخل معه، ثم جاءت فاطمةُ - رَضى الله عنهم - فـأدخلها، ثم جاء على رَضى الله عنه فأدخله، ثم قال: ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيــراً﴾ [الأحزاب : ٣٣].

1655. It was related that Aisha said: "The Messenger of God (Prayers and peace be upon him) went out one morning wearing a striped cloak of black camel hair and Al Hasan ibn Ali came, so he wrapped him under it, and then Al Husain came and he wrapped him under it as well. Then Fatima came and he took her under it, and then Ali came and he also took him under it and then he said: '...God only intends to remove all abomination from you, you family of the Prophet, and purify you absolutely.'" (Surah 33 verse 33).

١٦٥٦ - عن يزيد بن حيّان قال: انطلقت أنا وحُصَيْن بن سَبْرَةَ وعــمر بن مسلم إلى زيد بن أرْقَمَ، فلما جلسنا إليه قال له حصين: لقد لقيتَ يا زيدُ خيراً كثيراً، رأيت رسول الله ﷺ، وسمــعت حديثـه، وغزوت مـعه، و صلّيْتَ خلفـه، لقد لَقيتَ يا زيد خـيراً كثيراً، حدِّثنا يا زيد ما سـمعت من رسول الله ﷺ. قال: يا ابن أخى ، والله لقد كَبِرَتْ سنى وقَدُمَ عـهدى، ونَسيتُ بعضَ الذى كنت أعى من رسول الله ﷺ، فـما حـدثتكم فاقبلـوه، وما لا فلا تُكَلِّفُونيه، ثم قال: قـامَ رسولُ الله ﷺ يوماً فينا خطيـباً بماء يدعى خُمّاً، بين مكّة والمدينة، فحمد الله وأثنى عليه ووعظ وذكّر، ثم قال: «أما بعد، ألا أيها الناس، فإنما أنا بشر يوشك أن يأتِيَ رسول ربى فـأجيب، وأنا تارك فيكم ثَقَلَيْن: أوّلُهما كتابُ الله، فيه الهدى والنور، فخذوا بكتاب الله واستمسكوا به». فحثَّ على كتاب الله ورغّب فـيه، ثم قـال: «وأهلُ بيتى، أُذَكِّرُكُمُ الله فـى أهل بيتى، أذكـركم الله فى أهل بيتى، أذكركم الله فى أهل بيتى». ثلاثاً. فـقال له حُصَيْن: ومن أهلُ بيته يا زيد، أليس

نساؤه من أهل بيته؟ قال: نساؤه من أهل بيــته، ولكن أهل بيته من حُرِم الصدقةَ بعده. قال: ومَنْ هم؟ قــال: هم آل على، وآل عَقيل، وآل جــعفر، وآل عــباس. قــال: كلا هؤلاء حُرِمَ الصدقة؟ قال: نعم.

1656. It was related that Yazid ibn Hayyan said: "I went with Husain ibn Sabrah and Umar ibn Muslim to Zaid ibn Arqam and while we sat beside him, Husain said to him: 'Zaid, you have been blessed that you saw the Messenger of God (Prayers and peace be upon him) and listened to his conversation, and fought beside him in battle and prayed behind him. Zaid, you have indeed been blessed. So tell us what you heard the Messenger of God (Prayers and peace be upon him) say. He said: 'I have grown old and I nearly reached the end of my term of life and I have forgotten some of that which I knew from the Messenger of God (Prayers and peace be upon him). So accept whatever I tell you, and whatever I do not mention do not compel me to tell you of it. Then he said: 'One day the Messenger of God (Prayers and peace be upon him) rose up to deliver a sermon at a watering place known as Khumm, which lies between Makkah and Madinah. He gave praise and glory to God, delivered the speech, admonished us and said: 'As for our purpose, O people, I am a human being. I may be about to receive a messenger from my Lord, and I shall respond to the summoning of God. But I leave you with two momentous things, one is the Book of God in which there is right guidance and light, so hold fast to the Book of God and cleave to it.' He admonished us to cleave to the Book of God, and then said: 'The second are the members of my family, I remind you concerning the members of my family.' He asked Zaid: Who are the members of his family? Are not his wives the members of his family?' So he said: 'His

wives are the members of his family, the members of his family are those for whom acceptance of Zakat is forbidden.' And he said: 'Who are they?' So he said: 'Ali and the offspring of Ali, Aqil and the offspring of Aqil, the offspring of Ja'far and the offspring of Abbas.' Husain said: 'Are they those for whom the acceptance of Zakat is forbidden?' Zaid said: 'Yes.'"

١٦٥٧ - عن عائشة رَضى الله عنهَا أنها قالت: قال رسول الله ﷺ: «أريتُك فى المنام ثلاثَ ليال، جاءنى بكِ المَلَكُ فى سَرَقَةٍ من حرير يقول: هذه امرأتُك، فأكشف عن وجهكِ، فإذا أنت هى، فأقول: إن يكُ هذا من عند الله يُمضه».

1657. It was related that Aisha said: "The Messenger of God (Prayers and peace be upon him) told me: 'You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth, and said to me: 'This is your wife.' I lifted the piece of cloth from your face, and there you were. I said to myself. 'If this is from God, then it will surely come to pass.'"

١٦٥٨ - عن عائشة رَضى الله عنهَا قالت: قال لى رسول الله ﷺ: «إنى لأعلم إذا كنت عنى راضيةً، وإذا كنت علىّ غَضْبى» . قالت: فقلت: ومن أين تَعْرِفُ ذلك؟ قال: «أما إذا كنتِ عنى راضية فإنك تقولين: لا وربِّ محمد ﷺ، وإذا كنتِ غضبى قُلتِ: لا وربِّ إبراهيم». قالت: قلت: أجل - والله يا رسول الله - ما أهجر إلا اسمك.

1658. It was related that Aisha said that the Messenger of God (Prayers and peace be upon him) said: "I know when you are pleased with me or angry with me." I asked: "How do you know?" He said: "When you are pleased with me, you say: 'No, by the Lord of Mohammed.' But when you are angry with me, you say: 'No, by the Lord of Abraham.' " So I said:

"Yes, but by God, O Messenger of God, I omit nothing but your name."

١٦٥٩ - عن عائشة رَضى الله عنهَا: أنهـا كانت تلعب بالبنات عند رسول الله ﷺ. قالت: وكـانت تأتينى صواحبى فكن يَنْقَمِعْنَ من رسول الله ﷺ. قـالت: فكان رسول الله يُسرّبهن إلىَّ.

1659. It was related that Aisha said: "I used to play with the girls when I was with the Messenger of God." And she said: "My girlfriends used to come to me and they would cover themselves from the Messenger of God." She also said: "The Messenger of God (Prayers and peace be upon him) used to send them to me one by one."

١٦٦٠ - عن عائشة رَضى الله عنهَا: أن الناسَ كانوا يَتَحَرَّوْن بهداياهم يوم عائشة، يبتغون بذلك مرضاة رسول الله ﷺ.

1660. It was related that Aisha said: "The people used to do their best to find out which day was my day and then send their gifts on that day, and they sought from that the pleasure of the Messenger of God (Prayers and peace be upon him)."

١٦٦١ - عن عائشـة رَضى الله عنهَا زوج النبى ﷺ قالت: أرسل أزواجُ النبى ﷺ فاطمة بنتَ رسول الله ﷺ إلى رسول الله ﷺ، فاسـتأذنت عليه وهو مضطجع معى فى مِرْطى، فأذنَ لهـا، فقالت: يا رسول الله، إن أواجك أرسلننى إليك يسـألْنَكَ العدلَ فى ابْنَة أبى قُحَافة. وأنا ساكنة، قالت. فقال لها رسول الله ﷺ: «أى بُنية ألست تُحِبِّين ما أحِبُّ». فقالت: بلى، قال: «فأحبى هذه» . قالت: فقامَتْ فاطمة رَضى الله عنهَا حين سمعت ذلك من رسول الله ﷺ، فرجعت الى أزواج النبى ﷺ فأخبرتهن بالذى قالت، وبالذى قال لها رسول الله ﷺ، فقلن لهـا: ما نراك أغْنَيْتِ عنا من شىء، فارجعى إلى رسول الله ﷺ فـقولى له: إن أزواجَكَ ينـشدنك العـدل فى ابنة أبى قحـافة، فـقالت

فاطمـة: والله لا أكلمه فـيهـا أبداً، قالت عـائشة: فـأرسل أزواجُ النبي ﷺ زينب بنتَ جَحْش رَضي الله عنهَا زوجَ النبي ﷺ، وهي التي كـانت تسامـيني منهن في المنزلة عند رسول الله ﷺ، ولم أر أمـرأةً قط خيراً في الدين من زينب، وأتقى لله وأصدقَ حـديثاً وأوصل للرحم وأعظمَ صدقةً، وأشَدَّ ابتذالاً لنفسها في العمل الذي تَصَدَّقُ به وتَقَرَّبُ به إلى الله تعالى، ما عدا سَوْرَةً من حِدَّةٍ كانت فيها، تُسْرِعُ منها الفَيْئةَ، قالت: فاستأذنت على رسـول الله ﷺ ورسول الله ﷺ مع عـائشة في مـرطها، على الحـال التي دخلت فاطمـة عليها وهو بها، فـأذن لها رسول الله ﷺ، فقـالت: يا رسول الله، إن أزواجك أرسلنني إليك يسألْنَكَ العدل في ابنة أبي قحـافة. قالت: ثم وقَعَتْ بي فاستطالت عليَّ، وأنا أرقبُ رسـولَ الله ﷺ، وأرقُبُ طَرْفَهُ هل يأذن لي فيهـا، قالت: فلم تبـرح زينب حتى عرفتُ أن رسولَ الله ﷺ لا يكره أن أنتَصِر، قالت: فلما وقَعْتُ بها لم أَنْشَبْها حين أنْحَيْت عليها، قالت: فقال رسول الله ﷺ وتَبَسَّمَ: «إنها ابنةُ أبي بكر».

1661. It was related that Aisha said: "The wives of the Messenger of God (Prayers and peace be upon him) sent Fatima, the daughter of the Messenger of God (Prayers and peace be upon him). She sought permission to enter as he had been lying with me in my blanket. He gave her permission and she said: 'O Messenger of God, your wives have sent me to you to ask you to give equal treatment with the daughter of Abu Quhafah.' I remained silent. Then the Messenger of God (Prayers and peace be upon him) said: 'O daughter, do you not love whom I love?' She said: 'Yes.' Then he said: 'I love this one.' Fatima rose up when she heard the Messenger of God (Prayers and peace be upon him) say that and went to the wives of Prophet and told them what she had said to him and what the Messenger of God (Prayers and peace be upon him) had replied.' So they said to her: 'We see you have not assisted us. So go back to the Messenger of God and tell him

that his wives seek equal treatment with the daughter of Abu Quhafah.' Fatima said: 'By God, I shall never speak to him again concerning that.' The wives of the Prophet then sent Zainab bint Jahsh, the wife of the Messenger of God (Prayers and peace be upon him) as she was the nearest to me in standing with the Messenger of God (Prayers and peace be upon him). I have never seen a more pious woman than Zainab, no one more Godfearing, more truthful, more conscious of the ties of blood relations, more generous, more self-sacrificing in her daily life and with a kinder nature which brought her closer to God Almighty. She was quick to anger but equally quick to forgive. The Messenger of God (Prayers and peace be upon him) permitted her to enter as I was with the Messenger of God (Prayers and peace be upon him) on my blanket, in the same very circumstances as when Fatimah had entered. She said: 'O Messenger of God, your wives have sent me to you, seeking equal treatment with the daughter of Abu Quhafah.' Then she neared to me and showed harshness to me I looked at the eyes of the Messenger of God (Prayers and peace be upon him) to see if he would permit me to speak. Zainab continued until I realised that the Messenger of God (Prayers and peace be upon him) would not be annoyed if I replied. Then I exchanged words with her until I obliged her to be silent. So the Messenger of God (Prayers and peace be upon him) smiled and said: 'She is the daughter of Abu Bakr.'" This Hadith was also related by Zuhri upon the same authority, but with some variation.

١٦٦٢ - عن عائشة رَضى الله عنهَا قالت: إن كان رسولُ الله ﷺ ليتفقد، يقول: «أين أنا اليوم، أين أنا غَدا». استبطاءً ليوم عائشة، قالت: فلما كان يومى قَبَضَهُ الله بين سَحْرِى ونَحْرِى.

1662. It was related that Aisha said: "The Messenger of God (Prayers and peace be upon him) used to ask us: 'Where am I to stay today? Where shall I stay tomorrow?' He was looking forward to my turn. He died on the day of my usual turn at my house. God returned him to Him while his head was between my chest and my neck."

١٦٦٣ - عن عائـشة رَضى الله عنهَا : أنهـا سمـعت رسول الله ﷺ يقـول قبل أن يموت، وهو مُسْنَدٌ إلى صدرها، وأصْغَتْ إليه وهو يقول: «اللهم اغفر لى، وارحمنى، وألحِقْنى بالرفيق».

1663. It was related that Aisha said: "I heard the Prophet speaking and listened to him before his death while he was resting his back on me and saying: 'O God! Forgive me, and bestow Your Mercy upon me, and let me meet the companions.' "

١٦٦٤ - عن عائشة رَضى الله عنهَا قالت: كـان رسول الله ﷺ يقول وهو صحيح : «إنه لمْ يُقْبَضْ نَبىٌّ قطُّ حتى يُرى مقعده فى الجنة، ثم يخيَّر». قالت عائشة: فلما نَزَلَ برسول الله ﷺ ورأسُه على فـخذى، غُشِىَ عليه سـاعةً ثم أفاق، فـأشخصَ بَصَرَه إلى السقف، ثم قال: «اللهم الرفيق الأعلى». قالت: عـائشة: قلت: إذاً لا يختارُنا، قالت عائشة: وعَرَفْتُ الحديث الذى كان يحـدثنا به وهو صحيح فى قوله: «إنه لَمْ يُقْبَضْ نَبىٌّ قطُّ حتى يُرى مقْعده من الجنة، ثم يخير» . قـالت عائشة: فكانت تلك آخر كلمةٍ تكلّم بها رسولُ الله ﷺ قوله: «اللهم الرفيق الأعلى».

1664. It was related that Aisha said: "When the Prophet was in good health he used to say: 'No soul of any prophet is taken before he is shown his place in Paradise and then he is given a choice.' When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. Then he looked at the ceiling of the house

and said: 'O God! The highest companions.' I thought: 'He has not chosen us.' Then I realized that what he had said was what he had told us before when he was in good health. The last words he said were: 'O God! The highest companions.' "

١٦٦٥ - عن عائشة رَضِى الله عنهَا قالت: كان رسول الله ﷺ إذا خرج أقرع بين نسائه، فطارت القُرعَةُ على عائشة وحفصة، فخرجتا معه جميعاً، وكان رسول الله ﷺ إذا كان بالليل سار مع عائشة يتَحَدَّثُ معها، فقالت حفصة لعائشة: ألا تركَبِينَ الليلة بَعيرى وأركبُ بعيرِكِ، فتنظرين وأنظُرُ؟ قالت: بلى، فركبت عائشة على بعير حفصة، وركبتْ حفصة على بعير عائشة رَضِى الله عنهُمَا، فجاء رسول الله ﷺ إلى جملِ عائشة وعليه حفصة، فسلَّم ثم سار معها حتى نزلوا، فافتقدتهُ عائشة، فغارت، فلما نزلوا جعلت تجعل رجْلَيْها بين الإذخر وتقول: يا رب سَلِّط علىَّ عقرباً أو حيّةً تلْدَغُنى، رسولُك، ولا أستطيع أن أقولَ له شيئاً.

1665. It was related that Aisha said: "When the Messenger of God (Prayers and peace be upon him) used to set off on a journey, he would draw lots between his wives, so the lot fell upon and Hafsa and me and we both accompanied him. At nightfall the Prophet (Prayers & peace be upon him) used to ride beside Aisha and talk with her. One night Hafsa said to Aisha: 'Will you ride on my camel tonight and let me ride in yours so that I may see you and you may see me?' Aisha said: 'Yes.' So Aisha rode and then the Prophet (Prayers & peace be upon him) came towards Aisha's camel on which Hafsa was riding. He greeted Hafsa and carried on until they dismounted. Aisha missed him and so when they dismounted she put her legs in the Idhkhir and said: 'O Lord! Send a scorpion or snake to bite me for I can not blame him'."

١٦٦٦ - عن أبي موسى رَضي الله عنهَ قال: قال رسول الله ﷺ: «كَمُلَ من الرجال كثيرٌ، ولم تَكْمُل من النساء غيرُ مريمَ بنت عمران، وآسيَةَ امرأةِ فرعون، وإنَّ فضل عائشة على النساءِ كفضل الثريد على سائر الطعام».

1666. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) said: "Many men attained perfection but of women none attained perfection except Mary the daughter of Imran, and Asiya the wife of Pharaoh. And the superiority of Aisha over other women is as the superiority of Tharid (bread with soup) to other meals."

١٦٦٧ - عن عائشة رَضي الله عنهَا قالت: قال رسول الله ﷺ : «يا عائشُ، هذاجبريل يقرأ عليك السلام». فقالت: وعليه السلام ورحمة الله، قالت: وهو يرى ما لا أرى.

1667. It was related that Aisha said that the Messenger of God (Prayers & peace be upon him) said to her: "O Aisha! This is Gabriel and he sends his salutations to you." Aisha said: "Salutations to him, and may God have Mercy upon him and Bless him." And she said to the Prophet (Prayers & peace be upon him): "You can see what I do not see."

The Hadith of Umm Zar'a

١٦٦٨ - عن عائشة رَضي الله عنهَا أنها قالت: جلس إحدى عشرة امرأة، فتعاهَدْنَ وتعاقَدْن أن لا يكتمن من أخبار أزواجهن شيئاً، قالت الأولى: زوجي لحم جمل غَثٌّ، على رأسِ جَبَل وَعْرٍ، لا سهلٌ فَيُرْتَقَى ولا سَمينٌ فيُنْتَقَى. قالت الثانية: زوجي لا أُبُثُّ خَبَرهُ، إني أخاف أن لا أذَرَهُ، إن أذكره أذكُر عُجَرَه وبُجَره. قالت الثالثة: زوجي العَشَنَّقُ، إن أنطق أُطَلَّقْ، وإن أسكُتْ أُعَلَّقْ. قالت الرابعة: زوجي كلَيْل تِهامةَ، لا حَرٌّ ولا قَرٌّ، ولا مخافة ولا سآمة. قالت الخامسة: زوجي إن دخل فَهِدَ وإن خرج أسِدَ،

ولا يسـأل عمـا عَهِدَ . قالت السـادسة: زوجى إن أكل لَفَّ، وإن شَرِبَ اشـتَفَّ، وإن اضطجع التَفَّ، ولا يولج الكفَّ ليعلم البثَّ. قالت السابعـة: زوجى غياياء - أو عياياءُ - طبـاقاء، كل داءٍ له داءٌ، شـجّكِ أو فلّكِ، أو جمـع كُلاًّ لكِ. قالت الثـامنة: زوجى الريح ريح زَرْنَبٍ، والمس مس أرنب. قـالت التـاسـعة: زوجـى رفيعُ العـمـاد، طويل النِّجاد، عظيم الرماد، قريب البيت من الناد. قالت العاشرة: زوجى مالك، وما مالك؟ مالك خيـرٌ من ذلك، له إبل كثيراتُ المبـارِك قليلات المسارح، إذا سمـعن صوتَ المزهر أيقَنَّ أنهن هَوالكُ . قالت الحادية عشـرة: زوجى أبو زرع فما أبو زرعٍ؟ أناس من حلىً أُذُنَىَّ، وملأ من شحمٍ عَضُدَىَّ، وبجّحنى فَبَجَحَتُ إلىَّ نفـسى. وجدنى فى أهل غُنَيمةٍ بشِقّ، فـجعـلنى فى أهل صَهيـلٍ وأطيطٍ ودائسٍ ومُنَق، فعـنده أقولُ فـلا أُقَبحُ، وأرقُدُ فأتَصبّحُ، وأَشْرَبُ فأتَقَنّحُ. أمُّ أبى زرعٍ، فما أُمُّ أبى زرعٍ؟ عـكومها رداح، وبيتُها فَسَاحٌ. ابن أبى زرع، فما ابن أبى زرع؟ مَضْجعه كَمَسَلِّ شَطْبَةٍ، وتُشـبعه ذراعُ الجَفرة. بنُتُ أبى زرع، فما بنت أبى زرع؟ طَوعُ أبيها وطوعُ أمها، وملِء كسائها وغيظ جارتها. جارية أبى زرع، فما جـارية أبى زرع؟ لا تبث حديثنا تبثيـثاً، ولا تُنَقِّثُ ميرتَنا تنقيـثاً. ولا تملأ بيتنا تَعْشـيشـاً. قـالت: خرج أبـو زرع والأوطابُ تُمخَضُ، فلقى امـرأةً مـعـها ولدان لهـا كالفـهدين، يلعبان من تحت خـصرها برمانتـين، فطلقنى ونكحها. فنكحت بعـده رجلاً سَرِيّاً، ركب شَرِيّاً، وأخذ خَطِّياً، وأراح علىَّ نَعَماً ثَرِياً، وأعطـانى من كل رائحةٍ زوجاً، وقال: كلى أمَّ زرعٍ، وميرى أهلَك. فلو جمعت كل شىء أعطانيه ما بلغ أصغر آنيةِ أبى زرع. قالت عائشة: قال لى رسول الله ﷺ: «كنت لك كأبى زرع لأم زرع».

1668. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said: "Eleven women sat together and agreed and promised that they would not hide anything about their husbands to each other. The first said: 'My husband is like the meat on a lean weak camel which is kept on top of a mountain which is not easy to climb, nor is the meat succulent so that it would be worth the bother of going to

get it.' The second said: 'I will not disclose anything about my husband for fear that I may never complete describing his defects and bad habits.' The third said: 'My husband is tall, if I describe him he will divorce me and if I remain silent he will neither divorce me nor treat me as his wife.' The fourth said: 'My husband is an even natured person like the night of Tihama, neither too hot not too cold, I do not fear him nor I am displeased with him.' The fifth said: 'My husband enters the house like a leopard and goes out like a lion. He does not enquire about anything in the house.' The sixth said: 'If my husband eats he overeats, and if he drinks he leaves nothing, and if he sleeps alone covered in garments he does not put out his hands to know how I am." The seventh said: 'My husband is a wrongdoer or weak and foolish. He has every kind of deficiency. He can injure your head or your body or both.' The eighth said: 'My husband is soft to touch like a rabbit and smells like a fragrant grass.' The ninth said: 'My husband is tall and generous who wears a long strap for his sword. He is generous and his house is always ready for the people to consult him.' The tenth said: 'My husband is Malik and who is Malik? Malik is greater than anything I can say about him. He keeps most of his camels at home and only a few are taken to pasture, when the camels hear the sound of the lute they know they are going to be slaughtered for the guests.' The eleventh said: 'My husband is Abu Zar'a and who is Abu Zar'a? He has given me so many ornaments and my ears are heavy with them and my arms have become fat. And he has made me happy, and I have become so happy that I feel proud of myself. He took me from my family who only owned sheep and who lived in property, and brought me to a noble family with horses and camels and threshing and purifying grain. Whatever I say he does not reprimand me or insult me.

When I sleep I sleep until late in the morning and when I drink water I drink my fill. The mother of Abu Zar'a, what can one say in praise of the mother of Abu Zar'a. She was well off and generous. As for the son of Abu Zar'a, what can one say of the son of Abu Zar'a? He is as thin as an unsheathed sword and the arm of a kid satisfies his hunger. As for the daughter of Abu Zar'a, she is obedient to her father and mother. She is fat and well rounded and that makes her husband's other wife jealous. As for the slave girl of Abu Zar'a, what can one say of the slave girl of Abu Zar'a? She does not disclose our secrets but guards them, and she does not waste our food nor leaves rubbish thrown everywhere in the house.' The eleventh lady also said: 'One day Abu Zar'a went out at milking time and he saw a woman who had two sons like leopards playing at her breasts. He divorced me and married her, so I married a noble man who used to ride a swift horse with a spear in his hand. He gave me many things and every kind of livestock in pairs and said: 'Eat O Umm Zar'a and give to your relatives.' She added: 'But all the things my second husband gave me would not have filled the smallest pot of Abu Zar'a's. Aisha said: 'The Messenger of God (Prayers and peace be upon him) told me: 'I am to you as Abu Zar'a was to his wife Um Zar'a'."

١٦٦٩ - عن عبد الله بن جعفر قال: سمعت علياً رَضى الله عنه بالكوفة يقول: سمعت رسول الله ﷺ يقول: «خير نسائها مريم بنت عمران، وخير نسائها خديجة بنت خُويلد». قال أبو كريب: وأشار وكيع إلى السماء والأرض.

1669. It was related that Abd Allah ibn Jaffar said: "I heard Ali saying at al Kufa: 'I heard the Messenger of God (Prayers and peace be upon him) say: 'The best of women is Mary the daughter of Imran, and the best of its women is Khadija bint Khuwailid.' " Abu Kraib said: " Waqiki indicated to the heav-

ens and the earth."

١٦٧٠ - عن أبى هريرة رَضى الله عنه قال: أتى جبـريلُ النبىَّ ﷺ فقال: يا رسول الله، هذه خديجةُ قـد أتَتكَ معها إناء فـيه إدام أو طعام أو شراب، فإذا هـى أتتك فاقرأ عليها السلام من ربها عز وجل ومنى، وبشرها ببيت فى الجنة من قَصَبٍ، لا صَخَبَ فيه ولا نَصَبَ.

1670. It was related that Abu Huraira said: "Gabriel came to the Prophet and said: 'O Messenger of God, Khadija comes to you bringing a dish of cooked stew, or food or drink, so when she comes tell her that her Lord, High Exalted and I, send our salutations to her. And give her the glad tidings of a house in Paradise made of engraved pearls. There is no disturbance there nor weariness.'"

١٦٧١ - عن عائشـة رَضى الله عنهَا قالت: ما غِرتُ علـى نِساء النبى ﷺ إلا على خديجة، وإنى لم أُدركـها. قالت: وكان رسول الله ﷺ إذا ذبـح الشاة يقول: «أرسلوا بها إلى أصدقـاء خديجة». قالت: فَأَغْضَبْتُهُ يومًا فَقُلْتُ: خديجة؟ فـقال: إنى قد رُزِقْتُ حُبَّها».

1671. It was related that Aisha said: "I never felt jealous of any of the wives of the Prophet except Khadija, although I never saw her. And the Messenger of God (Prayers and peace be upon him) used to say whenever he slaughtered a sheep: 'Send it to the friends of Khadija.' So one day I annoyed him by saying: 'Khadija!' Then he said: 'I had the bounty of loving her.'"

١٦٧٢ - عن عائشـة رَضى الله عنهَا قالت: لم يتزوج النبى ﷺ على خديـجة حتى ماتت.

1672. It was related that Aisha said: "The Messenger of God

(Prayers and peace be upon him) did not marry any other women till Khadija died."

١٦٧٣ ـ عن عائشة رَضى الله عـنهَا قالت: استأذنَتْ هالةُ بنتُ خويـلد أخت خديجة على رسول الله ﷺ، فعـرف استئذان خديجة، فـارتاح لذلك. فقال: «اللهم هالةُ بنتُ خويلد». فغِرْتُ. فقلت: وما تذكر من عجوز من عجائز قريش حمراءِ الشدقين، هلكت فى الدهر فأبدلك الله خيراً منها.

1673. It was related that Aisha said: "Hala bint Khuwailid the sister of Khadija, came seeking permission to enter to see the Messenger of God (Prayers and peace be upon him). He recognised the manner of Khadija and he felt pleased to see her. So he said: 'O God, Hala bint Khuwailid.' I felt jealous and said: 'You still remember an old woman of the old women of Quraish, with red gums, who died a long time ago while God has compensated you with better than her.'"

١٦٧٤ - عن عـائـشـة أُمِّ المؤمنين رَضـى الله عنهَا قـالـت: قـال رسـول الله ﷺ: «أسـرعكُنَّ لَحـاقاً بى أطولـكن يداً». قالـت: فكن يتطاولن أيَّتُهُنَّ أطولُ يداً. قـالـت: فكانت أطولنا يداً زينب، لأنها كانت تعمل بيدها وتصدق.

1674. It was related that Aisha, the mother of the believers, said that the Messenger of God (Prayers and peace be upon him) said: "The first of you to follow me will be the one who has the longest hand." She said: "So we vied (in charity) with each other to be the one with the longest hand." Zainab had the longest hand because she used to make things with her own hands and give them in charity."

١٦٧٥ - عن أبى عثمان، عن سلمانَ رَضى الله عنه قال: لاتكونَنَّ إن استطعت أولَ من يدخل السوقَ، ولا آخر من يخرج منها، فإنهـا معركةُ الشيطان، وبها يَنصبُ رايتَه.

قال: وأنبئتُ أن جبريل عليه السلام أتى نَبيَّ الله ﷺ وعنده أم سلمة، قال: فجعل يتحدَّث ثم قام ، فقال نبى الله ﷺ لأم سلمة: «من هذا؟». أو كما قال، قالت: هذا دحيةُ الكلبى. قال: فقالت أُمُّ سلمة: ايُمْ اللهُ ما حسبته إلا إياه، حتى سمعت خطبة نبى الله ﷺ يخبرُ خَبَرَنا، أو كما قال. فقلت لأبى عثمان: ممن سمعت هذا؟ قال: من أُسامة بن زيد.

1675. It was related that Abu Uthman said that Salman said: "If you are able, do not be the first one to enter the market, nor the last to leave from it as it is the battleground of Satan, and he raises his pennant there." He said: "I was informed that Gabriel came to the Prophet while Umm Salama was with him. Gabriel spoke to him. Then the Prophet asked Umm Salama: 'Who was that?' She replied: 'It is Dihya.' After Gabriel had left Umm Salama said: 'By God, I did not think he was any other until I heard the Prophet's speech in which he related the news from Gabriel.' Abu Uthman was asked: 'Who did you hear that from?' Abu Uthman said: 'From Usama ibn Zaid.'

١٦٧٦ - عن أنَس بن مالك رَضى الله عنه قال: كان النبى ﷺ لا يدخل على أحدٍ من النساء إلا على أزواجه، إلا أُمِّ سُلَيْمٍ فإنه كان يدخل عليها، فقيل له فى ذلك. قال: «إنى أرحمها ، قُتِلَ أخوها معى».

1676. It was related that Anas ibn Malik said: "The Prophet never entered upon any woman other than his wives, except Umm Sulaim. They asked him about it so he said: "I am only being kind to her because her brother was killed with me."

١٦٧٧ - عن أنَس بن مالك رَضى الله عنه قال: «دخلتُ الجنةَ فسمعت خَشْفَةً فقلتُ: من هذا؟ قالوا: هذه الغُمَيْصَاءُ بنتُ مِلْحانَ أُمُّ أنَسٍ بن مالكٍ».

1677. It was related that Anas ibn Malik said that the Prophet

said: "I entered Paradise and heard the sound of footsteps, so I said: 'Who is it?' They said: 'It is Ghumaisa' bint Milhan, the mother of Anas ibn Malik.'"

١٦٧٨ - عن أنس رَضي الله عنه قال: قال أبو بكر رَضي الله عنه - بعد وفاة رسول الله ﷺ - لعمر رَضي الله عنه: انطلق بنا إلى أم أيمن نزورها، كما كان رسول الله ﷺ يزورها. فلما انتهينا إليها بكت، فقالا لها: ما يبكيك؟ ما عند الله خير لرسوله ﷺ. فقالت: ما أبكي أن لا أكون أعلم أن ما عند الله خير لرسوله ﷺ، ولكني أبكي أن الوحي [قد] انقطع من السماء. فهيجتهما على البكاء، فجعلا يبكيان معها.

1678. It was related that Anas said that after the death of the Messenger of God (Prayers and peace be upon him), Abu Bakr told Umar: "Let us visit Umm Aiyman as the Messenger of God (Prayers and peace be upon him) used to visit her. When we reached her, she began to weep. They asked her: 'Why are you weeping? What awaits the Messenger of God (Prayers and peace be upon him) in the Hereafter is better.' She said: "I am not weeping because I am unaware that what awaits the Messenger of God (Prayers and peace be upon him) is better, but I am weeping because the Revelation which was sent down from Heaven has been terminated. They were both moved to tears by this and wept with her."

١٦٧٩ - عن ابن عمر رَضي الله عنهمَا أنه كان يقول: ما كنا ندعو زيدَ ابن حارثة إلا زيدَ بنَ محمد، حتى نزل القرآن: ﴿ادْعُوهُمْ لآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّه﴾ [الأحزاب: ٥].

1679. It was related that Ibn Umar said: "We did not call Ibn Haritha any name other than Zaid ibn Mohammed, until the verse in the Qur'an was revealed: 'Call them by the names of their fathers, that is more just in the sight of God...' (Surah 33 verse5)."

١٦٨٠ - عن ابن عمر رَضى الله عنهما: أن رسول الله ﷺ قال وهو على المنبر: «إن تَطعنوا فى إمارته - يريد أسامة بن زيد - فقد طَعَنْتُم فى إمارة أبيه من قَبْله، وايْمُ الله إن كان لخليقاً لها، وايم الله إن كان لأحبَّ الناس إلىَّ، وايم الله إن هذا لها لخليق - يريد أسامة بن زيد - وايم الله إن كان لأحبهم إلىَّ من بَعْده، فأوصيكُم به، فإنه من صالحيكم».

1680. It was related that Ibn Umar said that the Messenger of God (Prayers and peace be upon him) said while he was on the pulpit: "If you reject his appointment as commander- he meant Usama ibn Zaid - you have rejected the Imara of his father before him. By God he was the best one for it, and by God he is the most beloved one of the people to me, and by God, this one is the best one for it - he meant Usama ibn Zaid - and by God, he is the most beloved one to me after him. So I commend you to look after him, he is one of your righteous people."

١٦٨١ - عن أبى هريرة رَضى الله عنه قال: قال رسول الله ﷺ لبلال صلاة الغداة: «يا بلال، حدثنى بأرجى عمل عملته عندك فى الإسلام منفعة، فإنى سمعت الليلة خَشْفَ نعليك بين يدىّ فى الجنة». قال بلال: ما عملت عملاً فى الإسلام أرجى عندى منفعة من أنى لا أتطهر طهوراً تاماً، فى ساعة من ليلٍ ولا نهارٍ، إلا صليت بذلك الطهور ما كتب الله لى أن أصلى.

1681. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said to Bilal at the dawn prayer: "O Bilal! Tell me of the best deeds you have done for the benefit of Islam, as I heard tonight the sound of your footsteps before me in Paradise." Bilal said: "I did not do any deed for Islam which I liked better than that whenever I perform ablution at any hour of the day or night, I pray that

God will permit me to pray as much as He pleases."

١٦٨٢ - عن عائذ بن عمرو رَضى الله عنه: أن أبا سفيان أتى على سلمانَ وصهيب وبلال فى نفر، فقالوا: [والله] ما أَخذَتْ سيوف الله من عنق عَدُوِّ الله مأخذها. [قال]: فقال أبو بكر رَضى الله عنه: أتقولون هذا لشيخ قريش وسيدهم؟ فأتى النبىَّ ﷺ فأخبرَه، فقال: «يا أبا بكر لعلك أغْضَبْتَهم؟ لئن كنت أغضبتهم لقد أغضبتَ ربك». فأتاهم أبو بكر فقال: يا إخوتاه، أغضبتكم؟ قالوا: لا، يغفر الله لك يا أخى.

1682. It was related that A'idh ibn Amr said: "Abu Sufian went to Salman, Suhaib and Bilal while they were among a group of people and said: 'By God, the sword of God did not reach the neck of the enemy of God as it should have done.' So Abu Bakr said: 'How do you say such a thing to the elder of the Quraish and their leader? Then he went to the Messenger of God (Prayers and peace be upon him) and told him about it. Then he said: 'O Abu Bakr, if you have angered them you have angered your Lord.' So Abu Bakr went to them and said: 'O my brothers, I have angered you.' They said: 'No, our brother, may God forgive you!'"

١٦٨٣ - عن أنس رَضى الله عنه قال: جاءت بى أُمى أم أنَس إلى رسول الله ﷺ وقد أزَّرتنى بنصف خمارها وردَّتنى بنصفه، فقالت: يا رسول الله، هذا أُنيس ابنى أتيتك به يخدمك، فادع الله له. فقال: «اللهم أكثر ماله وولده». قال أنَس: فوالله إن مالى لكثير، وإن ولدى وولد ولدى ليتعادُّون على نحو المائة اليوم.

1683. It was related that Anas said: "My mother Umm Anas took me to the Messenger of God (Prayers and peace be upon him), she wrapped her veil around me as a waist wrapper and covered the rest of my body with the other half of it and said: 'O Messenger of God, this is my son Anas, I have brought him to serve you, so pray to God for him.' He said: 'O God! Be-

stow upon him wealth and sons.' Anas said: 'By God, my wealth is too much, and my sons and the sons of my sons are more than a hundred today.'"

١٦٨٤ - عن أنس رَضى الله عنه قال: مر رسول الله ﷺ فسمعتْ أمى أم سُلَيْم صوته، فقالت: بأبى وأمى يا رسول الله، أُنيس . فدعا لى رسول الله ﷺ ثلاث دعوات قد رأيت منها اثنتين فى الدنيا، وأنا أرجو الثالثة فى الآخرة.

1684. It was related that Anas said: "The Messenger of God (Prayers and peace be upon him) passed by, then my mother Umm Sulaim, heard his voice and said: 'O Messenger of God, I redeem you by my father and mother, Anas.' The Messenger of God (Prayers and peace be upon him) made three invocations for me, I saw two of them in this life and I hope the third is in the Hereafter.'"

١٦٨٥ - عن ثابت، عن أنس رَضى الله عنه قال: أتى علىّ رسول الله ﷺ وأنا ألعب مع الغلمان، قال: فسلم علينا، فبعثنى إلى حاجة فأبطأتُ على أمى، فلماجئت قالت: ما حَبَسَكَ؟ قلت: بعثنى رسول الله ﷺ لحاجة، قالت: ما حاجته؟ قلت: إنها سرٌّ. قالت: لا تُحَدِّثَنَّ بِسِرِّ رسول الله ﷺ أحداً. قال أنَس: والله لو حدثت به أحداً لحدثتك يا ثابت.

1685. It was related that Thabit said that Anas said: "The Messenger of God (Prayers and peace be upon him) came to me while I was praying with the boys and said: 'Peace be upon us.' Then he sent me on an errand and I was late in returning to my mother. When I returned she asked: 'What kept you?' I said: 'The Messenger of God (Prayers and peace be upon him) sent me on an errand.' She said: 'And what was that?' I said: 'It is a secret.' She said: 'Do not disclose the secret of the Messenger of God (Prayers and peace be upon him) to anyone.'

Anas said: 'By God, if I were to disclose this anyone, it would have been to you O Thabit!'"

١٦٨٦ - عن أبى موسى رَضى الله عنه قال: بلغنا مخرجُ رسول الله ﷺ ونحن باليمن، فخرجنا مهاجرين إليه أنا وأخَوان لى أنا أصغرهما، أحدهما أبو بُردة والآخر أبو رُهْم، إما قال: بضعاً، وإما قال: ثلاثةً وخمسين، أو اثنين وخمسين رجلاً من قومى، قال: فركبنا سفينةً ، فألْقَتْنا سفينتنا إلى النجاشى بالحبشة، فوافَقْنا جَعفَرَ بن أبى طالب رَضى الله عنه وأصحابَه عنده، فقال جعفر: إن رسول الله ﷺ بَعَثَنا هاهنا وأمرنا بالإقامة، فأقيموا معنا. قال: فأقمنا معه، حتى قدمنا جميعاً. قال: فوافقنا جميعاً رسولَ الله ﷺ حين افتتح خيبر، فأسهم لنا، أو قال: أعطانا منها، وما قَسَمَ لأحد غاب عن فتح خيبر منها شيئاً إلا لمن شهد معه، إلا لأصحاب سفينتنا مع جعفر وأصحابه، قسم لهم معهم. قال: فكان ناس من الناس يقولون لنا - يعنى لأهل السفينة - نحن سبَقْناكم بالهجرة، قال: فدخلت أسماء بنت عميس - وهى ممن قدم معنا - على حفصة زوج النبى ﷺ زائرة، وقد كانت هاجرت إلى النجاشى فيمن هاجر إليه، فدخل عمر رَضى الله عنه على حفصة وأسماء عندها. فقال عمر حين رأى أسماء: من هذه؟ قالت: أسماء بنتُ عميس . قال عمر رَضى الله عنه: الحبشية هذه؟ البحرية هذه؟ فقالت أسماء: نعم . فقال عمر: سبقناكم بالهجرة، فنحن أحق برسول الله ﷺ منكم. فغضبت، وقالت كلمةً: كذبتَ يا عمر، كلا والله كنتم مع رسول الله ﷺ يُطعم جائعكم، ويَعظُ جاهلكم، وكنا فى دار - أو فى أرض - البُعَداء والبغضاء، فى الحبشة، وذلك فى الله وفى رسوله ﷺ، وايْمُ الله لا أطعَمُ طعاماً ولا أشرب شراباً حتى أذْكُرَ ما قُلت لرسول الله ﷺ، ونحن كنا نؤذى ونخاف، وسأذكر ذلك لرسول الله ﷺ وأسأله، ووالله لا أكذب ولا أزيغ، ولا أزيد على ذلك. قال: فلما جاء النبى ﷺ قالت: يا نبى الله إن عمر قال كذا وكذا. فقال رسول الله ﷺ: «ليس بأحق بى منكم، وله ولأصحابه هجرة واحدةٌ، ولكم أنتم أهلَ السفينة هجرتان». قالت: فلقد رأيت أبا موسى

وأصحاب السفينة يأتونى أرسالاً، يسألوننى عن هذا الحديث، ما من الدنيا شيء هم به أفرحُ ولا أعظم فى أنفسهم مما قال لهم رسول الله ﷺ. قال أبو بُردة: فقالت أسماء: فلقد رأيت أبا موسى وإنه ليستعيد هذا الحديث منى.

1686. It was related that Abu Musa said we received tidings of the Prophet's (Prayers & peace be upon him) migration when we were in Yemen. So we emigrated to him, we were my two brothers and myself and I was the youngest, and one was Abu Burda and the other was Abu Ruhm. We numbered fifty three or fifty two men from our people, we boarded a boat to take us to Negus of Ethiopia and there we met Ja'far ibn Ali Talib who was with his companions, then Ja'far said: 'The Messenger of God sent us here and ordered us to stay, so stay with us, so we stayed with him. Then we all departed and went to the Messenger of God (Prayers & peace be upon him) and he made shares for us, or he said, he gave us a part, but he did not allocate any shares for anyone who had not participated in the Conquest of Khaybar other than for those who had participated in the Battle with him. But for the people of our boat and Ja'far and his companions he allocated shares. Some of the people on the boat said: 'We migrated before you.' Asma' bint Umais who was among us, went to visit Hafsa, the wife of the Prophet (Prayers & peace be upon him). She had emigrated to Negus with other Muslims. Umar came to Hafsa when Asma' bint Umais was with her, Umar saw Asma' and said: 'Who is that?' She said: 'Asma' bint Umais.' Umar said; 'Is she the lady from Ethiopia who has journeyed by sea?' Asma' said: 'Yes.' Umar said: 'We emigrated before you so we have more right than you towards the Messenger of God.' Asma' was angry at this and said: 'No, by God, when you were with the Messenger of God (Prayers and peace be

upon him) who was feeding the hungry among you, and teaching the ignorant among you, we were in the far land of Ethiopia for the cause of God. By God, I will not eat or drink until I tell the Messenger of God (Prayers and peace be upon him) what you have said. We suffered harm and fear there, I will tell this to the Messenger of God (Prayers & peace be upon him) and ask him. By God, I will not lie or cut short what you have said or add anything to it.' So when the Prophet (Prayers & peace be upon him) came she said: 'O Prophet of God! Umar said so and so.' The Messenger of God (Prayers & peace be upon him) said: 'He has no more right towards me than you, for he and his companions have emigrated once, and you people of the boat have emigrated twice'." Later Asma' said: 'I saw Abu Musa and the other people of the boat coming in successive groups and asking me about this Hadith, and to them nothing in the world was more joyous and greater than what the Prophet had said about them.' Abu Burda said that Asma' said: 'I saw Abu Musa asking me to repeat this Hadith again and again.'

١٦٨٧ - عن عبد الله بن جعفر رَضى الله عنهمَا قال: كان النبى ﷺ إذا قدم من سفر تُلُقِّى بنا، قال: فَتُلُقِّىَ بى وبالحسن أو بالحسين رَضى الله عنهمَا، قال: فحمل أحدَنا بين يديه والآخر خلفه، حتى دخلنا المدينة.

1687. It was related that Abd Allah ibn Ja'far said: "When the Messenger of God (Prayers and peace be upon him) used to return from a journey, the children of his family would go out to welcome him. Once when he returned from a journey I was the first to reach him. He put me before him on his mount and then one of the two sons of Fatima came and he put him behind him on his mount and in this way the three of us entered Madinah riding upon the animal."

١٦٨٨ - عن عبد الله بن جعفــر قال: أردفنى رسول ﷺ ذات يوم خلفه، فأسَرَّ إلىَّ حديثاً لا أُحَدِّثُ به أحداً من الناس.

1688. It was related that Abd Allah ibn Ja'far said: "One day the Messenger of God (Prayers and peace be upon him) let me ride behind him upon his mount and he told me a secret which I will never relate to anyone."

١٦٨٩ - عن ابن عــباس رَضى الله عنهمَا: أن الــنبى ﷺ أتَى الخلاءَ، فوضــعتُ له وَضوءًا، فلــما خرج قــال: «من وضع هذا؟». - فى رواية زهير - قــالوا - وفى رواية أبى بكر: قلت - ابن عباس . قال: «اللهم فَقِّهْهُ فى الدين».

1689. It was related that Ibn Abbas said: "The Prophet went to answer the call of nature, so I brought water for him to perform ablution, and when he came he said: 'Who brought that?' - It was also related that Zuhair said - 'They said.' - It was also related that - Abu Bakr said: 'I said Ibn Abbas.' He said: 'O God, make him knowledgeable in the Religion.'

١٦٩٠ - عن عبد الله بن عمر رَضى الله عنهمَا قال: كان الرجل فى حياة رسول الله ﷺ إذا رأى رؤيا قصــها على رســول الله ﷺ، فتمنّيتُ أن أرى رؤيا أقُصُّهــا على النبى ﷺ، قال: وكنت غلامــاً شاباً عَزَباً، وكنت أنام فى المسجد على عــهد رسول الله ﷺ، فرأيت فى الــنوم كأن مَلَكين أخذانــى فذهبا بى إلى النــار، فإذا هى مطوى كطى البــئر، وإذا لها قرنان كــقرنى البئر، وإذا فيهــا ناس قد عرفتهم، فجــعلت أقول: أعوذ بالله من النار، أعوذ بالله من النار، أعوذ بالله من النار، قال: فلقيــهما ملك فقال لى: لم تُرَعْ. فقصصتــها على حفصة، فَقَصَّتها حفصــة على رسول الله ﷺ، فقال النبى ﷺ : «نِعْمَ الرجلُ عبدُ الله، لو كــان يصلى من الليل». قال سالم: فكان عــبد الله بعد ذلك لا ينام من الليل إلا قليلاً.

1690. It was related that Abd Allah ibn Umar said: "During the lifetime of the Messenger of God (Prayers and peace be upon him) if anyone had a dream he would relate it to the Messenger of God (Prayers and peace be upon him). I wished to have a dream to relate to the Prophet. When I was an unmarried youth I used to sleep in the Mosque during the lifetime of the Messenger of God (Prayers and peace be upon him) and I had a dream in which I saw two angels hold on to me and take me to the Fire. It was surrounded with walls like the sides of a well with two poles in its midst and I recognised the people there. I began to say: 'I seek refuge in God from the Fire, I seek refuge in God from the Fire, I seek refuge in God from the Fire.' Then I met another angel who told me not to fear. I related the dream to Hafsa who related it to the Messenger of God (Prayers and peace be upon him). The Prophet (Prayers & peace be upon him) said: 'Abd Allah is a good man, I wish he would pray the night prayer.' Salim said: 'Thereafter Abd Allah would only sleep a little of the night."

١٦٩١ - عن عبد الله بن أبى مليكة قال: قال عبد الله بن جعفر لابن الزبير: أتذكُرُ إذ تَلَقَّيْنا رسول الله ﷺ أنا وأنت وابنُ عباس؟ قال: نعم، فَحَمَلَنا وتركك.

1691. It was related that Abd Allah ibn Abu Mulaika said that Abd Allah in Gaffar said to Ibn al Zubair: "Do you remember when we met the Messenger of God (Prayers and peace be upon him), you and I and Ibn Abbas?" He said: "Yes, he carried us and left you."

١٦٩٢ - عن عبد الله بن مسعود رَضِى الله عنه قال: لما نزلت هذه الآية: ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا﴾ [المائدة: ٩٣] إلى آخر الآية، قال [لى] رسول الله ﷺ: «قيلَ لى: أنت منهم».

1692. It was related that Abd Allah ibn Mas'ud said: "When the verse was revealed: 'There is no blame upon those who believe and do good deeds, for what they have eaten before if they abstain from it now, and they are certain in their faith.' to the end. The Messenger of God (Prayers and peace be upon him) said: 'You are of them.'"

١٦٩٣ - عن أبى موسى رَضى الله عنه قال: قـدمت أنا وأخى من اليمن، وكنا جئنا ومانرى ابن مسعود وأمه إلا من أهل بيـت رسول الله ﷺ، من كثرة دخولهم ولزومهم له.

1693. It was related that Abu Musa said: "My brother and I came from Yemen and since we arrived we have thought that Ibn Mas'ud and his mother are from the family of the Messenger of God (Prayers and peace be upon him), because they frequented the house of the Messenger of God (Prayers and peace be upon him) and stayed there a great deal."

١٦٩٤ - عن أبى الأحوص قال: كنا فى دار أبى موسى معفر من أصحاب عبد الله، وهم ينظرون فى مصـحف، فقام عبد الله، فـقال أبو مسعـود: ما أعلم رسول الله ﷺ ترك بعده أعلم بما أنزل الله عزّ وجلّ من هذا القائم. فقال أبو موسى: أما لئن قُلْتَ ذاك لقد كان يشهد إذا غبنا، ويؤذَنُ له إذا حُجبنا.

1694. It was related that Abu al Ahwas said: "We were in the house of Abu Musa together with some of the companions of Abd Allah and they were looking at the Book. Abd Allah rose up and Abu Mas'ud said: 'I do not know if the Messenger of God (Prayers and peace be upon him) left anyone more knowledgeable after him than the man who is standing now.' Abu Musa said: 'What you say is correct, for he was present when we were absent, and he was permitted when we were denied.'"

١٦٩٥ - عن عبـد الله بن مسعـود رَضى الله عنه قال: ﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ﴾ [آل عـمران: ١٦١]. ثم قال: على قـراءة من تأمرونـنى أن أقرأ؟ فقـلد قرأتُ على رسـول الله ﷺ بضعاً وسـبعـين سورة، ولقـد علِمَ أصحـاب رسول الله ﷺ أنى أعلمهم بكتاب الله عزّ وجلّ، ولو أعلم [أنّ] أحداً أعـلم منى لرحلت إليه. قال شقيق: فجلست فى حَلَقِ أصحاب محمد ﷺ، فما سمعت أحداً يَرُدُّ ذلك عليه ولا يَعيبه.

1695. It was related that Abd Allah ibn Mas'ud said: "The verse: '...and whoever commits betrayal will be brought on the Day of Resurrection carrying what he has betrayed...'" (Surah 3 verse 161.) Then he asked: "Which form of recitation do you wish me to recite? I memorised more than seventy Surah directly from the Messenger of God (Prayers and peace be upon him), the Companions of the Prophet came to know that I am one of the most knowledgeable of the Book of God, and if there was one of them more knowledgeable than I then I would have gone to him." And Shaqiq said: "I sat among the circle of the Companion of Mohammed and I heard no one oppose or refute what he said."

١٦٩٦ - عن مسروق قال: كنا عند عبدالله بن عَمْرو رَضى الله عنهمَا، فذَكَرْنا حديثاً عن ابن مسعود، فـقال: إن ذلك الرجل لا أزال أُحبُّهُ بعد شيء سمـعته من رسول الله ﷺ يقولُهُ، سمعـته يقول: «اقرؤوا القرآن من أربعةِ نفرٍ: من ابن أُمِّ عـبدٍ - فبدأ به - ومن أُبَيِّ بن كعب، ومن سالم مولى أبى حذيفة، ومن معاذ بن جبل».

1696. It was related that Masruq said: "Abd Allah was mentioned before Abd Allah ibn Amr and the latter said: 'He is a man I shall always love because I heard the Messenger of God (Prayers and peace be upon him) say: 'Memorise the recitation of the Qur'an from these four, Abd Allah ibn Mas'ud, Salim the freed slave of Abu Hudhaifa, Ubai ibn Ka'b, and Moaz ibn Jabal.' "

١٦٩٧- عن جابر بن عبد الله رضى الله عنهما قال: أُصيب أبى يومَ أحُدٍ، فجعلتُ أكشف الثوب عن وجهه وأبكى، وجعلوا ينهوننى، ورسول الله ﷺ لا ينهانى، قال: وجَعَلَتْ فاطمة بنت عمرو تَبكيه، فقال رسول الله ﷺ: «تَبكيه أو لا تبكيه، فما زالت الملائكة تُظِلُّهُ بأجنحتها حتى رفعتموه».

1697. It was related that Jabir ibn Abd Allah said: "On the day of the Battle of Uhud, my father was killed and he was carried and placed in front of the Messenger of God (Prayers and peace be upon him) covered with a sheet. I moved to uncover my father but my people prevented me, then I moved again to uncover him but my people prevented me. The Messenger of God (Prayers and peace be upon him) gave the order and he was moved away. Then he heard the voice of a weeping woman and asked: 'Who is that?' They said: 'It is the daughter or the sister of Amr.' He said: 'Why is she weeping, for the angels were shading him with their wings until he was moved away.'"

١٦٩٨ عن عامر بن سعد قال: سمعت أبى يقول: ما سمعت رسول الله ﷺ يقول لحيٍّ يمشى: «إنه فى الجنة» إلا لعبد الله بن سلام.

1698. It was related that Amer ibn Sa'd said: "I heard my father say: 'I never heard the Messenger of God (Prayers and peace be upon him) say to any living soul that he would go to Paradise, except to Abd Allah ibn Salam."

١٦٩٩- عن خَرَشَةَ بن الحُرّ قال: كنت جالساً فى حلقة فى مسجد المدينة، قال: وفيها شيخ حسن الهيئة وهو عبد الله بن سلام، قال: فجعل يحدثهم حديثاً حسناً، قال: فلما قام قال القوم: من سرَّه أن ينظر إلى رجل من أهل الجنة فلينظر إلى هذا، قال: فقلت: والله لأتْبَعَنّه فَلأعْلَمنَّ مكان بيته، قال: فتبعته، فانطلق حتى كاد أن يخرج من

المدينة، ثم دخل منزله. قال: فاستأذنت عليه، فأذن لي. فقال: ما حاجتك يا ابن أخي؟ قال: فقلت له: سمعت القوم يقولون لك لما قمت: من سرَّه أن ينظر إلى رجل من أهل الجنة فلينظر إلى هذا، فأعجبني أن أكون معك. قال: الله أعلم بأهل الجنة، وسأحدثك مم قالوا ذاك، إنني بينما أنا نائم إذ أتاني رجل فقال لي: قم، فأخذ بيدي، فانطلقت معه، قال: فإذا أنا بجوادٍّ عن شمال، [قال]: فأخذت لآخذ فيها ، فقال لي: لا تأخذ فيها فإنها طرقُ أصحاب الشِّمال، قال: وإذا جوادُّ مَنْهَجٌ على يميني، فقال لي: خذ ههنا. قال: فأتى بي جبلاً، فقال لي: اصْعَدْ. قال: فجعلت إذا أردتُ أن أصعد خررت على إسْيَ. قال: حتى فعلت ذلك مرارًا، قال: ثم انطلق بي حتى أتى بي عمودًا رأسه في السماء وأسفله في الأرض، في أعلاه حَلَقَةٌ، فقال لي: اصعدْ فوق هذا. قال: قُلتُ: كيف أصْعَدُ هذا ورأسه في السماء؟ قال: فأخذ بيدي فزجل بي، قال: فإذا أنا متعلق بالحلقة، قال: ثم ضَرَبَ العمودَ فخرَّ، قال: وبقيتُ متعلقًا بالحَلْقَة حتى أصبحتُ، قال: فأتيت النبيﷺ فَقَصَصْتُها عليه، فقال: «أما الطرق التي رأيت عن يساركَ فهي طُرق أصحابِ الشمال». قال: «وأما الطرق التي رأيت عن يمينك فهي طرق أصحاب اليمين، وأما الجبل فهو منزل الشهداء ولن تناله، وأما العمود فعمود الإسلام، وأما العروة فهي عروة الإسلام، ولن تزال متمسكاً بها حتى تموت».

1699. It was related that Khrasha ibn al Hurr said: "I was sitting in a circle in the Madinah Mosque where there was a handsome scholar, he was Abd Allah ibn Salam. He addressed them in a good way and when he had left the people said: 'Whoever wishes to gaze upon one of the inhabitants of Paradise, then let him cast his eyes upon this man.' So I said: 'By God, I shall follow him to know his house.' I followed him as he set off towards the outskirts of Madinah, then he entered his house, and I sought permission to see him and I was admitted. Then he said: 'O son of my brother, what can I do for you?' I said: 'I heard the people say when you rose up: 'Whoever wishes to

gaze upon one of the inhabitants of Paradise, them let him cast his eyes upon this man.' So I liked to be with you.' He said: "God knows of the inhabitants of Paradise, and I shall tell you concerning that which they have said. While I was asleep I saw a man coming to me saying: 'Get up!' He took my hand and I went with him, and I saw a path upon my left, so I intended to go into it but he said to me: 'Do not take it, for it is the way of the people of the Left.' Then I saw a straight path upon my right, he said to me: 'Take it.' Then I reached a mountain and he said to me: 'Ascend it.' So I intended to ascend it but I fell back on my seat. And I repeated that several times, then he took me with him on until we reached a column, whose summit was in the sky and whose base was upon the ground. At the top of it I saw a ring, he said to me: 'Climb up it.' I asked: 'How can I ascend this while its summit is in the sky?' He took my hand and pushed me up until I found myself holding the ring, then he struck the column and it fell while I remained holding on to the ring until the morning. I went to the Prophet and related this to him, so he said: 'As for the path you saw on your left, it is the path of the people of the left, but the path which you saw on your right, it is the path of the people of the right. The mountain is the place of the martyrs and you will not attain it. But as for the column it is the column of Islam, and as for the ring, it is the ring of Islam, and you will remain holding on to it until you die.' "

١٧٠٠- عن جابر بن عبد الله رضى الله عنه قال: قال رسول الله ﷺ وجنازة سعد بن معاذ بين أيديهم: «اهتزَّ لها عرشُ الرحمن».

1700. It was related that Jabir ibn Abd Allah said that the Messenger of God (Prayers and peace be upon him) said: "When the bier of Sa'd ibn Moaz was placed before them, the Throne of

the Most Merciful shook."

١٧٠١- عن البراء رضى الله عنه قال: أهْدِيَتْ لرسول الله ﷺ حلّةُ حريرٍ، فجعل أصحابه يمسونها ويعجبون من لينها، فقال: « أتعْجَبون من لين هذه؟ لمناديل سعدِ بن معاذٍ فى الجنة خيرٌ منها وألينُ».

1701. It was related that Al Bara' said: "A silk cloak was presented to the Messenger of God (Prayers and peace be upon him), his Companions touched it and admired its softness, so he said: 'You are amazed by its softness?' The handkerchief of Sa'd ibn Moaz in Paradise is much better and softer that this.'"

١٧٠٢- عن أنس رضى الله عنه قال: مات ابنٌ لأبى طلحة من أُم سُلَيْمٍ، فقالت لأهلها: لا تُحدِّثوا أبا طلحة بابنه حتى أكون أنا أُحدثه. قال: فجاء، فَقَرَّبَتْ إليه عَشَاءً فأكل وشرب، قال: ثم تصنعتْ له أحسن ما كان تَصَنَّع قبل ذلك. فوقع بها، فلما رأت أنه قد شبع وأصاب منها قالت: يا أبا طلحة، أرأيت لو أن قوماً أعاروا عاريَتَهُمْ أهل بيتٍ، فطلبوا عاريتَهم، ألَهُمْ أن يمنعوهم؟ قال: لا . قالت: فاحتسب ابنك. قال: فغضبَ، فقال: تركتنى حتى تَلَطّخْتُ ثم أجبرتنى بابنى. فانطلق حتى أتى رسولَ الله ﷺ فأخبره بما كان، فقال رسول الله ﷺ : «بارك الله لكما فى غابر ليلتكما». قال: فحملت، فقال: فكان رسول الله ﷺ فى سفر وهى معه، وكان رسول الله ﷺ إذا أتى المدينة من سفر لا يطرقها طُرُوقاً، فدنوا من المدينة، فَضَرَبَهَا المخاض، فاحتَبَسَ عليها أبو طلحة، وانطلق رسول الله ﷺ، قال: يقول أبو طلحة: إنك لَتَعْلَمُ يا ربِّ أنه يعجبنى أن أخرج مع رسولك إذا خرج، وأدخل معه إذا دخل، وقد احْتَبَسْتُ بما ترى. قال: تقول أم سُلَيْم: يا أبا طلحة، ما أجِدُ الذى كنت أجِدُ، انْطَلِقْ، فانطلقنا.[قال]: وضربها المخاض حين قَدِما، فولدت غلاماً، فقالت لى أمى: يا أَنَس لا يُرضِعُهُ أحدٌ حتى تَغدوَ به على رسول الله ﷺ. فلما أصبَحَ احْتَمَلْتُه، فانطلقتُ به إلى رسول الله ﷺ. قال: فصادفْتُهُ ومعه مِيسَمٌ، فلما رآنى قال: «لعلَّ أُمَّ سُلَيْمٍ وَلَدَتْ». قلت: نعم. قال: فوضع

الميسم، [قال]: وجئت به فوضعته فى حَجِره، ودعا رسول الله ﷺ بعجوة من عجوة المدينة، فلاكها فى فيه حتى ذابت، ثم قذفها فى الصبى، فجعل الصبى يَتَلَمّظُها، قال: فقال رسول الله ﷺ: «انظروا إلى حب الأنصار التمرَ». قال: فمسح وجهه وسماه: عبدَ الله.

1702. It was related that Anas said: "One of Abu Talha's sons was taken ill and died while Abu Talha was not at home. His wife washed and shrouded him and laid him somewhere in the house. When Abu Talha came home he asked: 'How is the boy now?' She replied: 'The child is quiet and I hope he is in peace.' Abu Talha supposed she had told him the truth so he passed the night and in the morning he bathed and got ready to go out, then she told him his son had died. Abu Talha offered the prayer with The Prophet (Prayers & peace be upon him) and told him what had happened. The Messenger of God (Prayers and peace be upon him) said: 'May God bestow His blessings on you for your night'." Sufian said: "One of the Ansar said: 'They had nine sons and all of them recited the Qur'an by heart'."

١٧٠٣- عن أنَسٍ رضى الله عنه قال: جمع القرآن على عهد رسول الله ﷺ أربعةُ كلهم من الأنصار: معاذُ بن جبل، وأُبَىُّ بن كعب، وزيدُ بن ثابتٍ، وأبو زيد. قال قتادة: فقلت لأنس: من أبو زيد؟ قال: أحد عمومتى.

1703. It was related that Anas said: "The Qur'an was compiled during the life time of the Messenger of God (Prayers and peace be upon him) by four persons who were all of the Ansar: Moaz ibn Gabal, Ubayy ibn Ka'b, Zaid ibn Thabit and Abu Zaid." Qatada said: 'I asked Anas: 'Who is Abu Zaid?' He said: 'One of my uncles.'"

١٧٠٤- عن عبد الله بن الصامت قال: قال أبو ذر رضى الله عنه: خرجنا من قومنا غِفار، وكانوا يُحِلُّونَ الشهرَ الحرام، فخرجت أنا وأخى أُنَيسٌ وأُمّنا، فنزلنا على خالٍ لنا، فأكرمَنَا خالُنا وأحسن إلينا، فحسدنا قومه، فقالوا: إنك إذا خرجت عن أهلك خالف إليهم أُنَيسٌ، فجاء خالنا فنثا علينا الذى قيل له، فقلت: أما ما مضى من معروفك فقد كَدَّرْتَه، ولا جماع لك فيما بعد، فقَرَّبْنا صِرمَتنا فاحتَمَلْنا عليها، وتَغَطّى خالنا ثوبه فجعل يبكى، فانطلقنا حتى نزلنا بحضْرةِ مكة، فَنَافَرَ أُنيسٌ عن صرمتنا وعن مثلها، فأتيا الكاهن فخيّر أُنيساً فأتانا أُنيسٌ بصِرمتنا ومثلِها معها. قال: وقد صلَّيتُ يا ابن أخى قَبلَ أن ألقى رسولَ الله ﷺ بثلاث سنين. قلت: لمن؟ قال: لله. قلت: فأين توجه؟ قال: أتوجّه حيث يوجهنى ربى عز وجل، أُصلى عشاءً حتى إذا كان فى آخر الليل أُلْقِيتُ كأنى خِفاء حتى تَعلونى الشمس، فقال لى أُنيسٌ: إن لى حاجةً بمكةَ فاكْفِنى، فانطلق أُنيسٌ حتى أتى مكة، فراث علىّ ثم جاء، فقلت: ما صنعتَ؟ قال: لقيتُ رجلاً بمكة على دينك، يزعم أن الله تباركَ وتعالى أرسله. قلت: فما يقول الناس؟ قال: يقولون شاعر، كاهن، ساحر، وكان أُنيس أحدَ الشعراء. قال أُنيسٌ: لقد سمعت قولَ الكهنة، فما هو بقولهم. ولقد وضعت قوله على أقراء الشعرِ، فما يلتئم على لسان أحد بعدى أنه شعر، والله إنه لصادق، وإنهم لكاذبون. قال: قلت: فاكفِنى حتى أذهب فَأَنْظُرَ. قال: فأتيت مكة، فَتَضَعَّفْتُ رجلاً منهم، فقلت: أين هذا الذى تدعونه الصابئ؟ فأشار إلىّ فقال: الصابئ، فمال علىَّ أهل الوادى بكل مَدَرَةٍ وعَظْمٍ حتى خَرَرتُ مغشياً علىّ. قال: فارتَفَعْتُ حين ارْتَفَعْتُ كأنى نُصُبٌ أحْمَرُ، قال: فأتَيْتُ زمزم فغسلت عنى الدماءَ، وشربت من مائها، ولقد لبثت يا ابن أخى ثلاثين بين ليلةٍ ويومٍ، ما كان لى طعام إلا ماء زمزم، فسمِنْتُ حتى تكسرت عُكَنُ بطنى، وما وجدت على كبدى سَخْفَةَ جوع. قال: فبينا أهل مكة فى ليلة قَمراءَ إضْحِيان، إذ ضُرِبَ على أسْمِخَتِهم فما يطوف بالبيت أحد، وامرأتان منهم تَدْعوان إسافاً ونائلة. قال: فأتتا علىَّ فى طوافهما فقُلتُ: أنْكِحا أحدَهما الأخرى، قال: فما تَنَاهَتا على قولهما. قال: فأتتا

عليّ، فقلتُ: هَنٌ مِثْلُ الخَشَبَةِ، غـيرَ أنى لا أكْنى. فانطلقتـا تُوَلْوِلان وتقولان: لو كان ههنا أحد من أنفـارنا، قال: فاستقـبلَهما رسول الله ﷺ وأبو بكر وهمـا هابطان، قال: «ما لكما». قالتا: الصابئ بين الكعبة وأسـتارها. قال: «ما قال لكما» . قالتا: إنه قال لنا كلمة تملأ الفم. وجاء رسول الله ﷺ حتى اسـتلم الحَجَر، وطاف بالبيت هو وصاحبه، ثم صلّى، فلمـا قضى صلاته، قـال أبو ذر: فكنت أنا أول من حيَّاه بتـحيـة الإسلام، قال: فقلت: السلام عليك يا رسول الله، فـقال: « وعليك ورحمة الله». ثم قال: «من أنت». قال: قلت: من غِفار. قال: فأهوى بيده فـوضع أصابعه على جَبْهته، فقلت فى نفسى: كـره أن انْتَمَيْت إلى غِفار، فـذهبت آخذ بيـده فَقَدَعَنى صاحبُه، وكـان أعلمَ به منى، ثم رفع رأسه فقال: «مـتى كنت ههنا». قال: قُلتُ: قد كنت ههنا منذ ثلاثين بين ليلة ويوم. قـال: «فمن كـان يطعمك». قـال: قلت: ما كـان لى طعام إلا مـاءُ زمزمَ، فـسمنت حـتى تكسّرَتْ عُكَنُ بطنى، ومـا أجد على كـبدى سَخْفَةَ جـوع. قال: «إنهـا مبـاركة، إنها طعـامُ طُعمٍ». فقال أبو بكر رضى الله عـنه : يا رسول الله، ائذن لى فى طعامه الليلة. فـانطلق رسول الله ﷺ وأبو بكر وانطلقت معهمـا، ففتح أبو بكر رضى الله عنه باباً، فجـعل يَقْبِضُ لنا من زبيب الطائف، وكان ذلك أوَّلَ طعامٍ أكلتـه بها، ثم غَبَرْتُ ما غَبَرْتُ، ثم أتيت رسول الله ﷺ، فقال : «إنَّهُ قد وُجِّهَتْ لى أرض ذاتُ نَخْلٍ، لا أراها إلا يَثْـرِبَ، فـهل أنت مبلـغٌ عنى قومَكَ، عـسى الله أن ينفـعـهم بك ويأجُرَكَ فيهم». فأتيت أُنيساً، فقال: ما صنعت؟ قلت: صنعت أنى قد أسلَمْتُ وصدَّقت. قال: ما بى رغبةٌ عن دينك، فإنى قد أسلمت وصدَّقـت. فأتينا أُمنا، فقالت: ما بى رغبةٌ عن دينكما، فإنى قـد أسلَمتُ وصدّقتُ. فاحتملنا حتى أتينا قـومنا غِفاراً، فأسلَمَ نِصْفُهم، وكان يؤمهم أيماء بن رَحَضَةَ [الغفارى] وكان سيدهم، وقال نصفهم: إذا قدم رسول الله ﷺ المدينة أسلمنا. فقَدِم رسول الله ﷺ المدينة، فأسلم نصفهم الباقى، وجاءت أسْلَمُ، فقالوا: يا رسول الله، إخوتُنا نُسْلِمُ على الذى أسلموا عليه، فأسلموا، فقال رسول الله ﷺ : «غِفارُ غفر الله لها، وأسلَمُ سالمها الله».

1704. It was related that Abd Allah ibn al Samit said that Abu Zarr said: "We departed from our tribe Ghifar who regard the prohibited months as permissible months. My brother Unais, our mother and I stayed with our maternal uncle who treated us well. The men of his tribe felt jealous and they said: 'When you are away from your house, Unais commits adultery with your wife. Our maternal uncle came and he accused us of the sin he had been told of. I said: 'You have undone the good you did for us, we cannot remain with you any longer. We went to our camels and loaded our baggage. Our maternal uncle began to weep, and spread a cloth over himself. We went on until we made camp near Makkah. Unais cast lots on the camels and it fell to an equal number. They both went to a fortune teller and he made Unais win and Unais came with our camels and an equal number beside them. He said: 'My nephew, I used to offer prayer three years before I met the Messenger of God (Prayers and peace be upon him).' I said: 'To whom did you offer your prayer?' He said: 'To God.' I said: 'In which direction did you turn your face?' He said: 'I used to turn my face as God commanded me to turn my face. I used to observe the night prayer towards the end of night and I fell down in prostration like a cloak until the sun rose over me.' Unais said: 'I have business in Makkah, so you had better stay here.' Unais went on until he reached Makkah and he returned to me late. I said: 'What did you do?' He said: 'I met a man in Makkah who is from your Religion and he claims that God has sent him.' I said: 'What do the people say about him?' He said: 'They say that he is a poet or a fortune teller or a magician.' Unais was a poet himself and he said: 'I have heard the words of a fortune teller but his words are not like that. I also compared his words with the verses of poets but such words cannot be uttered by any poet. By God, he is truthful

and they are liars.' Then I said: 'You stay here while I go to see him.' He said: 'I went to Makkah and I asked an unimportant man of the people there: 'Where is the one you call a Sabi'?' He pointed towards me, saying: 'He is a Sabi'.' Then the people of the valley attacked me with chunks of earth and bows until I fell down unconscious. I regained consciousness and stood up and found that I looked like a red image. I went to Zamzam, washed the blood from myself and drank its water. O son of my brother, I stayed there for thirty nights or days and there was no food for me but the water of Zamzam, and I became so thin that my stomach was wrinkled, but I did not feel any hunger in my stomach. It was during this time that the people of Makkah slept during the moonlit night and no one used to circumambulate the House except two women who had been invoking the name of Isafa and Na'ilah. They came to me as they went round and I said: 'Let one marry the other.' But they did not desist from their invocation. They came towards me and I said to them: 'Put wood inside them.' I was unable to express it figuratively. The women went away crying and saying: 'If any of our people had been here he would have taught you a lesson.' The women met the Messenger of God (Prayers and peace be upon him) and Abu Bakr who had also been coming down the hill. He asked them: 'What is the matter with you?' They said: 'It is Sabi', who has hidden himself between the Ka'ba and its curtain.' He said: 'What has he said to you?' They said: 'We cannot repeat the words he said to us.' The Messenger of God (Prayers and peace be upon him) came and he kissed the Black Stone, circumambulated the House with his companion and then offered prayer. Abu Zarr said: 'When he had completed his prayer, I was the first to greet him with the salutation of peace and I said: 'O Messenger of God, peace be upon you.' He said:

'May it be upon you too, and the mercy of God.' Then he asked: 'Who are you?' I said: 'I am from Ghifar.' He raised his hand and placed his finger on his forehead and I thought to myself: 'Perhaps he does not like that I am from Ghifar.' I tried to take hold of his hand but his friend, who knew him better than I, prevented me from doing so. He then raised his head and asked: 'How long have you been here?' I said: 'I have been here for the last thirty nights or days.' He said: 'Who has been feeding you?' I said: 'I have had no food, only the water of Zamzam and I have become so thin that my stomach is wrinkled but I do not feel any hunger.' He said: 'It is blessed and it is like food.' Then Abu Bakr said: 'O Messenger of God, let me offer him hospitality tonight. Then the Messenger of God (Prayers and peace be upon him) went on and so did Abu Bakr, and I went with them. Abu Bakr opened the door and brought us raisins from Ta'if, and that was the first food I ate there. Then I stayed as long as I needed. Then I went to the Messenger of God (Prayers and peace be upon him) and he said: 'I have been shown a land luxuriant with trees and I think it must be Yathrib. You go and teach the people for me and I hope God will enable you to be of benefit for them and He will reward you.' I returned to Unais and he asked: 'What have you done?' I said: 'I have embraced Islam and I have borne witness.' He said: 'I am not averse to your Religion and I also embrace Islam and I bear witness.' Then we both went to our mother and she said: 'I am not averse to your Religion and I also embrace Islam and I bear witness that Mohammed is the Messenger of God.' We then loaded our camels and went to our people of Ghifar and half of them embraced Islam and their leader was Ayma' ibn Rahadah Ghifari and he said: 'We will embrace Islam when the Messenger of God comes to Madinah.' So when the Messenger of God (Prayers and

peace be upon him) came to Madinah the other half of them also embraced Islam. Then the tribe Aslam came to the Prophet and said: 'O Messenger of God, we also embrace Islam like our brothers who have embraced Islam.' And they also embraced Islam. Then the Messenger of God (Prayers and peace be upon him) said: 'God forgave the tribe of Ghifar and God save the tribe of Aslam.'"

١٧٠٥- عن ابن عباس رضى الله عنهما قال: لما بلغ أبا ذر مبعثُ النبىﷺ بمكة، قال لأخيه [أنيس]: اركَبْ [وسر] إلى هذا الوادى، فاعْلَمْ لى علمَ هذا الرجلِ الذى يزعم أنه نبى يأتيه الخبرُ من السماء، فاسْمَعْ من قوله ثم ائتنى. فانطلق الآخر حتى قَدِمَ مكة وسمع من قوله، ثم رجع إلى أبى ذر، فقال: رأيته يأمر بمكارم الأخلاق، و[يقول] كلاماً ما هو بالشعر. فقال: ما شفيتنى فيما أرَدْتُ، فتزود وحمل شَنّةً له فيها ماء، [وسار] حتى قَدِم مكة، فأتى المسجد فالْتَمَسَ النبىﷺ ولا يعرفه، وكره أن يسأل عنه، حتى أدركه - يعنى الليل - فاضطجع، فرآه علىٌّ رضى الله عنه، فعرف أنه غريب، فلما رآه تَبِعَهُ، فلم يسأل واحد منهما صاحبه عن شىء حتى أصبح، ثم احتمل قِرْبَتَهُ وزاده إلى المسجد، فظلَّ ذلك اليوم[فيه] ولا يرى النبىﷺ حتى أمسى، فعاد إلى مضجعه، فمر به على رضى الله عنه فقال: ما آن للرجل أن يعلم منزله؟ فأقامه فذهب به معه، ولا يسأل واحد منهما صاحبه عن شىء، حتى إذا كان يومُ الثالث فعل مثل ذلك، فأقامه على رضى الله عنه معه، ثم قال له: ألا تحدثنى ما الذى أقدمك هذا البلد؟ قال: إن أعْطَيتنى عهداً وميثاقاً لَتُرْشِدَنّى فعلت، ففعل، فأخبره فقال: فإنه حق وهو رسول اللهﷺ ، فإذا أصْبَحْتَ فاتّبعنى، فإنى إن رأيتُ شيئاً أخاف عليك قُمتُ كأنى أُريق الماء، فإن مضيتُ فاتبعنى حتى تدخل مَدْخَلى، ففعل. فانطلق يقفوه حتى دخل على النبىﷺ ودخل معه، فسمع من قولهﷺ وأسلم مكانَه، فقال له النبىﷺ :«ارجع إلى قومك فأخبرهم حتى يأتيك أمرى». فقال: والذى نفسى بيده لأصْرُخَنّ بها بين ظهرانَيْهم. فخرج حتى أتى المسجد، فنادى بأعلى صوته: أشهد أن لا إله إلا الله، و[أشهد] أن

محمداً رســول الله. وثار القوم إليه فضربوه حتى أضجعــوه على الأرض، فأتى العباس [بن عبد المطلب رضي الله عنه] فأكبَّ عليه، فقال: وَيْلَكُم ألستم تعلمون أنه من غِفار، وأن طريق تجاركم إلى الشام عليــهم؟ فأنقذه منهم، ثم عاد من الغــد بمثلها، وثاروا عليه فضربوه، فأكب عليه العباس فأنقذه.

1705. It was related that Ibn Abbas said: "When Abu Zarr heard of the Prophet's coming, he said to his brother: 'Ride to the valley and bring me the news of the man who claims to be a Prophet receiving inspiration from Heaven. Hear what he says and then return to me.' His brother set out until he met the Prophet and listened to his speech and returned to Abu Zarr and said: 'I have seen him admonishing the people to good and his speech was not as poetry.' Abu Zarr said: You have not done as I wished.' So he took his provisions for a journey and a water-skin full of water and set off for Makkah. When he arrived there he went to the Mosque looking for the Prophet, and he did not know who he was nor did he like to question anyone about him. So after part of the night had passed Ali saw him and perceived that he was a stranger. Abu Zarr followed him but they did not question each other about anything until the morning, when he took his water-skin and food and went to the Mosque. He passed the day without the Prophet noticing him until the night, then when he returned to the place he was sleeping, Ali saw him again and asked: 'Has that man not found anywhere to stay yet?' So Ali took him with him, but they did not question each other about anything, until the third day when Ali did the same with him and Abu Zarr stayed with him again. Then Ali asked: 'Tell me why you have come here?' He replied: 'If you promise me that you will direct me I will tell you.' So when Ali did so, Abu Zarr told him the reason. Ali said: 'It is the Truth,

and he is the Messenger of God. So in the morning follow me, and if I think that there is any danger to you, I will warn you by pretending to go to the latrine. But if I continue walking, follow me until you enter the place I will enter.' So Abu Zarr agreed and followed Ali until he entered the place where the Prophet was, and Abu Zarr entered with him. Then he listened to the speech of the Prophet and embraced Islam there and then. The Prophet said to him: 'Return to your people and teach them until you receive my instructions.' Abu Zarr said: 'By Him in Whose Hands is my soul, I shall announce my Islam out loud before them all.' He went out until he reached the Mosque and announced as loudly as he could: 'I bear witness that there is no god but God and Mohammed is His servant and Messenger.' The people then got up and beat him until they knocked him down. Al Abbas came and threw himself over him saying: 'Woe to you, do you not know he is from Ghifar upon the highway your tradesmen use to al Sham?' So he saved him from them. Abu Zarr did the same the following day and the people beat him again, and Al Abbas threw himself over him once again."

١٧٠٦- عن أبى موسى الأشعرى رضى الله عنه قال: كنت عند النبىﷺ وهو نازل بالجِعْرانة بين مكة والمدينة، ومعه بلال، فأتى رسولَ الله ﷺ رجلٌ أعرابى، فقال: ألا تُنْجِزُ لى يا محمد ما وعدتنى؟ فقال له رسول الله ﷺ: «أبْشِر». فقال له الأعرابى: أكثرتَ علىّ مِنْ أبشر. فأقبل رسول الله ﷺ على أبى موسى وبلال كهيئة الغضبان، فقال: «إن هذا قد رد البشرى، فاقْبلا أنتما». فقالا: قَبِلنا يا رسول الله. ثم دعا رسول الله ﷺ بقَدحٍ فيه ماء، فغسل يديه ووجهه فيه، ومَجَّ فيه ثم قال: «اشْرَبا منه، وأفْرغا على وجوهكما ونحوركما وأبْشرا». فأخذا القدحَ، ففعلا ما أمرهما به رسول الله ﷺ، فنادتْهما أُمّ سلمة من وراء الستر: أفضِلا لأُمكما مما فى إنائكما. فأفضلا لها منه طائفة.

1706. It was related that Abu Musa said: "I was with the Prophet (Prayers & peace be upon him) when he camped at Al Ja'ana between Makkah and Madinah with Bilal. A Bedouin came to the Prophet (Prayers & peace be upon him) and said: 'Will you honour your promise to me?' The Prophet (Prayers & peace be upon him) said: 'Be glad.' The Bedouin said: 'Be glad,' too many times. Then the Prophet (Prayers & peace be upon him) turned to me and Bilal angered and said: 'The Bedouin has rejected the good news. So you both accept it.' Bilal and I said: 'We accept.' Then the Prophet (Prayers & peace be upon him) asked for a drinking vessel of water and washed his hands and face in it and took a mouthful of water and returned it to it saying: "Drink some of it and pour some of it over your chests and faces and be glad at the good news.' So they both took the drinking vessel and did as they had been told to do. Umm Salama called from behind the screen: 'Keep some for your mother.' So they left some of it for her."

١٧٠٧- عن أبى بردة، عن أبيه قال: لما فرغ النبىﷺ من حُنَيْنٍ بعث أبا عامرٍ على جيش إلى أوطاس، فلقى دُرَيْدَ بن الصِّمَّةِ، فقتل دريد [بن الصمة] وهزم الله أصحابَهُ، فقال أبو موسى: وبعثنى مع أبى عامر، قال: فَرُمِىَ أبو عامر فى ركبته، رماه رجل من بنى جُشَمٍ بسهم فأثبته فى ركبته، فانتهيت إليه فقلتُ: يا عمِ من رماك؟ فأشار أبو عامر إلى أبى موسى فقال: إن ذاك قاتلى تَراه، ذلك الذى رمانى. قال أبو موسى: فقصدت له فاعتمدته فلحقته، فلما رآنى ولّى عنى ذاهباً، فاتَّبَعْتُهُ وجعلت أقول له: ألا تَستَحى؟ ألست عَرَبياً؟ ألا تثبت؟ فكفَّ، فالتَقَيْتُ أنا وهو، فاختلفنا أنا وهو ضَرْبَتَيْن، فضربته بالسيف فقتلته، ثم رجعت إلى أبى عامر فقلت: إن الله قد قتل صاحبك. قال: فانزع هذا السهم، فنزعته، فنزا منه الماء، فقال: يا ابن أخى انطلق إلى رسول الله ﷺ فأقرئه منى السلام، وقل له: يقول لك أبو عامر: استغفر لى. قال: واستعملنى أبو عامر على

الناس، ومكث يسيراً، ثم إنه مات، فلما رجعت إلى النبى ﷺ دخلت عليه، وهو فى بيت على سرير مُرْمَلٍ وعليه فراش، وقد أثَّرَ رمال السرير بظهر رسول الله ﷺ وجنبيه، فأخبرته بخبرنا وخبر أبى عامر، وقلت له: قال: قل له يستغفر لى. فدعا رسول الله ﷺ بماء فتوضأ منه، ثم رفع يديه ثم قال: «اللهم اغفر لعبيد أبى عامر» حتى رأيتُ بياض إبطيه، ثم قال: «اللهم اجعله يوم القيامة فوق كثير من خلقك، أو: من الناس». فقلت: ولى يا رسول الله فاستغفِرْ. فقال النبى ﷺ: «اللهم اغفر لعبد الله بن قيس ذنْبَه، وأدخله يوم القيامة مدخَلاً كريماً». قال أبو بردة: إحداهما لأبى عامر، والأخرى لأبى موسى.

1707. It was related that Abu Musa said: "When the Prophet (Prayers & peace be upon him) completed the Battle of Hunain he sent Abu Amir to Autas in command of an army. He met Duraid ibn Al Summa and Duraid was killed and God defeated his companions. The Prophet (Prayers & peace be upon him) sent me with Abu Amir, Abu Amir was hit in the knee by an arrow fired by a man from Jushm and the arrow was embedded in his knee. I went to him and said: 'O uncle! Who shot you?' He pointed out the man saying: 'That is my killer.' So I set off towards him and caught up with him, when he saw me he fed so I pursued him saying: 'Stop, are you not ashamed?' So he stopped and we exchanged blows with our swords and I killed him. Then I said to Abu Amir: 'God has killed your murderer.' He said: 'Remove this arrow.' So I removed it and water oozed from the wound. He said: 'O son of my brother! Give my salutations to the Prophet (Prayers & peace be upon him) and ask him to ask God to forgive me.' Abu Amir made me his successor in command. He lived for a short while and then died. I returned to the Prophet (Prayers & peace be upon him) and found him lying on a mat of palm

leaves entwined with rope, and on it there was bedding, the bedstrings had made marks on his back and sides. I told the Prophet (Prayers & peace be upon him) about Abu Amr and that he had said: 'Tell him to ask for God to forgive me.' The Prophet (Prayers & peace be upon him) asked for water, performed ablution and then lifted his hands saying: 'O God! Forgive Ubaid Abu Amir.' I saw the white of the Prophet's (Prayers & peace be upon him) armpits, the Prophet (Prayers & peace be upon him) then said: 'O God! Make him superior on the Day of Resurrection to many of Your human being.' I said; 'Will you ask for God's Forgiveness for me?' He said: 'O God, forgive the sins of Abd Allah ibn Qais and admit him in good admittance on the Day of Resurrection'." Abu Burda said: 'One of the prayers was for Abu Amir and the other was for Abu Musa.' "

١٧٠٨- عن أبى هريرة رضى الله عنه قال: كنتُ أدعو أُمى إلى الإسلام وهى مشركة، فدعوتها يوماً فَأَسْمَعَتنى فى رسول الله ﷺ ما أكره، فأتيتُ رسول الله ﷺ وأنا أبكى، قلت: يا رسول الله إنى كنت أدعو أمى إلى الإسلام، فتأبى علىّ، فدعوتها اليوم فَأَسْمَعَتْنى فيك ما أكره، فادع الله أن يهدىَ أُمَّ أبى هريرة. فقال رسول الله ﷺ: «اللهم اهْدِ أُم أبى هريرة». فخَرَجْتُ مستبشراً بدعوة نبى الله ﷺ، فلما جئت فَسِرْتُ إلى الباب فإذا هو مجافٌ، فَسَمِعَتْ أمى خَشَفَ قَدَمَىّ، فقالت: مكانك يا أبا هريرة، وسمعت خضخضة الماء، قال: فاغتسلتْ ولبِسَت دِرعها، وعَجِلَت عن خمارها، فَفَتَحَت البابَ ثم قالت: يا أبا هريرة، أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله. قال: فرَجَعْتُ إلى رسول الله ﷺ، فأتيتهُ وأنا أبكى من الفرح، قال: قلتُ: يا رسول الله أبْشِر، قد استجاب الله دعوتَك، وهدى أُمّ أبى هريرة. فحمد الله وأثنى عليه وقال خيراً. قال: قلتُ: يا رسول الله، ادْعُ الله أن يُحَبِّبَنى أنا وأمى إلى عباده المؤمنين

ويحببهم إلينا. قال: فقال رسول الله ﷺ: «اللهم حبّب عُبَيْدك هذا - يعنى أبا هريرة - وأمه إلى عبادك المؤمنين، وحبِّب إليهم المؤمنين». فما خُلِقَ مؤمنٌ يسمع بى ولا يرانى إلا أحبنى.

1708. It was related that Abu Huraira said: "I invited my mother, who was a polytheist, to Islam. One day I invited her one and she said something about the Messenger of God (Prayers and peace be upon him) which I did not like. I went to the Messenger of God (Prayers and peace be upon him) and wept, so he said: 'O Messenger of God, I invited my mother to Islam but she rejected it. Then I invited her today and she said something about you which I did not like, so please invoke God Almighty to guide the mother of Abu Huraira to the Right Path. Then the Messenger of God (Prayers and peace be upon him) said: 'O God, guide the mother of Abu Huraira to the Right Path. I returned happy at the invocation of the Messenger of God (Prayers and peace be upon him). When I neared our door it locked from inside. My mother heard the sound of my footsteps and she said: 'O Abu Huraira, wait a moment.' I heard the splashing of water. She took a bath, put on her dress, quickly covered her head with a shawl opened the door and then said: 'Abu Huraira, I bear witness that there is no god but God and Mohammed is His servant and Messenger.' I returned to the Messenger of God (Prayers and peace be upon him) and I was weeping with joy. I said: 'O Messenger of God rejoice for God has answered your invocation and He has guided the mother of Abu Huraira to the Right Path.' He gave praise to God and extolled Him and spoke kind words. I said: 'O Messenger of God, invoke God to instill love for me and my mother into the hearts of the believers and let our hearts be filled with love for them.' Then

the Messenger of God (Prayers and peace be upon him) said: 'O God, let there be love of these Your servants in the hearts of the believers and let their hearts be filled with love for the believers. God Almighty granted this so much so that every believer ever born, who heard of me and who saw me did not fail to love me."

١٧٠٩- عن عروة، عـن عائشة رضى الله عنـها قالت: ألا يُعْجِبك أبو هـريرة؟ جاء فجلس إلى جانب حُجرتى، يحدّث عن النبىﷺ يسمعنى ذلك، وكنت أُسَبِّح، فقام قبل أن أقْضِىَ سبحـتى، ولو أدركته لرددتُ عليه: إن رسـولَ اللهﷺ لم يكن يَسْرُدُ الحديث كسردِكم. قال ابن شهـاب: وقال ابن المسيب: إن أبا هريرة قال: يقولون: إن أبا هريرة قد أكثر، واللهُ الموعدُ، ويقولون: ما بال المهاجـرين والأنصار لا يتحدثون مثل أحاديثه؟ وسأخبركم عن ذلك: إن إخوانى من الأنصار كـان يشغلهم عمل أرَضيهم، وإنَّ إخوانى من المهـاجـرين كان يشـغلهم الصَّفْق بالأسـواق، وكنتُ ألْزَمُ رسـولَ الله ﷺ على مِلءِ بطنى، فأشهد إذا غابوا وأحفظ إذا نسـوا، ولقد قال رسول الله ﷺ يوماً: «أيكم يبسط ثوبه فيأخذ من حديثى هذا، ثم يجمعه إلى صدره، فـإنه لم ينس شيئاً سمعه». فبسطتُ بُرْدَةً علىّ حتى فرغ من حديثه، ثم جمعتها إلـى صدرى، فما نسيت بعدَ ذلك اليوم شيئا حدَّثنى به، ولولا آيتـان أتان أنزلهما الله عزّ وجلّ فى كـتابه ما حدثت شـيئا أبداً: ﴿إنَّ الَّذينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ﴾ إلى آخر الآيتين.

1709. It was related that Urwa said that Aisha said: "Do you dislike Abu Huraira? He came and sat beside my room relating about the Prophet so that I could hear him, and I was supplicating God. But he left before I completed my supplication. Had I seen him I would have refuted what he was saying, the Messenger of God (Prayers and peace be upon him) never related any Hadith as he did." Ibn Shihab said that Ibn Masib said that Abu Huraira said: "They say Abu Huraira has related

too much and our appointment is with God. And they also say: 'Why do the Emigrants and the Helpers (al Ansar) never relate as much as he does?' I shall explain that for you. My brethren of the Helpers (al Ansar) were busy working in their fields and my brethren of the Emigrants were busy trading in the markets, but I was always close to the Messenger of God (Prayers and peace be upon him), to be able to find something to eat. I used to see while they were absent, and I used to memorise while they forgot, and one day the Messenger of God (Prayers and peace be upon him) said: 'Any of you who spreads out his garment to take from my Hadith, then he gathers it to his chest, will never forget anything he hears." So I spread out my garment until he finished his Hadith, then I gathered it to my chest and I have not forgotten anything he has related to me, had it not been for two verses which God Almighty revealed of His Book, I would never have spoken of anything: 'Surely those who conceal the manifest Revelations and the guidance which We have revealed, after We have made it clear for the people in the Book, those it is who shall be cursed by God and by those who curse. * Except those who repent and amend themselves, and made known the Truth, to them I turn in Mercy, indeed I am The Relenting, The All-Merciful.' (Surah 2 verses 159-160)."

١٧١٠- عن أنس رضى الله عنه : أن رسول الله ﷺ أخذ سيفاً يوم أُحُدٍ، فقال: «من يأخذ منى هذا». فبسطوا أيديهم، كل إنسان منهم يقول: أنا، أنا. قال: «فمن يأخذه بحقه». فأحْجَمَ القوم، فقال سماك [بن خرشة] أبو دُجانة: أنا آخذه بحقه. قال: فأخذه فَفَلَقَ به هامَ المشركين.

1710. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) picked up his sword on

the Day of Uhud and asked: 'Who will take it from me? All of them thrust forward their hands saying: 'I will, I will.' He said: 'Who will take it to accomplish its rights?' Then the people drew back their hands. Simak ibn Kharashah Abu Dujanah said: 'I am ready to take it and accomplish its rights.' So he took it up and struck the heads of the unbelievers."

١٧١١- عن أبى زُمَيْلٍ قال: حدثنى ابن عباس رضى الله عنهما قال: كان المسلمون لا ينظرون إلى أبى سفيان ولا يقاعدونه، فقال للنبىﷺ: يا نبى الله ثلاثٌ أعْطِنيهنَّ. قال: «نعم». قال: عندى أحسن نساء العرب وأجمله: أُمّ حبيبة بنت أبى سفيان أُزوِّجُكَهَا. قال: «نعم». قال: ومعاوية تجعله كاتباً بين يديك. قال: «نعم». قال: وتُؤمِّرُنى حتى أُقاتِلَ الكفارَ كما كنتُ أقاتل المسلمين. قال: «نعم». قال أبو زميلٍ: ولولا أنه طلب ذلك من النبىﷺ ما أعطاه ذلك، لأنه لم يكن يُسألُ شيئاً إلا قال: «نعم».

1711. It was related that Abu Zumayil said that Abd Allah ibn Abbas said: "The Muslims did not have any regard for Abu Sufian nor did they partake of his company. He said to the Messenger of God (Prayers and peace be upon him): 'O Messenger of God, grant me three things.' He said: 'Yes.' He said: 'I have the best and most beautiful woman with me Umm Habiba, the daughter of Abu Sufian, so marry her.' He said: 'Yes.' And he asked: 'Permit Mu'awiya to serve as your scribe.' He said: 'Yes.' Then he asked: 'Appoint me as commander so that I may fight against the unbelievers as I fought against the Muslims.' He said: 'Yes.' Abu Zumail said: 'If he had not asked for these three things from the Messenger of God (Prayers and peace be upon him), he would have never granted them to him of his own volition, but he used to grant the requests made to him.' "

١٧١٢- عن أبى برزة رضى الله عنه: أن النبىﷺ كان فى مغزًى له، فأفاءَ الله عليه، فقال لأصحابه: «هل تفقدون من أحد». قالوا: نعم فلاناً، وفلاناً وفلاناً، ثم قال: «هل تَفقدون من أحد». قالوا: نعم فلاناً، فلانًا، وفلاناً. ثم قال: «هل تَفقدون من أحد» قالوا: لا. قال: «لكنى أفْقدُ جُلَيْبِيباً، فاطلبوه». فَطُلِبَ فى القَتْلى، فوجدوه إلى جنب سبعة قد قَتَلهم، ثم قتلوه، فأتاه النبىﷺ فوقف عليه فقال: «قَتَل سبعة ثم قتلوه، هذا منى وأنا منه، هذا منى وأنا منه». [قال]: فوضعه على ساعديه، ليس له [سرير] إلا ساعدا النبى ﷺ، قال: فَحُفِر له ووُضِعَ فى قبره، ولم يذكر غَسْلاً.

1712. It was related that Abu Barza said: "The Prophet was in one of the battles when God Almighty bestowed booty upon him, then he said to his Companions: 'Is there someone missing?' They said: 'Yes, so and so, and so and so, and so and so.' Then he asked: 'Is there someone missing?' They said: 'Yes, so and so, and so and so, and so and so.' Then he said: "Is there someone missing?' They said: 'No.' He said: 'But I have not seen Julaibibiaba, so find him.' So they found him among them dead, but beside seven others he had killed and they had killed him. The Prophet came and stood over him and said: 'He killed seven then they killed him, he is of me and I am of him, he is of me and I am of him.' Then he carried him over his arms and dug a grave for him and buried him in it, and washing was not mentioned."

١٧١٣- عن أبى هريرة رضى الله عنه: أن عمر بن الخطاب رضى الله عنه مر بحسان وهو ينشد الشعر فى المسجد، فَلَحَظَ إليه، فقال: قد كنت أُنْشِدُ وفيه من هو خير مِنْكَ، ثم التفَتَ إلى أبى هريرة فقال: أنشدكَ اللهَ أسمعت رسولَ الله ﷺ يقول: «أجب عنى، اللهم أيِّدْه بروح القدس»؟ قال: اللهم نعم.

1713. It was related that Abu Huraira said that Umar ibn Al Khattab passed by Hassan when he was saying poetry in the Mosque. So he rebuked him saying: "Remember where you are!" He said: "I used to say poetry here when the one who is better than you was present." Then he looked to Abu Huraira and said: "I ask you by God, to answer me if you heard the Messenger of God (Prayers and peace be upon him) invoke for me: 'O God strengthen him with the Holy Spirit.'?' He answered: 'By God, yes.'

١٧١٤- عن البراء بن عازب رضى الله عنهما قال: سمعت رسول الله ﷺ يقول لحسان بن ثابت: «اهْجُهُم، أو: هاجِهِم، وجبريلُ معك».

1714. It was related that Al Bara' ibn Azib said: "I heard the Messenger of God (Prayers and peace be upon him) saying to Hassan ibn Thabit: 'Ridicule them, or ridicule them and Gabriel is with you."

١٧١٥ - عن مسروق قال: دخلت على عائشة رضى الله عنها وعندها حسان بن ثابت ينشدها شعراً يُشَبِّبُ بأبيات له، فقال:

فقالت له عائشة: لكنَّك لستَ كذلك. قال مسروقٌ: فقلتُ لها: لِمَ تأذنين له يدخُلُ عليكِ؟ وقد قال الله: ﴿وَالَّذِى تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ﴾ [النور: ١١]. فقالت: فأيُّ عذابٍ أشدُّ من العمى؟ فقالت: إنه كان ينافح - أو: يهاجى - عن رسول الله ﷺ.

1715. It was related that Masruq said: "We went to Aisha when Hassan ibn Thabit was reciting some of his poetry to her, saying: 'A virtuous wise lady of whom nobody can have suspicion. She rises with an empty stomach because she never eats the flesh of the indiscreet.' Aisha said to him: 'But you are not like that.' I said to her: 'Why do you permit him to enter when

God Almighty has said: '...and the one who took the lead and the greater part in it, for him there awaits a severe chastisement.' (Surah 24 verse 11) Aisha replied: 'And what chastisement is worse than blindness?' And she said: 'Hassan used to defend or say poetry for the Messenger of God (Prayers and peace be upon him).'"

١٧١٦- عن عائشة رضى الله عنها: أن رسول الله ﷺ قال: «اهجوا قريشاً، فإنه أشد عليها من رشقٍ بالنَّبْلِ». فأرسل إلى ابن رواحة فقال: «اهْجُهُمْ». فهاجهم، فلم يُرضَ. فأرسل إلى كعب بن مالك، ثم أرسل إلى حسان بن ثابت، فلما دخل عليه، قال حسان: قد آن لكم أن ترسلوا إلى هذا الأسد الضارب بذنبه، ثم أدْلَعَ لسانه فجعل يحركه، فقال: والذى بعثك بالحق لأفرِيَنَّهُمْ بلسانى فَرْىَ الأديم، فقال رسول الله ﷺ: «لا تَعجل، فإن أبا بكر أعلمُ بأنسابها، وإن لى فيهم نسباً حتى يُلخِّصَ لك نسبى». فأتاه حسان، ثم رجع فقال: يا رسول الله قد لَخَّص لى نسبك، والذى بعثك بالحق لأسُلَّنَّكَ منهم كما تُسَلُّ الشعرة من العجين. قالت عائشة: فسمعتُ رسولَ الله ﷺ يقول لحسان: «إنَّ روح القدس لا يزال يؤيدك ما نافحت عن الله ورسوله». وقالت : سمعت رسول الله ﷺ يقول : «هجاهم حسان فشفى واشتفى». قال حسان:

1716. It was related that Aisha said that the Messenger of God (Prayers and peace be upon him) said: "Ridicule the Quraish as that is more injurious to them than the injury of an arrow." So he sent to Ibn Rawahah and asked him to ridicule them. He composed a parody, but he was not satisfied with it so he then sent to Ka'b ibn Malik. Then he sent another to Hassan ibn Thabit, when he entered upon him, Hassan said: "Now you have summoned a lion who strikes with his tail." He put out his tongue and moved it about and said: "By Him Who has sent you with Truth, I shall rent them asunder with my tongue as leather is rent asunder. So the Messenger of God

(Prayers and peace be upon him) said: "Be not in such haste, permit Abu Bakr who is the most knowledgeable of the lineage of the Quraish outline my lineage for you, as my lineage is the same as theirs." Hassan then went to him and enquired about it and then returned and said: "O Messenger of God (Prayers and peace be upon him), he has outlined your lineage. By Him Who has sent you with the Truth, I shall extract your name as a hair is extracted from flour." Aisha said: "I heard the Messenger of God (Prayers and peace be upon him) say to Hassan: "Indeed, Gabriel will continue to assist you for as long as you defend God and His Messenger." And she said: "I heard the Messenger of God (Prayers and peace be upon him) say: "Hassan ridiculed them and made the Muslims content and tormented the others. You ridiculed Mohammed, but I respond for him, and God Almighty rewards for that. You ridiculed Mohammed, the virtuous, the righteous, the Messenger of God (Prayers and peace be upon him), whose very nature is truth. So indeed my father, his father and my honour are a protection to the honour of Mohammed. May I lose my beloved daughter if you do not see her brushing off the dust from both sides of Kada. They tug the reins up. On their shoulders are spears thirsting. Our steeds are sweating and our women wipe them with their cloaks. If you had not prevented us, we would have performed the Lesser Pilgrimage. Then there was the Victory, and the darkness lifted away. So wait for the confrontation on the day on when God will honour whom He pleases. God Almighty has said: "I have sent a servant who speaks the Truth wherein is no ambiguity." God has said: "I have readied an army of the Helpers (al Ansar) who are intent on fighting. Each day there comes from Ma'add abuse, fighting or ridicule. Whoever of you ridi-

cules the Messenger of God, or praises him and helps him it is all the same, and Gabriel the Messenger of God is with us, and The One who has no equal."

١٧١٧- عن جرير رضى الله عنه قال: ما حجبنى رسول الله ﷺ منذ أسلمت، ولا رآنى إلا تَبَسّمَ فى وجهى.

1717. It was related that Jarir said: "The Messenger of God (Prayers and peace be upon him) did not distance himself from me after I embraced Islam, and whenever he saw me he used to receive me with a smile."

١٧١٨- عن جرير رضى الله عنه قال: قال لى رسول الله ﷺ: «يا جرير، ألا تُريحنى من ذى الخَلَصَة». بيت لِخَثْعَمَ كان يُدعى كعبةَ اليمانيَة، قال: فَنَفَرْتُ إليه فى خمسين ومائة فارس، وكنت لا أثبتُ على الخيل، فذكرتُ ذلك لرسول الله ﷺ، فضَرَبَ يدَهُ فى صدرى فقال: «اللهم ثَبِّتْهُ، واجعله هادياً مَهدياً». قال: فانطلق فَحَرَّقَها بالنار، ثم بعث جريرٌ إلى رسول الله ﷺ رجلاً يبشره -يُكْنى أبا أرْطاة - منّا، فأتى رسولَ الله ﷺ فقال له: ما جئتك حتى تركناها كأنها جملٌ أجربُ. فبرَّك رسول الله ﷺ على خيل أحْمَس ورجالها خمسَ مرات.

1718. It was related that Jarir said that the Messenger of God (Prayers and peace be upon him) said: "Will you rid Dhul-Khalasa for me? Dhul-Khalasa was a pagan shrine of the tribe of Khath'am known as Al Ka'ba Al Yamaniya. So, I set off with one hundred and fifty cavalrymen from the tribe of Ahmas, who were excellent horseman. It happened that I could not sit well upon horses, so the Prophet , stroked my chest until I saw his fingerprints on my chest and he said: 'O God! Make him firm and make him one who guides and one who is rightly guided.' Jarir set off towards the shrine, and demolished it and burnt it. Then he sent a messenger to the

Messenger of God (Prayers and peace be upon him) to inform him of it. Jarir's messenger said: 'By Him Who has sent you with the Truth, I did not come to you until I had left it like an ravaged camel.' Jarir added: 'The Prophet invoked the Blessing of God for the horses and the men of Ahmas five times.' "

١٧١٩- عن أم مُبَشِّر رضى الله عنها: أنها سمعت النبىﷺ يقول عند حفصة: «لا يدخل النارَ إن شاء الله [تعالى] من أصحاب الشجرة أحدٌ، الذين بايعوا تحتها». قالت: بلى يا رسول الله. فانتهرها، فقالت حفصة: ﴿ وَإِن مِّنكُمْ إِلاَّ وَارِدُهَا ﴾ [مريم: ٧١]. فقال النبىﷺ: «قد قال عزّ وجلّ: ﴿ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴾ [مريم: ٧٢]

1719. It was related that Umm Mubashshir said that she heard the Messenger of God (Prayers and peace be upon him) say in presence of Hafsa: "God willing, the people of the Tree will never enter the Fire of Hell." - one of them owed allegiance under it. She said: 'O Messenger of God, why not?' He reprimanded her. Hafsa said: 'And there is none of you who shall not go down to it...'(Surah 19 verse 71). Then the Messenger of God (Prayers and peace be upon him) said: 'God Almighty has said: 'Then We shall save those who were pious and shall leave the evildoers therein on their knees.' (Surah 19 verse 72.).

١٧٢٠- عن على رضى الله عنه قال: بعثنا رسول الله ﷺ أنا والزبير والمقداد رضى الله عنهما، فقال: «ائتوا روضة خاخٍ، فإن بها ظعينة معها كتاب، فخذوه منها». فانطلقنا تَعادى بنا خلينا، فإذا نحن بالمرأة، فقلنا: أخرجى الكتاب، فقالت: ما معى كتاب. فقلنا: لَتُخْرِجنَّ الكتاب أو لَنُلْقِينَّ الثيابَ، فأخرَجَتْهُ من عِقاصِها، فأتينا به رسول الله ﷺ، فإذا فيه من حاطب بن أبى بلتعة إلى ناسٍ من المشركين من أهل مكة، يخبرهم

ببعض أمر رسول الله ﷺ، فقال رسول الله ﷺ :«يا حاطب ما هذا؟». قال: لا تَعجَلْ عليّ يا رسول الله، إنى كنت امـرءاً ملْصقاً فى قريش - قـال سفيان: كان حلـيفاً لهم، ولم يكن من أنفُسِهـا - وكـان ممن كان مـعك من المهـاجرين لهم قـرابات يحـمون بهـا أهليهم، فـأحْبَبْتُ - إذ فاتنى ذلك من النسب فـيهم - [أن] أتّخذَ فيـهم يداً يحمـون بها قرابتـى، ولـم أفعله كـفراً ولا ارتداداً عن دينى، ولا رضـاً بالكفر بعـد الإسلام. فـقال النبى ﷺ :«صـدق». فـقـال عُمَرُ رضى الله عنه: دعنى يا رسـول الله أضْرِبْ عُنُق هذا المنافق. فقـال: «إنه قد شـهد بدراً، وما يُدريكَ لعل الله عـز وجل اطلع على أهل بدرٍ فقال: اعملـوا ما شئتم فقد غفـرت لكم». فأنزل الله عز وجل :﴿يَا أَيُّهَا الَّذِيـنَ آمَنُوا لا تَتَّخِذُوا عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَاءَ﴾ [الممتحنة: ١]. وجعلها -يعنى الآية- إسحاق فى روايته من تلاوة سفيان.

1720. It was related that Ali ibn Abu Talib said: "The Messenger of God (Prayers and peace be upon him) sent me and Al Zubair and Al Miqdad saying: 'Go on until you reach Raudat Khakh where there is a woman who has a letter. Take it from her.' So we went and our horses ran at full speed until we reached Al Raudat where we found the woman, we asked her: 'Bring out the letter.' She said: 'I have no letter.' So we said: 'Either you bring out the letter or take your clothes off.' So she took out the letter from her plaits. We took the letter to the Prophet (Prayers & peace be upon him) and it was from Hatib ibn Abu Balta'a addressed to some unbelievers in Makkah telling them of the Prophet's (Prayers & peace be upon him) affairs. The Prophet (Prayers & peace be upon him) said: 'O Hatib, what is this?' He said: 'O Messenger of God, do not be hasty with me. I was a man from Quraish but I was not of their people, and the Emigrants who are with you have relatives there to protect their families and wealth in Makkah. I only wanted to do

them a favour so that they would protect my relatives in Makkah. And I did not do that out of disbelief or to renege on my Religion.' So the Prophet (Prayers & peace be upon him) said: 'He has spoken the truth.' So Umar said: 'O Messenger of God! Let me strike his neck.' The Prophet (Prayers & peace be upon him) said: 'He fought in Badr, and how would you know, maybe God has looked at the people of Badr and said: 'Do as you please, I have forgiven you.' The narrator said: 'This verse was revealed regarding him: 'O you who believe! Do not take my enemies and yours for friends, offering them friendship when they have rejected the Truth that has come to you, and expelling the Messenger and you only because you believe in God your Lord. If you go forth to strive in My Cause and seeking My good pleasure, (take them not as friends) holding secret converse of friendship with them, while I am best aware of what you hide and what you reveal, and whoever of you does that, has truly gone astray from the Right Path.' ' (Surah 60 verse 1)

١٧٢١- عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «قريشٌ والأنصار ومزينةُ وجهينةُ وأسلمُ وغِفارُ وأشجعُ مواليَّ، ليس لهم مولىً دون الله ورسوله».

1721. It was related that Abu Huraira that the Prophet said: "The tribes of Quraish, Al-Ansar, Juhaina, Muzaina, Aslam, Ghifar and Ashja' are my helpers, and they have no protector but God and His Messenger."

١٧٢٢- عن أبي هريرة رضي الله عنه قال: سمعت رسول الله ﷺ يقول: «نساءُ قريشٍ خير نساءٍ رَكِبْنَ الإبلَ، أحْناهُ على طفْلٍ، وأرعاه على زوج في ذات يده». قال: يقول أبو هريرة على إثْرِ ذلك: ولم تركب مَرْيَمُ بنتُ عمران بعيرًا قَطُّ.

1722. It was related that Abu Huraira said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'Of all the women who ride camels, the ladies of Quraish are the best, they have mercy and kindness for their children and they are the best guardians of their husband's property." Abu Huraira also said: "For that, Mariam bint Umran (Mary) never rode a camel."

١٧٢٣- عن جابر بن عبد الله رضى الله عنهما قال: فينا نزلت: ﴿**إِذْ هَمَّت طَّائِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا**﴾ [آل عمران: ١٢٢]: بنو سَلِمة وبنو حارثة، وما نحب أنها لم تنزل، لقول الله عزّ وجلّ: ﴿**وَاللَّهُ وَلِيُّهُمَا**﴾.

1723. It was related that Jabir ibn Abd Allah said: "When the verse was revealed: 'When two of your parties were about to show weakness, and God was there to succour them, and in God should the believers put their trust.' (Surah 3 verse 122.) Bani Sulaima and Bani Haritha were the most content by it because God was their succour."

١٧٢٤- عن زيد بن أرقَمَ رضى الله عنه قال: قال رسول الله ﷺ: «اللهم اغفر للأنصار، ولأبناء الأنصار ولأبناء أبناء الأنصار».

1724. It was related that Zaid ibn Arqam said that the Messenger of God (Prayers and peace be upon him) say: 'O God! Forgive the Helpers and the children of the Helpers and the grandchildren of the Helpers.'

١٧٢٥- عن أنس رضى الله عنه : أن النبىﷺ رأى صبياناً ونساءً مقبلين من عُرسٍ، فقام نبى الله ﷺ مُمْثِلاً، فقال: «اللهم أنتم من أحب الناس إلىّ، اللهم أنتم من أحب الناس إلىّ». يعنى الأنصار.

1725. It was related that Anas said: "The Prophet (Prayers & peace be upon him) saw the women and children coming. The Prophet (Prayers & peace be upon him) stood up and said three times: 'By God! You are the dearest of people to me'. He meant Al Ansar."

١٧٢٥م- عن أَنَسٍ رضى الله عنه قال: جاءت امـرأة من الأنصار إلى رسول الله ﷺ ، قال: فـخلا بهـا رسول الله ﷺ وقـال: «والذى نفسى بيـده إنكم لأحبّ الناسِ إلىّ» ثلاث مرات.

1725R. It was related that Anas said: "A woman from Al Ansar came to the Messenger of God (Prayers and peace be upon him), so the Messenger of God (Prayers and peace be upon him) took her aside and said: 'By The One in Whose hand is my soul, you are the most beloved people to me.' He repeated it three times."

١٧٢٦- عن أنس رضى الله عنه: أن رسول الله ﷺ استغفر للأنصار، قال: وأحْسبه قال: ولذرارى الأنصار، ولموالى الأنصار. لا أشك فيه.

1726. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) invoked forgiveness for the Helpers (Al Ansar) - and he also related - I think for the children of the Helpers, and the slaves and the freed men of the Helpers. I am certain of it."

١٧٢٧- عن أنس رضى الله عـنه: أن رسـول الله ﷺ قـال: «إن الأنـصـار كَرِشى وعَيْبتى، وإن الناس سيكثُرُون ويَقِلون، فاقبلوا من محسنهم واعفوا عن مسيئهم».

1727. It was related that Anas said that the Messenger of God (Prayers and peace be upon him) said: "Al Ansar are my nearest and dearest and my most trusted, surely the people will say, more or less, but accept their goodness and pardon them

their wrong."

١٧٢٨- عن أبى أُسَيْد الأنصارى رضى الله عنه، يشهد أن رسول الله ﷺ قال: «خَيرُ دور الأنصار بنو النجار، ثم بنو عبد الأشهل، ثم بنو الحارث بن الخزرج، ثم بنو ساعدة، وفى كل دور الأنصار خير». قال أبو سلمة: قال أبو أُسَيْد: أُتَهَمُ أنا على رسول الله ﷺ ؟ لو كنت كاذباً لبدأت بقومى بنى ساعدة. وبلغ ذلك سعدَ بن عبادة فوجد فى نفسه وقال: خُلِّفنا فكنا آخر الأربع، أسرجوا لى حمارى آتى رسول الله ﷺ فكلمه ابن أخيه سهل، فقال: أتذهب لترد على رسول الله ﷺ، ورسول الله ﷺ أعلم، أو ليس حسبُك أن تكون رابعَ أربع؟ فرجع وقال: الله ورسوله أعلم، وأمر بحماره فَحُلَّ عنه.

1728. It was related that Abu Asid al Ansari said: "I bear witness that the Messenger of God (Prayers & peace be upon him) said: 'The homes of the Bani Al Najjar are the best of the Helpers homes and thereafter those of the Bani Abd Al Ashhal, and thereafter those of the Bani Al Harith ibn al Khazraj and thereafter the Bani Sa'ida, and there is good in all the homes of the Helpers.' Abu Salama said that Abu Asid said: 'Do I accuse the Messenger of God? Had I been a liar, I would have begun with my own people of Bani Sa'aida.' When Sa'd ibn Ubada knew of that he became angry and said: 'He made us the last of the four. Saddle my donkey and I will go to see the Messenger of God (Prayers & peace be upon him).' But the son of his brother, Sahl, said to him: 'Are you going to say such a thing to the Messenger of God, while he knows better! Is it not sufficient for you to be the fourth of the four?' So he changed his mind and said: 'God and His Messenger know better.' And he ordered his donkey to be unsaddled."

١٧٢٩- عن أنس بن مالك رضى الله عنه قال: خرجت مع جرير بن عبدالله البَجَلى

فى سـفر، فكان يَخـدُمنى، فقلت له: لا تفـعل. فقـال: إنى قد رأيت الأنصـار تَصنع برسول الله ﷺ شـيئـا آليت أن لا أصحب أحـداً منهم إلا خدمـته. و[زاد] فى رواية: وكان جرير أكبر من أنس.

1729. It was related that Anas said: "I was with Jarir ibn Abd Allah Al Bajaly on a journey and he served me although he was older than I. Jarir said: 'I saw the helpers doing likewise for the Prophet, so I have vowed that whenever I meet any of them, I will serve him.' "

١٧٣٠- عن أبى مـوسى رضى الله عنه قـال: قـال رسـول الله ﷺ: «إنى لأعـرف أصوات رُفْقـة الأشعـريين بالقرآن حـين يدخلون بالليل، وأعرف منازلهم مـن أصواتهم بالقرآن بالليل، وإن كنت لم أر منازلهم حيـن نزلوا بالنهار، ومنهم حكيمٌ إذا لقىَ الخيل - أو قال: العدوَّ - قال لهم: إن أصحابى يأمرونكم أن تنظروهم».

1730. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "When some of the Al Ashariyun recite the Qur'an I recognise their voices, and when they enter their homes at night I recognise their houses by their voices as they recite Qur'an, although I do not see their houses as they enter them during the day. Of these is Hakim, who used to say when he encountered the enemy, or cavalry: My companions order you to wait for them'."

١٧٣١- عن أبى موسى رضى الله عنه قال: قال رسول الله ﷺ: «إن الأشعريين إذا أرملوا فى الغزو، أو قَلَّ طعامُ عـيالهم بالمدينة، جمعوا مـا كان عندهم فى ثوب واحد، ثم اقتَسموه بينهم فى إناء واحد بالسَّوِية، فهم منى وأنا منهم».

1731. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "When the Ash'ari tribespeople ran short of food during the battles, or their families in Madi-

nah ran short of food, they used to collect all their remaining provisions in a sheet and then share it out among themselves by measuring it out by the bowlfull. Such people are from me, and I am from them."

١٧٣٢- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «أَسْلَمُ سالمها الله، وغِفار غفر الله لها، أما إنى لم أَقُلْهَا، ولكن قالها الله عز وجل».

1732. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "May God save the tribe of Aslam, and may God forgive the tribe of Ghifar!"

١٧٣٣- عن خُفاف بن إيماء الغفارى رضى الله عنهما قال: قال رسول الله ﷺ فى صلاة: «اللهم العن بنى لِحيان ورِعلاً وذَكْوانَ وعُصَيَّة، عَصَوا اللهَ ورسوله. غِفار غفر الله لها، وأَسْلَمُ سالمها الله عز وجل».

1733. It was related that Khufaf ibn Ema'a Al Ghafary said that the Messenger of God (Prayers and peace be upon him) said in prayer: "O God, curse the tribe of Lihyan and Ri'l and Dhakwan and Usayyah for they disobeyed God and His Messenger, but for Ghifar, God has forgiven them and as for the tribe of Aslam, God has granted them security."

١٧٣٤- عن أبى بكرة رضى الله عنه: أن الأقرع بن حابس جاء إلى رسول الله ﷺ فقال: إنما بايعك سُراق الحجيج من أسلم وغِفار ومزينة- وأحسب- جُهينة. محمد الذى شك. فقال رسول الله ﷺ: «أرأيت إن كان أسلم وغفار ومزينة - وأحسب - جهينة خيراً من بنى تميم، وبنى عامر، وأسدٍ وغَطَفَان، أخابوا وخسروا». فقال: نعم، قال: «فوالذى نفسى بيده إنَّهم لأَخْيَرُ منهم».

1734. It was related that Abu Bakra said: "Al Aqra' ibn Habis said to the Prophet: "No one swore allegiance to you except the pilgrim robbers of the tribes of Aslam, Ghifar and Muzaina."

The Prophet said: "Do you not consider the tribes of Aslam, Ghifar, Muzaina - and Juhaina - better than the tribes of Bani Tamim, Bani Amir, Asad, and Ghatafan?" It was said: "They were unsuccessful and defeated!" The Prophet said: "Yes, by Him in Whose Hands is my soul, they are better than them."

١٧٣٥- عن عدى بن حاتم رضى الله عنه قال: أتيت عمر بن الخطاب رضى الله عنه فقـال لى: إن أول صدقة بَيّضَتْ وجهَ رسول الله ﷺ ووجـوه أصحابه صـدقةُ طيِّءٍ، جئتَ بها إلى رسول الله ﷺ.

1735. It was related that Adi ibn Hatim said: "I went to Umar ibn al Khattab and he said to me: 'The first consignment of charity brought to the Messenger of God (Prayers and peace be upon him) which cheered the face of the Messenger of God (Prayers and peace be upon him) and the faces of his companions was that of Tayyi."

١٧٣٦- عن أبى هريرة رضى الله عنه قال: قدم الطُّفَيل وأصحابه، فقالوا: يا رسول الله إن دَوْساً [قد] كفـرت وأبت، فادع الله عليها. فقـيل: هلكت دوس، فقال: «اللهم اهدِ دَوْساً وأْتِ بهم».

1736. It was related that Abu Huraira said: "Al Tufail and his friends came and said: 'O Messenger of God! The people of Daus disbelieve in you and refuse to follow you, so invoke God against them.' The people said: 'The tribe of Daus is destroyed.' He (Prayers & peace be upon him) said: 'O God! Guide the people of Daus and permit them to embrace Islam'."

١٧٣٧- عن أبى زُرعـة قال: قـال أبو هريرة رضى الله عنه: لا أزال أُحِبُّ بنى تميم من ثلاثٍ سمعـتهن من رسول الله ﷺ، سمعت رسول الله ﷺ يقـول: «هم أشد أمتى على الدجال». قال: وجـاءت صَدَقَاتُهم، فقال النبى ﷺ: «هذه صدقـاتُ قومنا». قال:

وكانت سَبيّةٌ منهم عند عائشة رضى الله عنها، فقال رسـول الله ﷺ: «أعتقيها، فإنها من ولد إسماعيل».

1737. It was related that Abu Zur'ah said Abu Huraira said: "I have loved the tribe of Bani Tamim from the time I heard the Prophet (Prayers & peace be upon him) say about them: 'These people will stand firm against the false Messiah.' When the gifts of charity came from them, the Messenger of God (Prayers and peace be upon him) said: 'These are the gifts of charity from our people.' Aisha had a slave girl from that tribe and the Prophet (Prayers & peace be upon him) told her: 'Free her, for she is a descendant of Ismail'."

١٧٣٨- عن أنس رضى الله عنـه : أن رسـول الله ﷺ آخى بين أبى عـبـيـدة ابن الجراح وبين أبى طلحة.

1738. It was related that Anas ibn Malik said: "The Messenger of God (Prayers and peace be upon him) established brotherhood between Abu Ubaida ibn Jarrah and Abu Talha."

١٧٣٩- عن عاصـم الأحول قال: قـيل لأنس بن مالك: بلـغك أن رسول الله ﷺ قـال: «لا حلف فى الإسـلام»؟ فـقال أنس: قـد حـالف رسـول الله ﷺ بين قـريش والأنصار فى داره.

1739. It was related that Asim Al Ahwal said that Anas ibn Malaik said: "Did you ever hear the Messenger of God (Prayers & peace be upon him) say 'There is no alliance in Islam'?" He said: "The Messenger of God (Prayers & peace be upon him) made alliance between the Quraish and the Ansar in my house."

١٧٤٠- عن جبير بن مطعم رضى الله عنه قال: قال رسول الله ﷺ: «لا حلف فى الإسلام، وأيما حلف كان فى الجاهلية لم يزده الإسلام إلاشدةً».

1740. It was related that Jubair ibn Mut'im said that the Messenger of God (Prayers and peace be upon him) said: "There is no alliance in Islam, but that established before Islam, it deepens and fortifies."

١٧٤١- عن أبى بردة، عن أبيه قال: صلَّينا المغرب مع رسول الله ﷺ، ثم قُلنا: لو جلسنا حتى نصلّى معه العشاء. فقال: فجلسنا، فخرج علينا فقال: «ما زلتم ههنا». قلنا: يا رسول الله صلّينا معك المغرب، ثم قلنا نجلس حتى نصلى معك العشاء. قال: «أحسنتم» أو «أصبتم». قال: فرفع رأسه إلى السماء، وكان كثيراً ما يرفع رأسه إلى السماء، فقال: «النجوم أمنة للسماء، فإذا ذهبت النجوم أتى السماءَ ما تُوعَدُ. وأنا أمَنَةٌ لأصحابى، فإذا ذهبتُ أتى أصحابى ما يوعدون. وأصحابى أمنة لأمتى، فإذا ذهب أصحابى أتى أمتى ما يوعدون».

1741. It was related that Abu Barda' said that his father said: "We prayed the sunset prayer with the Messenger of God (Prayers and peace be upon him), then we said: 'Let us sit here until we pray the evening prayer with him.' So we sat there. He came out and asked: 'Are you still here?' We said: 'O Messenger of God, we have prayed the sunset prayer with you, then we said: 'Let us sit until we pray the evening prayer with you.' He said: 'You have done the right thing.' - or 'You are right.' Then he raised his head to the sky, as he used to raise his head to the sky many times, and said: 'The stars are security for the sky. If the stars go, then the sky will bring to you what you have been promised. And I am security for my Companions, when I go, my Companions will get what they have been promised. And my Companions are security for my

Nation, if my Companions go, my Nation will get what it has been promised.' "

١٧٤٢- عن أبى سعيد الخدرى رضى الله عنه قال: قال رسول الله ﷺ: «يأتى على الناس زمان يُبْعَثُ منهم البَعْث، فيقولون: انظروا هل تجدون فيكم أحداً من أصحاب النبى ﷺ فيوجد الرجل فيفتح لهم به. ثم يُبْعَثُ البَعْثُ الثانى، فيقولون: هل فيهم من رأى أصحاب النبى ﷺ؟ فيفتح لهم به. ثم يُبْعَثُ البَعْثُ الثالث، فيقال: انظروا هل ترون فيهم من رأى من رأى أصحاب النبى ﷺ؟ ثم يكون البعث الرابع، فيقال: انظروا هل ترون فيهم أحداً من رأى أحداً رأى أصحاب النبى ﷺ؟ فيوجد الرجل فيفتح لهم به».

1742. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "There will be a time when parties of people will go for Jihad and it will be asked: 'Were any of you in the company of the Prophet (Prayers & peace be upon him)?' They will answer: 'Yes.' So they will be given victory because of that. Then there will be a time when it will be asked: 'Were any of you in the company of the companions of the Prophet (Prayers & peace be upon him)?' They will answer: 'Yes.' So they will be given victory because of that. Then there will be a time when it will be said: 'Were any of you in the company of the companions of the companions of the Prophet (Prayers & peace be upon him)?' They will answer: 'Yes.' And they will be given victory because of that."

١٧٤٣- عن عمران بن حصين رضى الله عنهما: أن رسول الله ﷺ قال: «إن خيركم قرنى، ثم الذين يلونهم، ثم الذين يلونهم، ثم الذين يلونهم». قال عمران: فلا أدرى أقال رسول الله ﷺ بعد قرنه مرتين أو ثلاثاً. «ثم يكون بعدهم قوم يَشهدون ولا يُستَشْهدون، ويخونون ولا يؤتمنون، ويَنذُرون ولا يوفون، ويظهر فيهم السِّمن».

1743. It was related that Imran ibn Husain said that the Prophet (Prayers & peace be upon him) said: "The best of all people are the people of my generation, then those who come after them, then those whom come after them." Imran said - I do not recall if he mentioned two or three generations after his generation. - Then the Prophet said: "Thereafter, there will come people whose witness will precede their oaths and their oaths will precede their witness, and obesity will appear among them."

١٧٤٤- عن أبى هريرة رضى الله عنـه : أن رسول الله ﷺ قـال: «تجـدون الناسَ معادنَ، فخـيارهم في الجاهلية خيارُهم فى الإسلام إذا فـقِهُوا. وتجدون من خير الناس في هذا الأمر أكرههم له قبل أن يقع فـيه. وتجدون من شرار الناس ذا الوجهين: الذى يأتى هؤلاء بوجه وهؤلاء بوجه».

1744. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "People are of different natures. Those who were the best in the times before Islam are also the best in Islam if they are knowledgeable in the Religion. You see the best of such people are those who disdain to rule. And you see that the worst of people are the two faced, who appear to some with one face and to others with another face."

١٧٤٥- عن عبد الـله بن عمر رضى الله عنها قـال: صلّى بنا رسول الله ﷺ ذات ليلة صلاة العـشاء فى آخر حيـاته، فلما سلّم قام فقـال: «أرأيتكُمْ هذه؟ فإن على رأس مائة سنة منها لا يبقى ممن هو على ظهر الأرض أحد». قال ابن عمر: فَوَهَلَ الناسُ فى مقالة رسول الـله ﷺ تلك، فيما يتحدثون من هذه الأحـاديث عن مائة سنة، وإنما قال رسول الله ص: «لا يـبقى ممن هو اليوم علـى ظهر الأرض أحد» يريد بذلـك أن ينخرم ذلك القرن.

1745. It was related that Abd Allah ibn Umar said: "The Messenger of God (Prayers and peace be upon him) offered the evening prayer during his last days and after completing it with the salutation, he stood up and said: 'Do you realize what is this night? No one present on the surface of the earth to-night will be alive after the completion of one hundred years from tonight." The people misunderstood what the Messenger of God (Prayers and peace be upon him) said and thought it meant something else. But when the Prophet said: 'No one present on the surface of earth tonight will be alive after the completion of one hundred years from tonight,' he meant that the people of that century would have died.' "

١٧٤٦- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لا تسبوا أصحابى، لا تسبوا أصحابى. فوالذى نفسى بيده، لو أن أحدكم أنفق مثلَ أُحُدٍ ذهباً ما أدرك مدَّ أحَدِهم ولا نَصِيفَهُ».

1746. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Do not hate my Companions, do not hate my Companions. By Him in Whose Hand is my soul, if any of you spends as much gold as the mountain of Uhud it would not amount to as much as one measure of theirs or even half of it."

١٧٤٧- عن عمر بن الخطاب رضى الله عنه قال: إنى سمعت رسول الله ﷺ يقول: إنَّ خير التابعين رجلٌ يُقال له أُوَيْسٌ، وله والدة، وكان به بياض، فمرُوه فليستغفر لكم».

1747. It was related that Umar ibn al Khattab said that the Messenger of God (Prayers and peace be upon him) said: "A man will come to you from Yemen who will be called Uwais, and he will have his mother with him. He will have the look of white-

ness on him. So whoever of you encounters him he should ask him to invoke God Almighty for forgiveness for him."

١٧٤٨ - عن أُسَيْرِ بن جابر قال: كان عمر بن الخطاب رضى الله عنه إذا أتى عليه أَمْدادُ أهل اليمن سألهم: أفيكم أُوَيس بن عامر؟ حتى أتى على أُويسٍ، فقال: أنت أُويسُ بن عامر؟ قال: نعم. قال: من مراد ثم من قَرَنٍ؟ قال: نعم. قال: فكان بك برص فبرئتَ منه إلا موضعَ درهم؟ قال: نعم. قال: لك والدة؟ قال: نعم. قال: سمعت رسول الله ﷺ يقول: «يأتى عليكم أُوَيْسُ بن عامر مع أمداد أهل اليمن، من مراد ثم من قَرَنٍ، كان به بَرَص فبرئَ منه إلا موضع درهم، له والدة هو بها بَرٌّ، لو أقْسَم على الله لأبَرَّه، فإن استطَعتَ أن يستغفر لك فافعل». فاستغفر لى. فاستغفر له، فقال له عمر: أين تريد؟ قال: الكوفة، قال: ألا أكتب لك إلى عاملها. قال: أكون فى غبراء الناس أحبّ إلىّ. قال: فلما كان من العام المقبل حَجَّ رجلٌ من أشرافهم فوافق عمر، فسأله عن أويس، قال: تركته رثَّ البيت قليلَ المتاع. قال: سمعت رسول الله ﷺ يقول: «يأتى عليكم أُويس بن عامر مع أمداد من أهل اليمن، من مراد ثم من قَرَن، كان به برص فبرئ منه، إلا موضعَ درهم، له والدة هو بها برٌّ، لو أقْسمَ على الله لأبَرَّه، فإن استطعت أن يستغفر لك فافعل». فأتى أُويساً فقال: استغفر لى. قال: أنت أحدث عهداً بسفرٍ صالحٍ، فاستغفر لى. قال استغفر لى. قال: أنت أحدث عهداً بسفر صالح فاستغفر لى، قال: لقيت عمر؟ قال: نعم. فاستغفَرَ له، فَفَطِنَ له الناس، فانطلق على وجهه. قال أُسيرٌ: وكَسَوْتُهُ بردة، فكان كلما رآه إنسان قال: من أين لأويس هذه البردة؟.

1748. It was related that Usair ibn Jabir said that Umar ibn al Khattab said: "When the people of Yemen came to help he asked them: 'Is Uwais ibn Amir with you?' Until he found Uwais, he said: 'Are you Uwais ibn Amir?' He said: 'Yes.' He said: 'Are you from the tribe of Qaran?' He said: 'Yes.' He said: 'Did you suffer from leprosy and then were cured of it except for a

patch the size of a Dirham?' He said: 'Yes.' He said: Is your mother alive?' He said: 'Yes.' He said: 'I heard the Messenger of God (Prayers and peace be upon him) say: 'There will come to you Uwais ibn Amr with the reinforcements from the people of Yemen, from Qaran, of Murad. He has suffered from leprosy, of which he has been cured except for a patch the size of a Dirham. His has treated his mother excellently. If he swears in the Name of God he will fulfil it. So if you are able, ask him to invoke forgiveness for you.' So he invoked forgiveness for him. Umar said: 'Where do you intend to go?' He said: 'To Kufa.' He said: 'Let me write a letter for you to the governor there.' Then he said: 'I prefer to live among the poor.' The next year, a nobleman went to perform Pilgrimage and he met Umar. He asked him about Uwais. He said: 'I left him in a needy condition.' Then Umar said: 'I heard the Messenger of God (Prayers and peace be upon him) say: 'There will come to you Uwais ibn Amir, of Qaran, of Murad, with the reinforcements from the people of Yemen. He was afflicted with leprosy, and he has been cured except for a patch the size of a Dirham. He has been very kind to his mother. If he swears in the Name of God he will fulfill it. So if you are able, ask him to invoke forgiveness for you.' So he went to Uwais and said: 'Invoke forgiveness for me.' He said: 'You have just returned from Pilgrimage so you invoke forgiveness for me.' He said: 'Invoke forgiveness for me.' He said: 'You have just come from Pilgrimage, so you ask forgiveness for me.' He said: 'Did you meet Umar?' He said: 'Yes.' Then he invoked forgiveness for him.' Thus the people heard of Uwais. He departed from there. Usair said: 'He wore a cloak and those who saw him said: 'From where did Uwais get this cloak?' "

١٧٤٩- عن أبي ذر رضي الله عنه قال: قال رسول الله ﷺ: «إنكم ستفتحون مصرَ، وهي أرض يسمى فيها القيراط، فإذا فتحتموها فأحسنوا إلى أهلها، فإن لهم ذمةً ورَحِما - أو قال: ذمّةً وصِهراً - فإذا رأيت رجلين يختصمان فيها في موضع لَبِنة فاخرج منها». قال: فرأيت عبدَ الرحمن بن شُرَحْبِيل بن حَسَنَةَ وأخاه ربيعة يختصمان في موضع لبنة، فخرجت منها.

1749. It was related that Abu Zarr said that the Messenger of God (Prayers and peace be upon him) said: "You will soon conquer Egypt which is a land whose people are in the habit of using foul language. So when you conquer it, be good to its people because the rights of the womb relations (Hager) are due to them - or he said - 'marital bond' (Marium, the wife of the Prophet) - so if you see any two of them disputing for the space of a brick, then get out of there." He said: "I saw Abd Al Rahman ibn Shurahbil ibn Hasana and his brother Rabi'ah disputing for the space of a brick. So I left that land."

١٧٥٠- عن أبي برزة رضي الله عنه قال: بعث رسول الله ﷺ رجلاً إلى حي من أحياء العرب، فسبوه وضربوه، فجاء إلى رسول الله ﷺ فأخبره فقال رسول الله ﷺ: «لو أن أهل عُمان أتَيْتَ ما سبّوكَ ولا ضربوكَ».

1750. It was related that Abu Barzah said: "The Messenger of God (Prayers and peace be upon him) sent a man to one of the tribes of Arabia. They maligned him and beat him. He returned to the Messenger of God (Prayers and peace be upon him) and informed him of it. So he said: 'Had you gone to the people of Uman, they would have neither maligned nor beaten you.' "

١٧٥١- عن أبي هريرة رضي الله عنه قال: كنا جلوساً عند النبي ﷺ، إذ نزلت عليه سورة الجمعة، فلما قرأ: ﴿وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ [الجمعة: ٣]. قال رجل:

مَنْ هؤلاء يا رسـول الله؟ فلم يراجعه النبى ﷺ، حتى سـأله مرة أو مـرتين أو ثلاثاً، قال: وفينا سلمان الفارسى، قال: فوضع النبى ﷺ يده على سلمان، ثم قال: «لو كان الإيمان عند الثريا لنا له رجال من هؤلاء».

1751. It was related that Abu Huraira said: "While we were sitting with the Prophet (Prayers & peace be upon him), the Surah 'The Friday' was revealed: 'And others of them who have not yet joined.' He said I asked: 'O Messenger of God, who are the others?' He did not reply until I had asked three times. And Salman Al Farsi was sitting with us, the Messenger of God (Prayers and peace be upon him) put his hand over Salman and said: 'If faith was at Al Thuraiya, then men would have attained it, or a man from them.'

١٧٥٢- عن ابن عمـر رضى الله عنهما قال: قـال رسول الله ﷺ: «تَجِدون الناسَ كإبلٍ مائةٍ، لا يجد الرجل فيها راحلةً».

1752. It was related that Ibn Umar said: "The Messenger of God (Prayers and peace be upon him) said: 'People are like camels, from one hundred of them you can hardly find one camel suitable to ride'."

١٧٥٣- عن أبى نوفل قـال: رأيت عبدَ الله بن الـزبير رضى الله عنهـما على عَقَبة المدينة، قال: فَجَعَلَتْ قريش تمر عليه والناسُ، حتى مر عليه عبدُ الله بن عمر رضى الله عنهمـا، فوقف عليه فقـال: السلام عليك أبا خُبَيبٍ، السلام عليك أبا خُبـيبٍ، السلام عليك أبا خبيب، أما والله لقد كنتُ أنهاك عن هذا، أما والله لقد كنت أنهاك عن هذا، أما والله لقـد كنت أنهاك عن هذا، أما والله إن كنتَ مـا علمتُ لصَوّاما قوّامـاً وصولاً للرحم، أما والله لأمّةٌ أنت أشرها لأمـة خير. ثم نَفَذَ عبد الله بن عمـر. فبلغ الحجاجَ موقفُ عبد الله وقولُه، فأرسل إليه فـأنزلَ عن جِذْعِه، فألقِىَ فى قبور اليهود، ثم أرسل

إلى أُمِّه أسماء بنت أبى بكر الصديق رضى الله عنهم، فأبت أن تأتيه، فأعاد عليها الرسول: لتأتينى، أو لأبعثنَّ إليك من يَسْحَبُك بقرونك. قال: فأبت وقالت: والله لا آتيك حتى تبعثَ إلى من يسحبنى بقرونى. قال: فقال: أرونى سِبْتَىّ. فأخذ نعليه ثم انطلق يَتَوَذَّفُ حتى دخل عليها، فقال: كيف رأيتنى صنعت بعدو الله؟ قالت: رأيتك أفسدت عليه دنياه، وأفسد عليكَ آخرتك، بلغنى أنك تقول له: يا ابن ذات النِّطاقين، أنا والله ذاتُ النِّطاقين، أما أحدهما فكنت أرفع به طعام رسول الله ﷺ و[طعام] أبى بكر من الدواب، وأما الآخر فنطاق المرأة التى لا تستغنى عنه، أما إن رسول الله ﷺ حدثنا: أن فى ثقيف كذاباً ومبيراً، فأما الكذاب فرأيناه، وأما المبير فلا إخالك إلا إياه. قال: فقام عنها ولم يراجعها.

1753. It was related that Abu Nawfal said: " I saw Abd Allah ibn Zubair hanging on the road from Madinah. The Quraish passed it by and so did other people. Then Abd Allah ibn Umar happened to pass it by and he stopped at it and said: 'Peace be upon you, Abu Khubaib, peace be upon you, Abu Khubaib, peace be upon you, Abu Khubaib! By God I forbade this; by God I forbade this; by I forbade this. By God, to the best of my knowledge, you were devoted to fasting and prayer and you preserved the ties of blood relationship. By God, those to whom you, as a wrongdoer belong, are a fine group.' Then Abd Allah ibn Umar left. The position Abd Allah took concerning the barbaric treatment and what he said were conveyed to Hajjaj and then he was brought down from the tree stump from which he was hanging and thrown into the graves of the Jews. He sent to Asma', Abd Allah's mother, but she refused to come. He again sent to her with the message that if she did not come he would bring her forcibly by the hair. But she again refused and said: 'By God, I shall not come to you until you send to me one who will drag me by

the hair.' So he said: 'Fetch me my shoes.' He put on his shoes and walked quickly, puffed up in arrogance and pride until he reached to her and said: 'What do you think about what I have done with the enemy of God?' She said: 'I find that you wronged him in this world and he has ruined your next life. I have been informed that you used to call him the son of one having two belts. By God, I am the one of two belts. I used to hang the food of the Messenger of God (Prayers and peace be upon him) and that of Abu Bakr with one of them from the animals and, as for the other belt, that is the belt with which no woman can dispense. Indeed the Messenger of God (Prayers and peace be upon him) informed us that in Thaqif a great liar and great murderer would be born. The liar we have seen, and as far as the murderer is concerned, I do not see anyone other than you. Then he rose up and made no response to her."

٥٥ - كتاب البر والصلة

١٧٥٤- عن أبى هريرة رضى الله عنه قال: جاء رجل إلى رسول الله ﷺ فقال: من أحق الناس بحسن صحابتى؟ قال: «أُمُّك». قال: ثم من؟ قال: «ثم أُمُّك»؟ [قال: ثم من؟ قال: «ثم أُمُّك»]. قال: ثم من؟ قال: «ثم أبوك».

55- The Book of virtue and joining of the ties of relationship (Kitab Al-Birr wa Al-Salat)

1754. It was related that Abu Huraira said: "A man came to the Messenger of God (Prayers and peace be upon him) and said: 'O Messenger of God! Who deserves my best care and attention?' The Prophet (Prayers & peace be upon him) said: 'Your mother.' The man said: 'Who after that?' The Prophet (Prayers & peace be upon him) said: 'Your mother.' The man said: 'Who after that?' The Prophet (Prayers & peace be upon him) said: 'Your mother.' The man asked a fourth time: 'Who after that?' The Prophet (Prayers & peace be upon him) said: 'Then your father.' "

١٧٥٥- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «لم يتكلم فى المهد إلا ثلاثة: عيسى ابن مريم، وصاحب جُرَيْجٍ، وكان جريج رجلاً عابداً، فاتخذ صومعة فكان فيها، فأتته أمهُ وهو يصلّى فقالت: يا جريج، فقال: يا رب، أُمى وصلاتى؟ فأقبل على صلاته، فانصرفت، فلما كان من الغد أتَتْه وهو يصلى، فقالت: يا جريج، فقال: يا رب أمى وصلاتى؟ فأقبلَ على صلاته، فانصرفت، فلما كان من الغد أتته [وهو يصلى] فقالت: يا جريج، فقال: أي رب أمى وصلاتى؟ فأقبل على صلاته، فقالت: اللهم لا تُمته حتى ينظر إلى وجوه المومسات. فتذاكر بنو إسرائيل جريجاً وعبادته، وكانت امرأة بَغِيٌّ يُتمثل بحسنها، فقالت: إن شئتم لأفتِنَنَّهُ لكم. قال: فَتَعَرَّضَتْ له فلم

يلتفت إليها، فأتت راعياً كان يأوى إلى صومعته فأمكنته من نفسها، فوقع عليها، فحملت، فلما ولدت قالت: هو من جُرَيج. فأتوه فاستنزلوه، وهدموا صومعته، وجعلوا يضربونه. فقال: ما شأنكم؟ قالوا: زَنَيْتَ بهذه البَغِيّ فولدت منك. فقال: أين الصبى؟ فجاؤوا به. فقال: دعونى حتى أصلى، فصلى، فلما انصرف أتى الصبىَّ فَطَعَنَ فى بطنه وقال: يا غلام من أبوك؟ قال: فلان الراعى. قال: فأقبلوا على جريجٍ يقبّلونه، ويتَمَسّحُونَ به، وقالوا: نبنى لك صومعتك من ذهبٍ وفضةٍ. قال: لا، أعيدوها من طين كما كانت. ففعلوا. وبينا صبى يرضع من أمّه، فمر رجل راكب على دابة فارهة، وشارةٍ حسنة، فقالت أُمُه: اللهم اجعل ابنى مثل هذا، فترك الثدى وأقبل إليه، فنظر إليه، فقال: اللهم لا تجعلنى مثله. ثم أقبل على ثديه، فجعل يرتَضِعُ - قال: فكأنى أنظُر إلى رسول الله ﷺ وهو يحكى ارتضاعه بإصبعه السبابة فى فمه فجعل يُمصُّها -. قال: ومرُّوا بجارية وهم يضربونها، ويقولون: زنَيتِ سَرَقْتِ، وهى تقول: حسبى الله ونعم الوكيل، فقالت أُمه: اللهم لا تجعل ابنى مثلها، فترك الرَّضاع ونظر إليها فقال: اللهم اجعلنى مثلها، فهناك تراجعا الحديث. فقالت: حلقَى، مر رجل حسن الهيئة فقلتُ: اللهم اجعل ابنى مثله، فقلت: اللهم لا تجعلنى مثله! ومروا بهذه الأَمة وهم يضربونها ويقولون: زنَيتِ سرقتِ، فقلتُ: اللهم لا تجعل ابنى مثلها، فقلت: اللهم اجعلنى مثلها! قال: إن ذاك الرجل كان جباراً، فقلت: اللهم لا تجعلنى مثله، وإن هذه: يقولون لها: زنيتِ ولم تزن، وسرقتِ ولم تَسْرِق، فقلت: اللهم اجعلنى مثلها».

1755. It was related that Abu Huraira said that the Prophet said: "No one spoke as an infant except three; the first was Jesus, then there was a man from the Children of Israel named Juraij. Once as he was praying, his mother came and called him. He thought: 'Should I reply to her or continue in prayer?' So he did not reply to her, his mother said: 'O God! Do not permit death to come to him before he sees the faces of prostitutes.'

So when he was in seclusion a woman came and tried to seduce him, but he rejected her. So she went to a shepherd and offered herself to him to fornicate with her and then later she gave birth to a child and claimed that it belonged to Juraij. So then the people came to him and destroyed his place of seclusion and evicted him from it and insulted him. Juraij performed ablution and offered prayer, and went to the child and asked: 'O infant! Who is your father?' The child replied: 'The shepherd.' The people said: 'We will rebuild your place of seclusion in gold.' But he replied: 'No, nothing but clay.' Then there was a lady of the Children of Israel who was suckling her child at her breast when a wealthy rider passed her by. She said: 'O God! Make my child like him.' So the child let go of her breast, and looked at the rider said: 'O God! Do not make me like him.' Then the child returned to suckle once more." He also said: "It is as if I see the Prophet now sucking his finger." After a while the people passed by, with a slave woman and she said: "O God! Do not make my child like that slave girl." So the child let go of her breast and said: "O God! Make me like her." When she asked why, the child replied: "The rider is a tyrant, but the slave girl has been falsely accused of theft and fornication."

١٧٥٦- عن عبد الله بن عمرو بن العاص رضى الله عنهما قال: أَقَبَلَ رجلٌ إلى نبى الله ﷺ، فقال: أبايعك على الهجرة والجهاد، أبتغى الأجر من الله عز وجل. قال: «فهل من والديك أحدٌ حَىٌّ؟». قال: نعم، بل كلاهما. قال: «فتبتغى الأجر من الله عز وجل؟». قال: نعم. قال: «فارجع إلى والديك فأحسن صُحْبَتهما».

1756. It was related that Abd Allah ibn Amr ibn al As said: "A man came to the Prophet of God and said: 'I wish to give you allegiance for emigration and Jihad, seeking the reward from God

High Exalted.' He asked: 'Are your parents living?' He said: 'Yes, both of them.' The Prophet said: 'Are you seeking the reward of God High Exalted?' He said: 'Yes.' He said: 'Return to your parents and look after them.'"

١٧٥٧- عن المغيرة بن شُعبة رضى الله عنه عن رسول الله ﷺ قال: «إن الله عز وجل حرم عليكم عقوق الأمهات، ووأدَ البنات، ومنعاً وهاتِ، وكره لكم ثلاثا: قيلَ وقالَ، وكثرةَ السؤال، وإضاعة المال».

1757. It was related that Al Mughira ibn Shu'ba said that the Prophet (Prayers & peace be upon him) said: "God has prohibited you to be undutiful towards your mothers, to bury your daughters alive, to neglect paying the rights of others. And God dislikes for you to and to beg from people, to engage in vain talk or for you to ask persistently or to be extravagant."

١٧٥٨- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «رَغِمَ أنفُهُ، ثم رغم أنفه، ثم رغم أنفه». قيل: من يا رسول الله؟ قال: «من أدرك والديه عندَ الكِبَر: أحَدهما أو كِلَيْهما، ثم لم يدخل الجنة».

1758. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Let him be humbled into dust, let him be humbled into dust." It was asked: "O Messenger of God, who is that?" He said: "The one who sees either of his parents reach old age or he sees both of them, but does not enter Paradise."

١٧٥٩- عن عبد الله بن عمر رضى الله عنهما: أنه كان إذا خرج إلى مكة كان له حمار يَتَرَوَّحُ عليه إذا مَلَّ ركوبَ الراحلة، وعمامةٌ يشد بها رأسه، فبينا هو يوماً على ذلك الحمار إذ مرَّ به أعرابى فقال: ألستَ ابنَ فلان بنِ فلانٍ؟ قال: بلى. فأعطاه الحمار

وقال: اركب هذا، والعمامةَ قال: اشْدُدْ بها رأسك. فـقال له بعض أصحابه: غفر الله لك، أعْطَيْت هذا الأعـرابى حمـاراً كنت تَرَوَّحُ عليه، وعـمامـة كنت تشد بهـا رأسك؟ فقال: إنى سمعت رسول الله ﷺ يقول: «إن من أبر البر صلةَ الرجل أهل وُدّ أبيه بعد أن يُوَلّى». وإن أباه كان صديقاً لعمر رضى الله عنهم.

1759. It was related that Abd Allah ibn Umar said: "When I used to travel out of Makkah, I had a donkey which I used to ride upon when I felt tired of riding camels. And I wrapped my head with my turban. One day while I was on the donkey a Bedouin passed me by and I said: 'Are you not the son of so and so?' He said: 'Yes.' So I gave him the donkey and told him: 'Ride it.' And I gave him the turban and said to him: 'Pull it around your head.' Some of my Companions said to me: 'May God forgive you, you have given the Bedouin the donkey you ride upon and the turban your wrap your head with?' I said to him, I have heard the Messenger of God (Prayers and peace be upon him) say: 'The best of virtues are that a man preserves the ties of those who loved his father after his father has died.' My father was a friend of Umar."

١٧٦٠- عن عائشة رضى الله عنها زوج النبى ﷺ قالت: جاءتنى امرأة ومعها ابنتان لها، فسألتْنى فلم تَجِدْ عندى شيئاً غيرَ تمرة واحدة، فأعطيتها إياها، فأخَذَتْها فَقَسمتْها بين ابنتيها ولم تأكل منهـا شيئاً، ثم قامت فخرجت وابنتاها، فـدخل علىّ النبى ﷺ فحدّثته حديثها، فقال النبى ﷺ: «مـن ابتُلى من البنات بشىء، فأحسن إليهن، كنَّ له ستراً من النار».

1760. It was related that Aisha the wife of the Prophet said: "A lady and her two daughters came up to me asking for charity, but I had nothing with me except one date which I gave her and she divided it between her daughters and did not eat

anything herself. Then she got up and went away. The Prophet (Prayers & peace be upon him) came in and I told him what had happened, he said: 'Whoever is given daughters and treats them kindly then they will be as a shield for him from the Fire'."

١٧٦١- عن أنس بن مـالك رضى الله عنـه قال: قـال رسـول الله ﷺ: من عـال جاريتين حتى تبلغا جاء يوم القيامة أنا وهو» وضمّ أصابعه.

1761. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "Whoever brings up two daughters well until they reach maturity, he and I will be this close on the Day of Resurrection." And he intertwined his fingers.

١٧٦٢- عن أنس بن مالك رضى الله عنه قال: سمعت رسول الله ﷺ يقول: «من سرّة أن يُبسط عليه رزقه أو يُنسأ فى أثره، فليصل رحمه».

1762. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "Whoever wishes to be granted more wealth and for his life to be prolonged should preserve the ties of blood relationship."

١٧٦٣- عن أبى هريرة رضى الله عنه أن رجـلاً قـال: يا رسول الله، إن لى قـرابةً أصلُهم ويقطـعـونى، وأُحْسِنُ إليـهم ويسـيـئـون إلىّ، وأحْلُمُ عنهم ويـجـهلون علىّ. فقـال: «لئن كنت كمـا قُلتَ فكأنما تُسِفُّهم المَلَّ، ولا يزال معك من الله ظهـير عليـهم ما دمت على ذلك».

1763. It was related that Abu Huraira said: "Someone asked: 'O Messenger of God, I have relatives with whom I endevour to keep good relationship, but they sever it. I treat them well, but they ill treat me. I am kind to them but they are severe

with me.' So he said: 'If it is as you say, then throw hot ash at them and there would always remain with you on behalf of God who would keep you dominant over them so long as you keep to this.'"

١٧٦٤- عن أبي هريرة رضي الله عنه قال: قـال رسول الله ﷺ: «إن الله عز وجل خلق الخلق، حتـى إذا فرغ منهم قامت الرَّحِمُ فـقالت: هذا مقـام العائذ من القطيـعة، قال: نعم ، أمـا ترضَيْن أن أصِلَ من وَصَلَك، وأقطعَ من قَطَعَك؟ قالــت: بلى، قال: فذاك لك». ثم قال رسول الله ﷺ: «اقرؤوا إن شئتم: ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ (٢٢) أُوْلَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ (٢٣) أَفَلا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا﴾[محمد: ٢٢-٢٤]

1764. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "God created His creation, and when he had completed it the womb rose up and reached out for God, so God said: 'What is the matter?' It said: 'I seek refuge in You from those who sever the ties of kinship.' God said: 'Will you be content if I grant My favour on those who preserve your ties and withhold My favour from those who sever them?' It said: 'Yes, my Lord!' Then God said: 'So it is for you.' Abu Huraira said: 'If you wish you can recite: 'Would you then, if you held authority, work corruption in the land and sever ties of kinship.' And it was related that Abu Huraira said: 'Then the Messenger of God (Prayers and peace be upon him) said: 'If you wish recite: 'Would you then, if you held authority, work corruption in the land and sever ties of kinship.'"

١٧٦٥- عن جـبـيـر بن مُطْعِمٍ رضي الله عنه عن الـنبي ﷺ قـال: «لا يدخل الجنة قاطعٌ». قال ابن أبي عمر: قال سفيان: يعني قاطع رَحِم.

1765. It was related that Jubair ibn Mut'im said that the Prophet said: "The one who severs the bond of womb relationship will not enter Paradise."

١٧٦٦ عن أبى هريرة رضى الله عنه قال: قال رسـول الله ﷺ: «كافل اليتيم له أو لغيره أنا وهو كهاتين فى الجنة». وأشار مالك رحمه الله بالسبابة والوسطى.

1766. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The ward of the orphan or of another, shall be as near as this in Paradise." And Malik indicated with his index and middle fingers.

١٧٦٧- عن أبى هريرة رضى الله عنه قال: قال رسـول الله ﷺ قال: «الساعى على الأرملة والمسكين كالمجاهد فى سبيل الله» وأحسبه قال: «وكالقائم لا يَفْتُرُ، وكالصائم لا يُفْطِرُ».

1767. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "The one who cares for a widow or a needy person is like a fighter in God's Cause or like the one who prays all night and fasts all day."

١٧٦٨- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «إن الله عز وجل يقول يوم القيامة: أين المتحابون بجلالى؟ اليومَ أُظِلهم فى ظلى يوم لا ظِلَّ إلا ظلى».

1768. It was related that Abu Huriara said that the Messenger of God (Prayers and peace be upon him) said: "On the Day of Resurrection God will say: 'Where are those who have loved each other for My sake? Today I shall protect them in My shade when there is no other shade but Mine."

١٧٦٩-عن أبى هريرة رضى الله عنه عن النـبى ﷺ: «أن رجلاً زار أخاً له فـى قرية أخرى، فأرصد الله [له] على مَدْرَجَتِه مَلَكاً، فلمـا أتى عليه قال: أين تريد؟ قال: أريد

أخاً لى فى هذه القرية، قال: هل لك عليه من نعمة تَرُبُّها؟ قال: لا، غير أنى أحببته فى الله عز وجل، قال: فإنى رسول الله إليك، بأن الله قد أحبك كما أحْبَبْتَه فيه».

1769. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "A man visited his brother in another town and God appointed an Angel to wait for him on the way, when he appeared to him he asked: 'Where do you intend to go?' He said: 'I am going to my brother in the town.' He said: 'Have you done him any favour?' He said: 'No, I only love him for the sake of God Almighty.' Then he said: 'I am a messenger to you from God to tell you that God loves you as you love for His sake.' "

١٧٧٠- عن أنس بن مالك رضى الله عنه قال: جاء رجل إلى رسول الله ﷺ فقال: يا رسول الله متى الساعة؟ قال:«وما أعددت للساعة». قال: حُبَّ الله ورسوله، قال:«فإنك مع منْ أحببت». قال أنس: فما فَرِحنا بعد الإسلام فَرَحاً أشدَّ من قول النبى ﷺ:«فإنك مع من أحببت». قال أنس: فأنا أُحِبُّ اللهَ ورسوله وأبا بكر وعمر، فأرجو أن أكون معهم وإن لم أعمل بأعمالهم.

1770. It was related that Anas said: "A man asked the Messenger of God (Prayers & peace be upon him) about the Hour saying: 'When will it come to pass?' The Prophet (Prayers & peace be upon him) said: 'What have you prepared for it?' He said: 'Nothing except that I love God and His Messenger.' The Prophet (Prayers & peace be upon him) said: 'You will be with those you love.' We never had been so happy as we were when we heard the Prophet (Prayers & peace be upon him) say: 'You will be with those your love.' So I love the Prophet (Prayers & peace be upon him), Abu Bakr and Umar and I hope I will be will them all even though my deeds are not as great as theirs."

١٧٧١- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «إن الله عز وجل إذا أحب عبداً دعا جبريل[عليه السلام] فقال: إنى أُحِبُّ فلاناً فأحِبَّهُ، قال: فيحبه جبريل، ثم ينادى فى السماء فيقول: إن الله عز وجل يحب فلانا فأحُبوه، فيحبه أهل السماء، قال: ثم يوضع له القبول فى الأرض. وإذا أبْغَضَ الله عبداً دعا جبريل عليه السلام، فيقول: إنى أُبغضُ فلاناً فَأبْغضهْ، قال: فَيُبْغضُهُ جبريل، ثم ينادى فى أهل السماء: إن الله يُبغض فلاناً فأبغِضوه، فيُبغضونه، ثم توضع له البغضاء فى الأرض».

1771. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "If God loves someone, He calls Gabriel saying: 'God loves so and so, O Gabriel, love him.' Gabriel will love him and announce before the dwellers of Heaven: 'God loves so and so, so you should love him as well.' And so all the dwellers of the Heaven will love him, and then he is granted the pleasure of the people on the earth. If God hates someone, He calls Gabriel saying: 'God hates so and so, O Gabriel, hate him.' Gabriel will hate him and announce before the dwellers of Heaven: 'God hates so and so, so you should hate him as well.' And so all the dwellers of the Heaven will hate him, and then he will gain the hatred of the people on the earth."

١٧٧٢- عن أبى هريرة رضى الله عنه -يرفعه- قال: «الناس معادن كمعادن الفضة والذهب، خيارهم فى الجاهلية خيارهم فى الإسلام إذا فقهوا. والأرواح جنودٌ مجندة، فما تعارف منها ائتلف، وما تناكر منها اختَلَفَ».

1772. It was related that Abu Huraira said: "People are like silver and gold, the best of you in the times before Islam are the best of you in Islam if they are knowledgeable in their Religion. And the souls are gathered in all their forms, what is akin to the other in morality is drawn to its like, and what differs from

it is repelled from it."

١٧٧٣- عن أبى موسى رضى الله عنه قال: قال رسول الله ﷺ: «المؤمن للمؤمن كالبنيان يشدُّ بعضه بعضاً».

1773. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) said: "A believer to another believer is like a building whose different parts enforce each other."

١٧٧٤- عن النعمان بن بشير رضى الله عنهما قال: قال رسول الله ﷺ: «مثل المؤمنين فى تَوادِّهم وتراحُمِهم وتعاطفهم مَثَلُ الجسد، إذا اشتكى منه عضوٌ تداعى له سائر الجسد بالسهر والحمى».

1774. It was related that Al Numan ibn Bashir said that the Messenger of God (Prayers and peace be upon him) said: "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness and fever with it."

١٧٧٥- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لا تحاسدوا، ولا تناجشوا، ولا تباغضوا، ولا تدابروا، ولا يبعْ بعضكم على بيع بعض، وكونو عبادَ الله إخواناً. المسلم أخو المسلم، لا يَظْلِمهُ، ولا يَخْذُلُهُ، ولا يحقره، التقوى هـهُنا» ويشير إلى صدره ثلاث مرات «بِحَسْبِ امرئٍ من الشر أن يحقر أخاه المسلم، كلُّ المسلم على المسلم حرام: دَمُه وماله وعِرضُه».

1775. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Do not harbour a grudge against another and do not outbid him to increase the price and do not harbour dislike or hatred and do not seek to

do a deal when others have already entered into that deal and be as brothers and servants of God. A Muslim is the brother of a Muslim. He does not oppress, nor humiliate, nor disdain his brother. Piety is here, and he indicated towards his chest three times. It is a grievous sin for a Muslim to disdain his brother Muslim. Everything pertaining to a Muslim are inviolable for his brother in Islam, his blood, his wealth and his integrity."

١٧٧٦- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «إن الله لا ينظر إلى صوركم وأموالكم، ولكن ينظر إلى قلوبكم وأعمالكم».

1776. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "God does not look at your form nor your wealth, but He looks at your hearts and your deeds."

١٧٧٧- عن أبى هريرة رضى الله عنه عن النبى ﷺ أنه قال: «لا يستر الله على عبدٍ فى الدنيا إلا ستره الله يوم القيامة».

1777. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The servant God covers in this world, God will also cover on the Day of Resurrection."

عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «لا يسترُ عبدٌ عبداً فى الدنيا إلا ستره الله يوم القيامة».

1778. It was related that Abu Musa said: "Whenever a beggar approached the Messenger of God (Prayers and peace be upon him) or he was asked for anything, he would say: 'Help him and listen to him, and you will be rewarded, and God will bring to bear what He pleases through His Prophet's

tongue'."

١٧٧٩- عن أبى موسى رضى الله عنه عن النبى ﷺ قال: «إنما مثل الجليس الصالح والجليس السَّوْء كحامل المسك ونافخ الكير: فحامل المسك إما أن يحذيك وإما أن تبتاع منه، وإما أن تجد منه ريحاً طيّبة. ونافخ الكير إما أن يحرق ثيابك، وإما أن تجد ريحاً خبيثة».

1779. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "The similitude of the righteous companion and the evil companion is as the man who carries musk and another who blows bellows. The one who carries musk will give you some or you will buy some from him, or you will find a nice smell on him but the one who blows bellows will either burn your clothes or you will find a bad smell on him."

١٧٨٠- عن عائشة رضى الله عنها قالت: سمعت رسول الله ﷺ يقول: «ما زال جبريل يوصينى بالجار، حتى ظننت إنه ليورِّثَنَّهُ».

1780. It was related that Aisha said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'Gabriel continued to recommend to me about treating the neighbours kindly and politely so much so that I thought he would order me to make them my heirs.'"

١٧٨١- عن أبى ذر رضى الله عنه قال: إن خليلى ﷺ أوصانى: «إذا طَبَخْتَ مَرَقاً فأكثِرْ ماءه، ثم انظر أهلَ بيتٍ من جيرانك، فأصبهم منها بمعروف».

1781. It was related that Abu Zarr said: "My best friend advised me: 'When you prepare soup, add water to it and give some to your neighbour.' "

١٧٨٢- عن أبى ذر رضى الله عنه قال: قـال لى النبى ﷺ: «لا تحقِرَنَّ من المعروف شيئاً، ولو أن تلقى أخاك بوجه طَلْقٍ».

1782. It was related that Abu Zarr said that the Prophet said to him: "Do not consider any good deed insignificant even if it is only that you meet your brother with a smile."

١٧٨٣- عن جريرٍ رضى الـله عنه قال: سمـعت رسول الله ﷺ يقـول: «من يحرمِ الرفقَ يُحرَمِ الخيرَ».

1783. It was related that Jarir said that the Messenger of God (Prayers and peace be upon him) said: "He who is devoid of tenderness is devoid of any goodness."

١٧٨٤- عن عائشة رضى الله عنها - زوج النبى ﷺ- عن النبى ﷺ قال: «إن الرفق لا يكون فى شىء إلا زانه، ولا يُنْزَعُ من شىء إلا شانه».

1784. It was related that Aisha, the wife of the Prophet, said that the Prophet said: "Kindness is never seen in anything except that it increases its beauty and it is not removed from anything but it renders it defiled."

١٧٨٥- عن عـائشـة رضى الله عنهـا زوج النبى ﷺ: أن رسـول الله ﷺ قـال: «يا عائشة، إن الله رفيق يحـب الرفق، ويعطى على الرفق ما لا يعطى على العُنْفِ، وما لا يعطى على ما سواه».

1785. It was related that Aisha the wife of the Prophet said that the Messenger of God (Prayers and peace be upon him) said: "O Aisha, indeed God is Kind and He loves kindness and confers upon kindness that which he does not confer upon harshness and does not confer upon anything else other than it.

١٧٨٦- عن أبى سعيد [الخدرى] وأبى هريرة رضى الله عنهما قالا: قال رسول الله ﷺ: «العز إزاره، والكبرياء رداؤه، فمن ينازعنى عَذَّبْتُه».

1786. It was related that Abu Sa'id al Khudri said that the Messenger of God (Prayers and peace be upon him) said: "God Almighty, High Exalted, has said: 'Glory is His garment and Majesty is His cloak and whoever contends with Me in this regard I shall torment."

١٧٨٧- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «ثلاثة لا يكلمهم الله يوم القيامة ولا يزكّيهم - قال أبو معاوية - ولا ينظر إليهم ولهم عذاب أليم: شيخ زانٍ، وملكٌ كذّابٌ، وعائل مستكبر».

1787. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "There are three to whom God will not speak on the Day of Judgment nor will He purify them - Abu Mu'awiya said - Nor will He look at them, and for them is a painful chastisement. An old man who is adulterous, a King who lies, and a poor man who is arrogant."

١٧٨٨- عن جُنْدَبٍ رضى الله عنه: أن رسول الله ﷺ حدَّث: «أن رجلاً قال: والله لا يَغفِر اللهُ لفُلان، وإن الله قال: من ذا الذى يتألّى عَلَىَّ أن لا أغفرَ لفلان، فإنى قد غفرت لفلان، وأحْبَطْتُ عملَكَ» أو كما قال.

1788. It was related that Jundub ibn Abd Allah said that the Messenger of God (Prayers and peace be upon him) said: "Someone said: 'God will not forgive so and so.' So God Almighty said: 'Who is he who appeals to Me not to forgive so and so, I have forgiven so and so and blotted out his deeds.'"

١٧٨٩- عن عائشة رضى الله عنها: أن رجلاً استأذن على النبى ﷺ، فقال: «ائذنوا له، فلبئس ابن العشيرة. أو بئس رَجُل العشيرة». فلما دخل عليه ألان له القول. قالت عائشة: فقلتُ: يا رسول الله، قُلتَ له الذى قُلتَ ثم ألَنْتَ له القول. قال: «يا عائشة، إن شرَّ الناس منزلة عند الله يوم القيامة من وَدَعَهُ- أو: تَرَكَهُ- الناسُ اتقاءَ فُحْشه».

1789. It was related that Aisha said: "A man sought permission to see the Prophet. He said: 'Permit him, what an evil son of his tribe! Or 'What an evil man of this tribe!' When he entered, the Prophet spoke to him kindly. I said: 'O Messenger of God, you said about him what you said, then you spoke to him kindly.' He said 'O Aisha! On the Day of Resurrection, the worst people in the sight of God will be those whom the people have ignored because of their evil.'"

١٧٩٠- عن أبى هريرة رضى الله عنه عن رسول الله ﷺ قال: «ما نقصت صدقة من مال، وما زاد الله عبداً إلا عِزاً، وما تواضع أحدٌ لله إلا رفعه اللهُ».

1790. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Charity never decreases wealth. Whenever a servant of God pardons another God increases him in might, and whenever anyone is modest for the sake of God, God elevates him."

١٧٩١- عن عبد الله بن مسعود رضى الله عنه قال: قال رسول الله ﷺ: «ما تَعُدُّونَ الرقوبَ فيكم». قال: قلنا: الذى لا يولد له. قال: «ليس ذلك بالرَّقوب، ولكنه الرجل الذى لم يقدم من والده شيئاً». قال: «فما تعدُّون الصُّرَعَةَ فيكم». قال: قلنا: الذى لا يَصْرَعُهُ الرجالُ. قال: «ليس بذلك، ولكنَّه الذى يملك نفسه عند الغَضب».

1791. It was related that Abd Allah ibn Mas'ud said that the Messenger of God (Prayers and peace be upon him) said: "Who do you consider Raqub among you?" They said: "The one

who has no children." Then he said: "He is not, but a Raqub is one whose child does not precede him." Then he said: "Who do you consider a wrestler among you?" We said: "The one who wrestles with others." He said: "No, it is not he, but one who controls himself when he is angry."

١٧٩٢- عن سلمــان بن صُرَدٍ رضى الله عنه قــال: استبَّ رجــلان عند النبى ﷺ، فجعل أحــدهما يغضب ويَحْمَرُّ وجــهه، فنظر إليه النبى ﷺ فقــال: «إنى لأعلم كلمة لو قالها لذهب ذا عنه: أعــوذ بالله من الشيطان الرجيم». فقــام إلى الرجل رجلٌ ممن سمع النبى ﷺ فقــال: أتدرى ما قــال رسول الله ﷺ آنفاً؟ قــال: «إنى لأعلم كلمة لو قــالها لذهب ذا عنه: أعوذ بالله من الشيطان الرجيم». فقال له الرجل: أمجنوناً ترانى؟.

1792. It was related that Salman ibn Surd said: "Two men argued together and went to the Prophet, one of them became angry and his face went red. So the Prophet looked at him and said: 'I know of a word which if he said it, all that would be removed from him: 'I seek refuge in God from the Satan the accursed.' So a man from the people who heard the Prophet got up and said to the man: 'Do you know what the Messenger of God has just said?' He said: 'I know of a word which if he said it, all that would be removed from him: 'I seek refuge in God from the Satan the accursed.' So the man said to him: 'Do you think I am mad?' "

١٧٩٣- عن أنس رضى الله عنه : أنَّ رســول الله ﷺ قال: «لما صوَّر الــله آدم عليه السلام فى الجنة تركه ما شاء الله أن يتركــه، فجعل إبليس يُطيف به، ينظر ما هو، فلما رآه أجوف عرف أنه خلق خلقاً لا يَتمالك».

1793. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "When God created Adam in Paradise, He formed him as He pleased, then

Iblis strolled around him to see what he was and when he found him hollow inside, he perceived that he had been created with a nature over which he would have no self-control."

١٧٩٤- عن النواس بن سمعان رضى الله عنه قال: أقَمْتُ مع رسول الله ﷺ بالمدينة سنةً، ما يمنعنى من الهجرة إلا المسألة، كان أحدنا إذا هاجر لم يسأل رسول الله ﷺ عن شيء، قال: فسألته عن البر والإثم؟ فقال رسول الله ﷺ: «البرُّ حسن الخلق، والإثم: ما حاك فى نفسك، وكرهت أن يطلع عليه الناس».

1794. It was related that Nawwas ibn Sim'an said: "I asked the Messenger of God (Prayers and peace be upon him) about virtue and vice. He said: 'Virtue is a kind nature and vice is what festers in your heart and that which you detest for anyone to know.' "

١٧٩٥- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «مَرّ رجل بغصنِ شجرةٍ على ظهر طريق، فقال: والله لأنَحِّيَنَّ هذا عن المسلمين لا يؤذيهم، فأُدْخِلَ الجنة».

1795. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "A man passed by a felled tree trunk on the roadway, so he said: 'By God, I shall have to remove this from the roadway of the Muslims so that it will not harm them.' Then he was admitted to Paradise."

١٧٩٦- عن أبى بَرْزَةَ رضى الله عنه قال: قلت: يا نبى الله، علمنى شيئاً أنتفع به. قال: «اعْزِلِ الأذى عن طريق المسلمين».

1796. It was related that Abu Barzah said: "I said: 'O Messenger of God teach me something that I may derive benefit from it.' He said: 'Remove any obstacle from the paths of the Muslims.'"

١٧٩٧- عن الأسود قال: دخل شبابٌ من قريش على عائشة رضى الله عنها، وهى بمنًى، وهم يضحكون، فقالت: ما يضحككم؟ قالوا: فلان خرّ على طُنُبِ فُسطاط، فكادت عنقه - أو عينه - أن تذهب. قالت: لا تَضحكوا، فإنى سمعت رسول الله ﷺ قال: «ما من مسلم يُشاكُ شوكةً فما فوقها إلا كُتبتْ له بها درجةٌ، ومحيتْ عنه بها خطيئة».

1797. It was related that Al Aswad said: "Some youths from the Quraish visited Aisha while she was in Mina and they were laughing. She said: 'Why are you laughing?' They said: 'So and so tripped over the rope of the tent and nearly broke his neck or lost his eyes.' She said: 'Do not laugh, for I heard the Messenger of God (Prayers and peace be upon him) say: 'If a Muslim is stabbed by a thorn or something worse, he is awarded a higher rank and his sins are blotted out.'"

١٧٩٨- عن أبى سعيد الخدرى وأبى هريرة رضى الله عنهما: أنهما سمعا رسول الله ﷺ يقول: «ما يصيب المؤمن من وَصَبٍ، ولا نَصَبٍ، ولا سُقْمٍ، ولا حُزْنٍ، حتى الهَمِّ يُهَمُّهُ إلا كُفِّرَ به من سيئاته».

1798. It was related that Abu Sa'id al Khudri and Abu Huraira said that they heard the Messenger of God (Prayers and peace be upon him) say: "Whatever afflicts a believer of weariness, disease, worry, sorrow, harm or distress, God will blot out some of his sins because of that."

١٧٩٩- عن أبى هريرة رضى الله عنه قال: لما نزلت: ﴿مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ [النساء: ١٢٣]. بَلَغَتْ من المسلمين مبلغاً شديداً، فقال رسول الله ﷺ: «قاربوا وسدِّدوا، ففى كل ما يصاب به المسلم كفارةٌ، حتى النكبة يُنْكَبُها أو الشوكة يشاكها».

1799. It was related that Abu Huraira said: "When this verse was revealed: '...Whoever does evil shall be recompensed for it...'

(Surah 4 verse 123.) and when this was conveyed to the Muslims they were much perturbed. So the Messenger of God (Prayers and peace be upon him) said: 'Be calm and stand resolute in the face of affliction, as for the Muslim it is an expiation, even his tripping over on the road or the pricking of a thorn."

١٨٠٠- عن أنس بن مالك رضى الله عنه : أن رسول الله ﷺ قال: «لا تباغضوا، ولا تحاسدوا، ولا تدابروا، وكونوا عبادَ الله إخواناً. ولا يحِلُّ لمسلمٍ أن يهجر أخاه فوق ثلاث».

1800. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "Do not hate each other and do not be jealous of each other and do not abandon each other, and, O worshippers of God! Be brotherly, for it is not permissible for any Muslim to abandon his brother for more than three days."

١٨٠١- عن أبى أيوب الأنصارى رضى الله عنه : أن رسول الله ﷺ قال: « لا يحل لمسلم أن يهجر أخاه فوق ثلاث ليال، يَلْتَقِيَان، فَيُعْرِضُ هذا ويعرض هذا، وخيرهما الذى يبدأ بالسلام».

1801. It was related that Abu Aiyub Al Ansari said that the Messenger of God (Prayers and peace be upon him) said: "It is not lawful for anyone to abandon his brother in Islam for more than three nights, that when they meet he ignores the other, and the other ignores him, and the better of the two is the one who greets the other first."

١٨٠٢- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «تُفْتَحُ أبوابُ الجنّةِ يومَ الاثنين ويوم الخميس، فَيُغْفَرُ لكل عبد لا يشرك بالله شيئاً، إلا رجلاً كانت بينه

وبين أخيه شحناء، فيقال: أنظروا هذين حتى يصطلحا، أنظروا هذين حتى يصطلحا، [أنظروا هذين حتى يصطلحا]».

1802. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The gates of Paradise are only opened upon two days, Monday and Thursday, and then every servant who does not associate anything with is forgiven except the one in whose heart there is hatred for his brother. And it is said: 'Look towards both of them until there is reconciliation; look towards both of them until there is reconciliation; look towards both of them until there is reconciliation.'"

١٨٠٣- عن أبي هريرة رضي الله عنه: أن رسول الله ﷺ قال: «إياكم والظَّنَّ، فإن الظنَّ أكذبُ الحديث، ولا تَحَسَّسوا ولا تَجَسَّسوا، ولا تنافسوا، ولا تحاسدوا، ولا تباغضوا، ولا تدابروا، وكونوا عباد الله إخواناً».

1803. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Refrain from suspicion, as suspicion is the most evil of falsehood, and do not look for the faults of others, and do not spy on each other, and do not be jealous of each other, and do not despise each other, and do not abandon each other. And, O worshippers of God! Be brotherly."

١٨٠٤- عن جابر رضي الله عنه قال: سمعت النبي ﷺ يقول: «إن الشيطان قد أيس أن يَعْبُدَه المصلون في جزيرة العرب، ولكن في التحريش بينهم».

1804. It was related that Jabir said: "I heard the Prophet say: 'Satan lost any hope that those who pray to God Almighty in the Arabian Peninsula would ever worship him. But he still tries to incite them against each other.' "

١٨٠٥- عن عـائشة رضى الله عنهـا زوج النبى ﷺ: أن رسول الله ﷺ خـرج من عندها ليلاً، قالت: فَغِرْتُ عليه، فجاء فـرأى ما أصنع، فقال: «ما لك يا عائشةُ أغِرتِ». فقلت: ومالى لا يغـار مثلى على مثلك. فقال رسول الله ﷺ: «أقـد جاءك شيطانُك». قال: يا رسول الله، أومعى شـيطان؟ قال: «نعم». قلتُ: ومع كل إنسان؟ قال: «نعم». قتلت: ومعك يا رسول الله؟. قال: «نعم، ولكن ربى أعاننى عليه حتى أسلمَ».

1805. It was related that Aisha, the wife of the Prophet, said: "The Messenger of God (Prayers and peace be upon him) left from my house one night and I felt jealous, so when he returned he saw that I was upset, and he said: 'O Aisha, what is the matter, are you jealous?' I said: 'And why, as your wife, should I not feel jealous for you?' The Messenger of God (Prayers and peace be upon him) said: 'Has your Satan come to you?' She asked: 'O Messenger of God, do I have a Satan?' He said: 'Yes.' I said: 'Does everyone have one?' He said: 'Yes.' I said: 'O Messenger of God, do you have one?' He said: 'Yes, but my Lord has enabled me over him until he became Muslim.' "

١٨٠٦- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «أتدرون ما الغيبة». قالوا: الله ورسوله أعلم. قال: «ذكرك أخاك بما يكره». قيل: أفرأيت إن كان فى أخى ما أقول؟ قال: «إن كان فيه ما تقول فقدْ اغتبته، وإن لم يكن فيه فقد بَهَتَّهُ».

1806. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Do you know what is denigration?" They said: "God and His Messenger know best." Then he said: "Denigration is when you speak about your brother in a way he would not like." It was said to him: "What do you say if I find my brother has the fault of which I had spoken?" He said: "If he is as you say, you have denigrated him, and if not you have slandered him."

١٨٠٧- عن عبد الله بن مسعود رضى الله عنه قال: إنَّ محمداً ﷺ قال: «ألا أُنَبِّئكم ما العَضْهُ؟ هى النميمةُ القالةُ بين الناس». وإنَّ محمداً ﷺ قال: «إن الرجل يَصْدُق حتى يكتب صدِّيقاً، ويكذب حتى يكتب كذاباً».

1807. It was related that Abd Allah ibn Mas'ud said that the Prophet said: "Should I tell you about slandering, it is telling of untruths which create strife between people." And he said: "A person tells the truth until he is recorded as truthful, and he tells a lie until he is recorded as a liar."

١٨٠٨- عن همّام بن الحارث قال: كنا جلوساً مع حذيفة رضى الله عنه فى المسجد، فجاء رجل حتى جلس إلينا، فقيل لحذيفة: إن هذا يرفع إلى السلطان أشياء. فقال حذيفة - إرادة أن يُسمعه -: سمعت رسول الله ﷺ يقول: «لا يدخل الجنة قتّات».

1808. It was related that Hammam ibn al Harith said: "We were sitting with Hudaifa in the Mosque when a man came and sat with us. It was said to Hudaifa that this man was an informer for the Sultan, so Hudaifa - hoping for the man to hear him - said: 'I heard the Messenger of God (Prayers and peace be upon him) say: 'The informer who spies and relates what he hears will not be admitted to Paradise.'"

١٨٠٩- عن عبد الله بن مسعود رضى الله عنه قال: قال رسول الله ﷺ: «عليكم بالصدق، فإن الصدق يهدى إلى البر، وإن البر يهدى إلى الجنة، وما يزال الرجل يصدُق ويتحرى الصدق حتى يكتب عند الله صدِّيقاً. وإياكم والكذب، فإن الكذب يهدى إلى الفجور، وإن الفجور يهدى إلى النار، وما يزال الرجل يكذب ويتحرى الكذبَ حتى يُكْتَبَ عند الله كذاباً».

1809. It was related that Abd Allah ibn Ma'sud said that the Mes-

senger of God (Prayers & peace be upon him) said: "Be truthful, as truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps being truthful until he becomes a truthful person. Falsehood leads to wickedness and wickedness leads to the Fire, and a man keeps lying until it is written for him before God that he is a liar."

١٨١٠- عن أم كلثوم بنت عقبة بن أبى مُعَيْطٍ رضى الله عنها - وكانت من المهاجرات الأُوَل اللاتى بايعن النبى ﷺ - أنها سمعت رسولَ الله ﷺ [وهو] يقول: «ليس الكذَّاب الذى يصلح بين الناس، ويقول خيراً أو يَنْمى خيراً». قال ابن شهاب: ولم أسمع يُرَخَّص فى شىء مما يقول الناس كَذِبٌ إلا فى ثلاث: الحرب، والإصلاح بين الناس، وحديث الرجل امرأتَهُ وحديث المرأةِ زوجَها. وفى رواية قالت: ولم أسمَعْهُ يُرَخِّص فى شىء مما يقول الناسُ إلا فى ثلاث.

1810. It was related that Umm Kulthum bint Uqba ibn Abu Mu'aith - who was one of the first Emigrants who gave allegiance to the Prophet - said that she heard the Messenger of God (Prayers and peace be upon him) say: "The one who makes peace between people by inventing good or by saying good things is not a liar." Ibn Shihab said: "I have not heard that the people were prohibited from lying except in three; war, reconciliation between people and the conversation of a man and his wife and the conversation of a wife and her husband." It was also related that she said: "I have not heard him permitting lies in anything of what the people say except in three."

١٨١١- عن جابر رضى الله عنه قال: كنا مع النبى ﷺ فى غزاة، فَكَسَعَ رجل من المهاجرين رجلاً من الأنصار، فقال الأنصارى: يا للأنصار. وقال المهاجرىُّ: يا للمهاجرين. فقال رسول الله ﷺ: «ما بال دعوى الجاهلية». قالوا: يا رسول الله،

كسع رجل من المهاجرين رجلاً مـن الأنصار. فقال: «دعوها فإنها منتنة». فسمـعها عبد الله بن أُبَيّ، فقال: قد فعلوها؟ والله لئن رجـعنا إلى المدينة ليخرجن الأعز منها الأذل. قال عـمر: دعني أضْرِبْ عنق هذا المنافـق. فقال: «دعـه، لا يَتَحَدَّثُ الناس أن محـمداً يقتل أصحابه»[انظر الحديث: ١٨٣٢].

1811. It was related that Jabir said: "We were with the Prophet (Prayers & peace be upon him) during a battle, a great number of Emigrants joined him and among them was one who like to jest, so he struck a man from the Helpers on his hip. The Helper became so angry that they both summoned their people, the Helper said: 'Help! O Helpers.' And the Emigrant said: 'Help! O Emigrants.' The Prophet (Prayers & peace be upon him) came out and said: 'What is the matter with the people of ignorance?' Then he said: 'What is wrong with them?' So he was told about the Emigrant who had struck the Helper. The Prophet (Prayers & peace be upon him) said: 'Stop it, for it is a call for harm.' Abd Allah ibn Ubai ibn Salul said: 'The Emigrants have called and rallied against us, so when we return to Madinah the most noble people will expel the inferior from there.' At that Umar said: 'O Messenger of God! Let us kill this evil man.' The Prophet (Prayers & peace be upon him) said: 'No, in case the people say that Mohammed kills his companions'."

١٨١٢- عن أبي هريرة رضي الله عنه : أن رسـول الله ﷺ قال: «المـستَبَّان مـا قالا فعلى البادئ، ما لم يَعْتَدِ المظلوم».

1812. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "When two people take to insulting each other, the first is the sinner on condition that the oppressed does not exceed the limits."

١٨١٣- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «قال الله عزَّ وجل: يؤذينى ابن آدم يقـول: يا خَيْبَةَ الدهرِ، فـلا يَقُولَنَّ أحدُكُمْ: يا خـيـبة الدهر، فـإنى أنا الدهرُ، أقلّب ليله ونهاره، فإذا شئتُ قَبَضْتُهُما».

1813. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "God High Exalted said: 'The son of Adam annoys Me by saying 'It is a bad time.' So none of you should say bad of time for I alternate its nights and days and if I wish I may seize them.'"

١٨١٤- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «لا تسبوا الدهر، فإن الله هو الدهرُ».

1814. It was related that Abu Huraira said that the Prophet said: "Do not insult Time, as God is Time."

١٨١٥- عن أبى هريرة رضى الله عنه قـال: قال رسول الله ﷺ: «لا يشيـرُ أحدُكم إلى أخيه بالسلاح، فإنه لا يدرى أحدُكم لعل الـشيطانَ يَنْزِعُ فى يده، فيقعُ فى حفرةٍ من النار».

1815. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "None of you should point at his Muslim brother with his weapon, for he does not know, maybe Satan will prompt him to strike him and then he would fall into a pit of Fire."

١٨١٦- عن جابر بن عبد الله رضى الله عنهـما عن رسول الله ﷺ: أنه أمَرَ رجلاً كان يَتَصدَّق بالنَّبْل فى المسجد: أن لا يَمُرُّ بها إلا وهو آخذ بنصولها.

1816. It was related that Jabir ibn Abd Allah said that the Messenger of God (Prayers and peace be upon him) said: "A man was passing through the mosque with his bow and arrows, and he

ordered him not to go through with it without removing its arrowheads."

١٨١٧- عن أبى موسى رضى الله عنه: أن رسول الله ﷺ قال: «إذا مَرَّ أحدكم فى مجلس أو سـوق وبيده نَبْلٌ فليأخذ بنصـالها، ثم ليأخذ بنصـالها، ثم ليأخذ بنصـالها». قال: فقال أبو موسى: والله ما مُتنا حتى سَدَّدْناها بعضُنا فى وجوه بعض.

1817. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) said: "When any of you go through the meeting place or the market with his bow and arrow in his hand, he should remove its arrowheads. He should remove its arrowheads, he should remove it arrowheads." Abu Musa said: "By God, we did not die until some of us shot them at the faces of some others."

١٨١٨ - عن أبى هريـرة رضَى الله عنه قـال : قـال رسـول الله ﷺ : «إذا قـاتل أحدكم أخاه فلا يلْطُمَنَّ الوجه».

1818. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "If any of you fights his brother, he should not hit him on the face."

١٨١٩ - عن أبى هريرة رضى الله عنه قال: قال رسـول الله ﷺ: «إذا قاتل أحدكم أخاه فليجتنب الوجه، فإن الله خلق آدم على صورته».

1819. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "If any of you fights his brother he must avoid his face, indeed God Almighty created Adam in that form."

١٨٢٠ - عن عـمران بن حـصين رضى الله عنـهمَا قـال: بينما رسـول الله ﷺ فى بعض أسفاره، وامرأة من الأنصار على ناقة، فضَجِرَتْ، فلعنتها، فسمع ذلك رسول الله

ﷺ فقـال: «خذوا ما عليهـا ودعوها، فإنهـا ملعونة». قال عـمران: فكأنى أراها الآن تمشى فى الناس ما يَعْرِضُ لها أحد.

1820. It was related that Imran ibn Husain said: "We were with the Messenger of God (Prayers and peace be upon him) on some of his journeys and once a woman from the Helpers (al Ansar) was riding a she-camel that shied, so she cursed it. The Messenger of God (Prayers and peace be upon him) heard her and said: 'Unload it and set it free for it is accursed.' Imran said: 'I still remember it as it walked among the people and no one paid any heed to it.' "

١٨٢١ - عن أبى الدرداء رضى الله عنه قـال: سمعت رسـول الله ﷺ يقول: «إن اللعَّانين لا يكونون شهداءَ ولا شفعاءَ يوم القيامة».

1821. It was related that Abu Al Darda said that he heard the Messenger of God (Prayers and peace be upon him) say: "The one who invokes a curse will neither intercede nor bear witness on the Day of Resurrection. "

١٨٢٢ - عن أبى هـريرة رضَى الله عنه قـال: قـيل: يا رسـول الله، ادْعُ على المشركين. قال: «إنى لم أُبْعَثْ لعّاناً، وإنما بُعثتُ رحمةً».

1822. It was related that Abu Huraira said: "The Messenger of God (Prayers and peace be upon him) was asked: 'Invoke a curse upon the polytheists.' So he said: 'I have not been sent to invoke curses, but I have been sent as a mercy.' "

١٨٢٣ - عن أبى هريرة رضى الله عنه : أن رسـول الله ﷺ قال: إذا قـال العبـد: هلك الناس، فهو أهلَكُهم». قال أبو إسحاق - وهو ابن مـحمد بن سفيان- : لا أدرى «أهلكَهم» بالنصب أو «أهلكُهم» بالرفع.

1823. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "When anyone says that someone else is ruined he is himself ruined." Abu Ishaq said: "I do not know if he said ahlakahum or ahlakuhum."

١٨٢٤ - عن عبد الله بن مسعـود رضى الله عنه قال: قال رسول الله ﷺ : «هلك المتنطعون» . قالها ثلاثاً.

1824. It was related that Abd Allah ibn Mas'ud said that the Messenger of God (Prayers and peace be upon him) said: "Perished are those who are excessive in their words and deeds." He repeated it three times.

١٨٢٥ - عن عـائشـة رضى الله عنهَا قـالت: دخل على رسـول الله ﷺ رجـلان، فكلّماه بشىء لا أدرى ما هو؟ فأغضباه، فَلَعَنَهُما وسـبّهما، فلما خرجا، قلت: يا رسول الله، لَمَنْ أصاب من الخـير شـيئـاً ما أصـابه هذان. قال: «وما ذاك». قـالت: قُلتُ: لعنتَهما وسَبَبْتَهما. فقال: «أوَ ما علمتِ ما شارطتُ عليه ربى؟ قُلتُ: اللهم إنما أنا بشر، فأىُّ المسلمين لعنتُهُ أو سببته فاجعله له زكاةً وأجراً».

1825. It was related that Aisha said: "Two people came to visit the Messenger of God (Prayers and peace be upon him), and they both spoke about a matter, of which I do not know, but it annoyed him and he invoked curses upon both of them and denounced them, and when they went out I said: 'O Messenger of God, goodness will extend to everyone but it will not extend to these two.' He said: 'Why is that?' I said: 'Because you have invoked curses and denounced both of them.' He said: 'Do you not know that I have made a provision with my Lord saying: 'O God, I am a human, so if I invoke a curse or denounce a Muslim make it a cause for virtue and reward.' "

١٨٢٦ - عن أنس بن مالك رضى الله عنه قال: كانت عند أُمِّ سُلَيْمٍ رضى الله عنهَا يَتيـمة، وهى أُمُّ أنَس، فرأى رسـول الله ﷺ اليتيـمة، فقـال: «آنت هِيَهْ؟ لقد كَبِرْتَ لا كَبِرَ سِنُّك» فَرَجَعَتِ اليتيمةُ إلى أم سليم تبكـى، فقالت أم سليم: مـالك يا بُنَيَّةُ؟ قالت الجـارية: دعا علىَّ نبى الله ﷺ أن لا يَكْبَرَ سِـنى، فالآن لا يَكْبَرُ سنىْ أبداً، أو قـالت: قَرنى. فخرجت أم سُلَيْمٍ مُسْتَعجِلَةً تَلُوثُ خمارَهـا حتى لَقِيَتْ رسولَ الله ﷺ، فقال لها رسول الله ﷺ: «مـا لك يا أم سليم». فقالت: يا نبى الله أدَعَوتَ على يَتيـمَتى؟ قال: «ومـا ذاك يا أم سُلَيم» . فقـالت : زَعَـمتْ أنّك دعوت أن لا يكبَرَ سـنها، أو لا يكبـر قرنُها. قـالت: فضحك رسول الله ﷺ ثم قال: «يا أُم سُلَيْمٍ، أمـا تعلمين شرطى على ربى؟ إنى اشْتَرَطْتُ على ربى فقلت: إنما أنا بشر أرضى كما يرضى البشر، وأغضب كما يَغْضَبُ البشر، فأيُّمـا أحد دعوتُ عليه من أمّتى بدعوةٍ - ليس لهـا بأهل - أن تجعلها له طهوراً وزكاةً، وقُربَةً تُقَرِّبه بها منك يوم القيامة».

وقال أبو معن: «يُتَيِّمَة» بالتصغير فى المواضع الثلاثة.

1826. It was related that Anas ibn Malik said: "There was an orphan girl living with Umm Sulaim. The Messenger of God (Prayers and peace be upon him) saw the orphan girl and said: 'O, it is you, you have grown up. May you not grow older!' The slave-girl returned to Umm Sulaim, weeping. Umm Sulaym said: 'O daughter, what is the matter?' She said: 'The Messenger of God has invoked a curse upon me that I may not grow older and so I will never grow older.' - or she said - 'live longer.' So Umm Sulaim went out, after quickly covering her head in a wrap, to see the Messenger of God (Prayers and peace be upon him). He asked her: O Umm Sulaim, what is the matter with you?' She said: 'O Messenger of God, you invoked a curse upon my orphan girl. He said: 'Umm Sulaim, what is that?' She said: 'She says you have cursed her, saying that she may not grow older or live longer.' The Messenger of

God (Prayers and peace be upon him) smiled and then said: 'Umm Sulaim, do you not know that I have made this provision with my Lord. And the provision with my Lord is that I said to Him: 'I am a human and I am pleased as a human is pleased and I lose my temper as a human loses his temper. So if I curse any one of my Nation and he does not deserve it, let that, O Lord, be made a cause of purification, virtue and nearness on the Day of Resurrection.'"

١٨٢٧ - عن ابن عباس رضى الله عنهمَا قال: كنت ألعب مع الصبيان، فجاء رسول الله ﷺ ، فتواريْتُ خلف باب، قال: فجاء فَحَطَأنى حَطْأةً، وقال: «اذهَب ادْعُ لى معاوية». قال: فجئت فقلت: هو يأكل . قال: ثم قال لى: «اذهب فادع لى معاوية». قال: فجئت فقلت: هو يأكل . فقال: «لا أشبع الله بطنه». قال ابن المثنى: قلت لأميّة: ما «حطأنى»؟ قال: قَفَدَنى قَفْدةً.

1827. It was related that Abd Allah ibn Abbas said: "I was playing with some children and the Messenger of God (Prayers and peace be upon him) happened to pass by. I hid myself behind the door. He came and he patted me upon my shoulders and said: 'Go and call Mu'awiya.' I returned and said: 'He is busy eating.' He again asked me to go and call Mu'awiya to him. I went and said that he was busy eating, so he said: 'May God not fill his stomach!' Ibn Muthanna said: 'I asked Umm Umayya what he meant by the word Hatani.' He said: 'It means 'he patted my shoulders.' "

٥٦ - كتـاب الظـلـم

١٨٢٨ - عن أبي ذر رضي الله عـنه عن النبي ﷺ - فـيـمـا روى عن الله تبارك وتعالى - أنه قال: «يا عبادى إنى حرَّمت الظُّلم على نفسى، وجعلته بينكم محرماً، فلا تَظَالموا. يا عبادى كلكم ضال إلا من هديته، فاستهدونى أهدِكم. يا عبادى كلكم جائع إلامن أطعمتُه، فاستطعمونى أُطْعِمْكُمْ. يا عبادى كلكم عارٍ إلا من كسوتُه، فاستكسونى أكْسُكُمْ. ياعبادى إنكم تخطئون بالليل والنهار، وأنا أغفر الذنوب جـميعاً، فاستغفرونى أغفر لكم. يا عـبادى إنكم لن تبلغوا ضَرِّى فتَضُرُّونى، ولن تبلغـوا نفعى فتنفَعُونى. يا عـبادى لو أن أولكم وآخـركم، وإنسكم وجنَّكم، كـانوا على أتْقَى قَلب رجلٍ واحـدٍ منكم، ما زاد ذلك فى ملكى شيئاً. يا عبادى لو أن أولكم وآخركم، وإنسكم وجنكم، كانوا على أفجر قلب رجلٍ واحدٍ [منكم] ما نقص ذلك من ملكى شيئاً. يا عبادى لو أن أوّلكم وآخركم وإنسكم وجنكم، قاموا فى صعيـد واحد، فسألونى، فأعطيت كل إنسان مسـألته، ما نقص ذلك مما عـندى إلا كما يَنْقُصُ المِخْيَطُ إذا أُدخِلَ البَحْرَ. يا عـبادى إنما هى أعمالكم أُحصـيها لكم، ثم أُوَفِّيكم إياها، فمن وجد خيراً فليـحمد الله عز وجل، ومن وجد غير ذلك فلا يلومنَّ إلا نفسه».

قال سعيد: كان أبو إدريس الخَوْلانى إذا حدَّث بهذا الحديث جثا على ركبتيه.

56. The Book of Oppression

1828. It was related that Abu Zarr said that the Messenger of God (Prayers and peace be upon him) said: "God Almighty, High Exalted has said: 'My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. My servants, all of you are liable to do wrong except those whom I guide to the right path, so seek right guidance from Me so that I may direct you to the

right path. O My servants, all of you are hungry except those whom I feed. so beg food from Me, so that I may give it to you. O My servants, all of you are naked except those whom I provide with garments, so beg clothes from Me, so that I may clothe you. O My servants, you commit error night and day and I am there to pardon your sins, so beg pardon from Me so that I may grant you pardon. O My servants, even if the first among you, the last among you, even if the whole of the human race, and that of the Jinns, become Godfearing like the heart of a single person among you, nothing will add to My Power. O My servants, even if the first among you, the last among you, the whole human race, and that of the Jinns too become in unison the most wicked like the heart of a single person, it will cause no loss of My Power. O My servants, even if the first among you, the last among you, the whole human race, and that of Jinns also, all stand in one place and you ask Me and I confer upon every person what he asks for, it will not in any way cause any loss to Me than that which is caused to the ocean by dipping a needle in it. My servants, these deeds of yours, which I am recording for you, I shall reward you for them. So he who finds good should praise God and he who does not find it should not blame anyone but himself.' Sa'id said that when Abu Idris Khawlani related this Hadith he knelt down."

١٨٢٩ - عن جابر بن عبد الله رضى الله عنهمَا: أن رسول الله ﷺ قال: «اتقوا الظُّلْم، فإن الظلمَ ظُلُماتٌ يوم القيامة. واتقوا الشُّحَّ، فإن الشُّحَّ أهلك من كان قبلكم، حملهم على أن سفكوا دماءهم واستحلَّوا محارمَهم».

1829. It was related that Jabir ibn Abd Allah said that the Messenger of God (Prayers and peace be upon him) said: "Beware of committing oppression, for oppression is a darkness on the

Day of Resurrection, and beware of being narrow-minded for narrow-mindedness destroyed those who were before you, as it incited them to shed blood and make lawful what was unlawful for them."

١٨٣٠ - عن ابن عمر رضى الله عنهما: أن رسول الله ﷺ قال: «المسلم أخو المسلم لا يظلمهُ ولا يُسْلِمُهُ، من كان فى حاجة أخيه كان الله فى حاجته، ومن فرّج عن مسلم كربَةً فَرَّجَ الله عنه بها كُرْبَةً من كُرَبِ يوم القيامة، ومن ستر مسلماً ستره الله يوم القيامة».

1830. It was related that Ibn Umar said that the Messenger of God (Prayers and peace be upon him) said: "The Muslims are brothers to one another, so they should not oppress each other, nor hand him over to an oppressor. Whoever meets the needs of his brother, God will meet his needs, whoever helps his brother in time of distress, God will rescue him from the distress of the Day of Resurrection, and whoever shields a Muslim, God will shield him on the Day of Resurrection."

١٨٣١ - عن أبى موسى رضى الله عنه قال: قال رسول الله ﷺ: «إن الله عز وجل يملى للظالم، فإذا أخذه لم يُفْلِتْهُ». ثم قرأ: ﴿وكَذَلكَ أَخْذُ رَبِّكَ إذا أَخذَ القُرَىٰ وَهِىَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾ [هود: ١٠٢].

1831. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) said: "Surely God respites the oppressor until He when He seizes him, He never releases him." Then he recited: 'And such is the chastisement of your Lord, when He chastises the towns that were transgressing, surely His chastisement is painful severe.' "

١٨٣٢ - عن جابر رضى الله عنه قال: اقتتل غلامان: غلام من المهاجرين وغلام من الأنصار، فنادى المهاجر أو المهاجرون: يا لَلْمهاجرين. ونادى الأنصارى:

يالَلأنصار. فخـرج رسول الله ﷺ فقال: «ما هذا؟ دعوى أهل الجـاهلية». قالوا: لا يا رسول الله، إلا أن غـلامين اقتـتلا، فكسع أحدهمـا الآخر. فقـال: «لا بأس، ولينصر الرجلُ أخـاه ظالماً أو مظلومـاً، إن كـان ظالماً فَلْيَنْهَهُ فـإنّه له نصـر، وإن كـان مظلومـاً فلينصره». [انظر الحديث: ١٨١١].

1832. It was related that Jabir ibn Abd Allah said: "Two youths, one from the Emigrants and the other one from the Helpers (al Ansar) quarreled and the Emigrant called his fellow Emigrants and the helper called the Helpers. Then the Messenger of God (Prayers and peace be upon him) arrived and asked: 'What is this, an occurrence of the days of ignorance?' They said: 'O Messenger of God it is not serious.' The two youths argued and one hit the other's back.' So he said: 'One should assist his brother whether he is an oppressor or the oppressed. If he is the oppressor he should prevent him from doing it, that is his assistance, and if he is the oppressed he should be assisted.' "

١٨٣٣ - عن عروة بن الزبير، عن هشـام بن حكيم بن حِزام رضى الله عنهمَا قال: مَرَّ بالشام على أناسٍ وقد أُقيموا فى الشمس، وصُبُّ على رؤوسهم الزيتُ، فـقال: ما هذا؟ قيل: يعذَّبون فى الخراج. فقـال: أما إنى سمعت رسول الله ﷺ يقول: «إن الله يعذِّب الذين يعذِّبون الناس فى الدنيا».

1833. It was related that Urwa ibn Zubair said that Hisham ibn Hakim ibn Hizam said: "While I was at al Shams I passed by some people who had been forced to stand in the sun and oil was poured over their heads. So I asked: 'What is this?' It was said: 'They are being tortured because the did not pay tax money.' Then he said: 'I have heard the Messenger of God (Prayers and peace be upon him) say: 'God will torture those who torture the people in this life.'"

١٨٣٤ - عن ابن شهاب، وهو يذكر الحِجْرَ مساكنَ ثمـود، قال: قال سالم ابن عبد الله: إن عبد الله بن عمـر رضى الله عنهمَا قال: مَرَرْنا مع رسول الله ﷺ على الحِجْرِ، فقال لنا رسول الله ﷺ: «لا تدخلوا مساكن الذين ظلموا أنفسهم إلا أن تكونوا باكين، حذراً أن يُصيبكُم مثلُ ما أصابهم». ثم زجر فأسرع حتى خلّفَها.

1834. It was related that Ibn Shihab said, as he was mentioning 'al Higr' the dwelling places of Thamood, that Salim ibn Abd Allah said: "Abd Allah ibn Umar said as we passed al Higr with the Messenger of God (Prayers and peace be upon him), that the Messenger of God (Prayers and peace be upon him) told us: 'Do not enter the habitations of those who wronged themselves, unless you are weeping in fear of what afflicted them might afflict you.' Then he urged his she camel to make haste until we left it behind."

١٨٣٥ - عن عبد بن عمر رضى الله عنهمَا: أن الناس نزلوا مع رسول الله ﷺ على الحِجْر أرض ثمود، فـاستقَوْا من آبارها وعَجَنوا به العَجين، فأمـرهم رسولُ الله ﷺ أن يُهْرِيقوا ما استَقَوْا ويَعْلِفُوا الإبل العجينَ، وأمـرهم أن يستقُوا من البئر التى كانت تَرِدُها الناقة.

1835. It was related that Abd Allah ibn Umar said: "The people went with the Messenger of God (Prayers and peace be upon him) to al Higr the land of Thamood, they drew water from its well and made their dough, then the Messenger of God (Prayers and peace be upon him) ordered them to tip away what they had drawn and to feed the dough to the camels. He ordered them to only draw water from the well which the she camel was drinking from."

١٨٣٦ - عن أبى هريـرة رضى الله عنه: أن رسـول الله ﷺ قـال: «أتدرون مـا المفلس». قـالوا: المفلس فينا من لا درهم له ولا مـتاع. فـقال: «إنَّ المفلس من أمـتى

[مَنْ] يأتى يوم القيامة بصلاة وصيام وزكاة، ويأتى قد شتَم هذا، وقذف هذا، وأكل مال هذا، وسفك دم هذا، وضــرب هذا. فيُعطَى هذا من حسناته، وهذا من حــسناته، فإن فنيتْ حــسناتُه قبلَ أن يُقْضَى مــا عليه أُخِذَ من خطاياهم، فَطُرِحَتْ عليــه، ثم طرح فى النار».

1836. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Do you know who is needy? They said: 'The needy man among us is one who has neither Dirham nor wealth.' He said: 'The needy of my Nation will be those who will come on the Day of Resurrection with prayers and fasts and charity but will find themselves ruined that day because they insulted others, slandered others and consumed the wealth of others without right and shed the blood of others and beat others, and all his good deeds will be credited to the account of the one he oppressed. And if his remaining good deeds fall short in the balance of his account, then his sins would be charged to him and he would be thrown in the Fire of Hell.' "

١٨٣٧ - عن أبى هريرة رضى الله عنه : أن رســول الله ﷺ قال: «لَتُؤَدُّنَّ الحــقوقَ إلى أهلها يومَ القيامة، حتى يقادَ للشاة الجلحاء من الشاة القرناء».

1837. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The claimants will be awarded their dues on the Day of Resurrection to the point that the hornless sheep will be awarded its claim from the horned sheep."

٥٧ - كتاب القــــدر

١٨٣٨ - عن أبى هريرة رضى الله عنه قال: جاء مشركو قريش يخاصمون رسول الله ﷺ فى القدر، فنزلت: ﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ (٤٨) إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ [القمر: ٤٨، ٤٩].

57. The Book of Fate

1838. It was related that Abu Huraira said: "The polytheists of the Quraish came to argue with the Messenger of God (Prayers and peace be upon him) concerning Fate, and so this verse was revealed: 'On the day when they are dragged into the Fire upon their faces, taste the touch of Fire. Surely, We have created everything according to measure.'"

١٨٣٩ - عن طاوس أنه قال: أدركتُ ناساً من أصحاب رسول الله ﷺ يقولون: كل شىء بقدر. قال: وسمعت عبد الله بن عمر رضى الله عنهما يقول: قال رسول الله ﷺ: «كل شىء بِقدر، حتى العَجْزُ والكَيْسُ» أو: «الكَيْسُ والعَجْزُ».

1839. It was related that Tawoos said: "I have seen some of the Companions of the Messenger of God (Prayers and peace be upon him) say: 'Everything is created according to measure.' And I heard Abd Allah ibn Umar say that the Messenger of God (Prayers and peace be upon him) said: 'There is a measure for everything - even for incapacity and capability.' "

١٨٤٠ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «المؤمن القوى خير وأحبُّ إلى الله عزّ وجلّ من المؤمن الضعيف، وفى كلٍّ خير. احرص على ما ينفعك، واستَعِنْ بالله عزّ وجلّ ولا تَعْجِزْ، وإن أصابك شىء فلا تَقُلْ: لو أنى فَعَلْتُ

كان كذا وكذا، ولكن قل: قَدَرُ الله وما شاء فعل، فإنّ لو تفتحُ عَمَلَ الشيطان».

1840. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The strong believer is better and is more beloved to God than a weak believer, and there is good in everyone, but cherish that which gives you benefit and seek help from God and do not lose heart, and if anything comes to you, do not say: 'If only I had not done that, it would not have happened,' but say: 'God ordained what He has ordained.' For 'if' opens the way for Satan."

١٨٤١ - عن عبدالله بن عمرو بن العاص رضى الله عنهما قال: سمعت رسول الله ﷺ يقول: «كتب الله مقادير الخلائق قبل أن يخلق السماوات والأرض بخمسين ألف سنة، قال: وعرشُه على الماء».

1841. It was related that Abd Allah ibn Amr ibn al As said that the Messenger of God (Prayers and peace be upon him) said: "God ordained the measure of the creation fifty thousand years before He created the heavens and the earth, while His Throne was upon the water."

١٨٤٢ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «احتج آدم وموسى عليهما السلام عند ربهما، فحجَّ آدمُ موسى. قال موسى: أنت آدم الذى خلقك الله بيده، ونفخ فيك من روحه، وأسْجَدَ لَكَ ملائكته، وأسكنك فى جَنّته، ثم أهبطتَ الناسَ بخطيئتك إلى الأرض؟ قال آدم: أنت موسى الذى اصطفاك الله برسالته وبكلامه، وأعطاك الألواح فيها تبيان كل شىء، وقرّبَكَ نَجياً، فبكم وجدت الله كتب التوراة قبلَ أن أُخلق؟ قال موسى: بأربعين عاماً. قال آدم: فهل وجدت فيها: ﴿وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ﴾ [طه : ١٢١]. قال نعم. قال: أفتَلومنى على أن عَمِلْتُ عملاً كتبه الله عز وجل علىّ أن أعمله قَبْلَ أن يخلُقَنى بأربعين سنة». قال رسول الله ﷺ: «فحجَّ آدمُ

موسى».

1842. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Adam and Moses argued with each other. Moses said to Adam: 'O Adam! You are our father who let us down and had us turned out of Paradise.' Then Adam said to him: 'O Moses! God favored you with His direct speech and He inscribed for you with His Own Hand. Do you blame me for the fate that God had written in my destiny forty years before I was created?' So Adam refuted Moses, Adam refuted Moses.' "

١٨٤٣ - عن أبى الأسود الدِّئَلى قال: قال لى عمران بن الحصين رضى الله عنهم: أرأيت ما يعمل الناس اليوم ويكدحون فيه، أشىء قضى عليهم ومضى عليهم من قَدَرٍ ما سَبَقَ، أو فيما يُستَقْبلون به مما قد أتاهم به نبيهم ﷺ وثبتت الحجة عليهم؟ فقلت: بل شىء قضى عليهم و مضى عليهم، قال: فقال: أفلا يكون ظُلْماً؟ قال: فَفَزِعْتُ من ذلك فَزَعاً شديداً وقُلتُ: كل شىء خَلْقُ الله ومِلْكُ يده، فلا يسأل عما يفعل وهم يُسألون. فقال لى: يرحمك الله، إنى لم أُرِدْ بما سألتُك إلا لأحزُر عَقْلَك، إن رجلين من مزينة أتيا رسول الله ﷺ فقالا: يا رسول الله، أرأيت ما يعمل الناس اليوم ويكدحون فيه، أشَىءٌ قضى عليهم ومضى فيهم من قدرٍ قد سبق، أو فيما يُستقبلون به مما أتاهم به نبيهم ﷺ وثَبَتَت الحجة عليهم؟ فقال: «لا، بل شىء قُضِىَ عليهم ومضى فيهم، وتصديق ذلك فى كتاب الله عزّ وجلّ: ﴿وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾ [الشمس: ٧، ٨].

1843. It was related that Abu Al Aswad Al Duthaly said: "Imran ibn Husain asked me: 'What is your opinion on what the people do today in the world, and strive for, is it something decreed for them or preordained for them or will their fate in the Hereafter be determined by the fact that their Prophets con-

veyed to them teaching which they did not take heed of?' I said: 'Of course, it is something which is predetermined for them and preordained for them.' He said: 'Then, would it not be unfair?' I felt most disturbed about that, and said: 'All things are created by God and lie in His Power. He will not be questioned regarding what He does, but they will be questioned.' Then he said to me: 'May God have mercy upon you, I only meant to ask you in order to test your intelligence.' Two men of the tribe of Muzainah came to the Messenger of God (Prayers and peace be upon him) and said: 'O Messenger of God, what is your opinion on what the people do in the world and strive for, is it something decreed for them, or preordained for them or will their fate in the Hereafter be determined by the fact that their Prophets conveyed to them teaching which they did not take heed of and thus they deserve punishment?' Then he said: 'Of course, it is decreed by Destiny and it is preordained for them, and this opinion is borne out by this verse in the Book of God: 'By the soul and He Who balanced it, * then He inspired it to knowledge of wickedness and piety.' (Surah 91 verses 7-8)."

١٨٤٤ - عن عليّ رضى الله عنه قال: كنا فى جنازة فى بقيع الغرقد، فأتانا رسول الله ﷺ فقعد وقعدْنا حوله ومعه مخْصَرةٌ، فَنَكَّسَ، فجعل ينكتُ بمِخصرته، ثم قال: «ما منكم من أحد، ما من نفس منفوسة إلاَّ وقد كتب الله مكانها فى الجنة والنار، وإلا وقد كُتِبت شقيّةً أو سعيدةً». قال: فقال رجل: يا رسول الله، أفلا نمكث على كتابنا ونَدَعَ العمل؟ فقال: «من كان من أهل السعادة فسيصير إلى عمل أهل السعادة، ومن كان من أهل الشقاوة فسيصير إلى عمل أهل الشقاوة. فقال: اعملوا فكلٌّ ميسر. أما أهل السعادة فَيُيَسَّرُونَ لعمل أهل السعادة، وأما أهل الشقاوة فييسَّرون لعمل أهل الشقاوة. ثم قرأ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝ وَصَدَّقَ بِالْحُسْنَىٰ ۝ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ

﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ﴾.

[الليل : ٥ - ١٠].

1844. It was related that Ali said: "We were in Baqi-l-Gharqad accompanying a funeral procession and The Messenger of God (Prayers & peace be upon him) came to us and sat down and we sat around him. He held a small stick in his hand and began to scrape the ground with it, then he said: 'All of you and all created souls have a place in Paradise or Hell assigned for them and it is decreed for each of you whether you will be blessed or wretched.' A man said: 'O Messenger of God! Then should we not rely upon what is decreed for us and ignore our deeds as whoever is blessed will do the deeds of the blessed and whoever is wretched will commit the deeds of the wretched?' The Prophet (Prayers & peace be upon him) said: 'The good deeds are facilitated for the blessed and the evil deeds are facilitated for the wretched.' Then he recited the verses: 'So he who gives and is Godfearing, and believes in that which is best, We shall facilitate for him the easy way....'." (Surah 92 verses 5-7)

١٨٤٥ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «إن الرجل ليعمل الزَّمنَ الطويل بعمل أهل الجنة، ثم يختم له عَمَلُهُ بعمل أهل النار. وإنَّ الرجل ليعمل الزمن الطويل بعمل أهل النار، ثم يختم له عَمَلُهُ بعمل أهل الجنة».

1845. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Indeed one does deeds consistently like the deeds of the people of Paradise. Then his deeds are terminated like the deeds of the people of Hell, and indeed, a person does deeds consistently like the inhabitants of the Fire, then his deed is finally followed by the

deeds of the people of Paradise."

١٨٤٦ - عن عبدالله بن مسعود رضى الله عنه قال: قالت أم حبيبة رضى الله عنهَا: اللهم متّعْنى بزوجى رسول الله ﷺ، وبأبى أبى سفيان، وبأخى معاوية. فقال لها رسول الله ﷺ: «إنك سألت الله عز وجل لآجال مضروبة، وآثار موطوءة، وأرزاق مقسومة، لا يعجِّل شيئا منها قبل حِلّه، ولا يؤخر منها شيئاً بعد حلّه، ولو سألتِ الله عزّ وجلّ أن يعافيك من عذابٍ فى النار وعذاب فى القبر، لكان خيراً لك». قال: فقال رجل: يا رسول الله: القردة والخنازير هى مما مسخ؟ فقال النبى ﷺ: «إن الله عز وجلّ لم يُهلِكْ قوماً - أو يعذِّب قوماً - فَيَجْعَلَ لهم نسلاً، وإن القردة والخنازير كانوا قبل ذلك».

1846. It was related that Abd Allah ibn Mas'ud said that Umm Habiba said: "O God, enable me to gain benefit from my husband, from the Messenger of God, and from my father, Abu Sufian, and from my brother, Mu'awiya." The Messenger of God (Prayers and peace be upon him) said: 'You have asked God concerning life spans that have been preordained, the length of days already decreed, and bounty of which the share has been allotted. God will not cause anything before its due time, nor will He delay anything beyond its due time. And if you were to ask God to give you refuge from the torment of Hell Fire, or from the torment of the grave, it would forward good for you and be better for you too.' Monkeys were mentioned to him and Mis'ar said: 'I think that he also mentioned pigs which had been transformed.' Then he said: 'Truly God Almighty did not cause the race of those who were transformed to increase, nor were they survived by offspring. Monkeys and pigs existed before that.' "

١٨٤٧ - عن عبد الله بن مسعود رضى الله عنه قال: حدثنا رسول الله ﷺ وهو الصادق المصدوق: «إن أحدكم يُجمع خلقه فى بطن أمه أربعين يوماً، ثم يكون فى

ذلك عَلَقَةً مثل ذلك، ثم يكون فى ذلك مضغةً مثل ذلك، ثم يُرسل الله عز وجلّ المَلَك فينفخ فيه الروح ويؤمرُ بأربع كلمات: بكتب رزقه، وأجله، وعمله، وشقىٌّ أو سعيدٌ. فوالذى لا إله غيره، إن أحدكم لَيَعْملُ بعمل أهل الجنة، حتى ما يكون بينه وبينها إلا ذراع، فَيَسبقُ عليه الكتاب، فيعملُ بعمل أهلِ النار فيدخلها. وإن أحدكم ليعمل بعمل أهل النار، حتى ما يكون بينه وبينها إلا ذراع، فيسبقُ عليه الكتاب، فيعمل بعمل أهل الجنة فيدخُلها».

1847. It was related that Abd Allah ibn Mas'ud said that the Messenger of God (Prayers and peace be upon him), the truthful and truth inspired, said: "Each one of you abides in the womb of his mother for forty days, and then turns into something which clings for an equal period and then turns into a piece of chewed flesh for a similar period and then God sends an angel and orders him to write four things, his sustenance, his age, and whether he will be happy or unhappy. Then the soul is breathed into him. And by God, any of you may do deeds of the people of the Fire until there is only a cubit's distance between him and the Fire, but then the decree which God ordered takes precedence and he does the deeds of the people of Paradise and enters it; and any of you may do the deeds of the people of Paradise until there is only a cubit or two between him and Paradise, and then that decree takes precedence and he does the deeds of the people of the Fire and enters it."

١٨٤٨ - عن حُذَيْفَة بن أسيد رضى الله عنه - يبلغ به النبى ﷺ - قال: «يدخل المَلَكُ على النطفة بعد ما تستقر فى الرحم بأربعين أو خمس وأربعين ليلة فيقول: يا ربِّ أشقىٌّ أو سعيدٌ؟ فَيُكْتَبَانِ، فيقول: أىْ ربِّ أذكرٌ أو أنثى؟ فيكتبان، ويُكْتَبُ عمله، وأثره، وأجله، ورزقه، ثم تُطوى الصحف، فلا يزاد فيها ولا يُنقَصُ».

1848. It was related that Hudhaifa ibn Usaid said that the Messenger of God (Prayers and peace be upon him) said: "When the drop of sperm remains in the womb for forty or fifty days or forty nights, the angel comes and asks: 'My Lord, will he be good or bad?' And this will be written down. Then the angel asks: 'My Lord, will he be male or female?' And this will be written down. And his deeds and actions, his death and his sustenance are also written down. Then his document of destiny taken up and nothing is added to it nor erased from it."

١٨٤٩ - عن عامر بن واثلة حدَّثه: أنه سمع عبدالله بن مسعود رضى الله عنه يقول: الشقى من شقى فى بطن أمه، والسعيد من وُعِظَ بغيره. فأتى رجلاً من أصحاب رسول الله ﷺ يقال له حذيفة بن أسيد الغفارى فحدَّثه بذلك من قول ابن مسعود، فقال: وكيف يشقى رجل بغير عمل؟ فقال له الرجل: أتعجب من ذلك؟ فإنى سمعت رسول الله ﷺ يقول: «إذا مر بالنطفة ثنتان وأربعون ليلة، بَعَثَ الله إليها مَلَكاً، فصورّها وخَلَقَ سمعها وبصرها وجلدها ولحمها وعظامها، ثم قال: يا ربِّ أذكر أم أنثى؟ فيقضى ربك ما شاء ويكتب الملك. ثم يقول: يا ربِّ أجله؟ فيقول ربك ما شاء ويكتب المَلَكُ، ثم يقول: يارب رزقه؟ فيقضى ربك ما شاء ويكتب المَلَكُ، ثم يخرج الملك بالصحيفة فى يده فلا يزيد على أمر ولا ينقص». وزاد فى رواية: «أسَوِىٌّ أو غير سَوِىٍّ؟ فيجعله الله سوياً أو غير سوى»].

1849. It was related that Amer ibn Wathelah said that he heard Abd Allah ibn Mas'ud say: "The unhappy one is unhappy from the time he is in the womb of his mother, and the happy one is the one who takes notice of the others." Then a man from among the Companions of the Messenger of God (Prayers and peace be upon him) named Hudhaifa ibn Usaid al Ghafari came and he told him what Ibn Mas'ud had said, so he said: 'How can a man be unhappy without deeds?' So the

man said to him: 'Do you wonder at that?' I have heard the Messenger of God (Prayers and peace be upon him) say: 'When the small quantity of sperm remains in the womb for forty two nights, God sends an angel to it to shape it and create its hearing, sight, skin, flesh and bones, then he asks: 'My Lord, will it be male or female?' Your Lord ordains whatever he pleases and the angel writes it. Then he asks: 'O my Lord, what age will he attain?' Your Lord ordains whatever He pleases, and the angel writes it. Then he asks: 'What will his sustenance be?' Your Lord will ordain whatever He pleases and the angel writes it. Then the angel goes with his document of destiny in his hand and nothing is added or diminished from it.'" It was also related: "It will be asked: 'Is he good or bad?' Then God will make him good or bad."

١٨٥٠ - عن أبي هريرة رضى الله عنه عن النبى ﷺ قال: «كُتب على ابن آدم نَصِيبُهُ من الزنا، مُدرِكٌ ذلك لا مَحالة، فالعينان زناهما النظر، والأذنان زناهما الاستماع، واللسان زناه الكلام، واليَدُ زناها البطش، والرِّجْلُ زناها الخُطا، والقلب يَهْوى ويتمنى، ويُصَدِّقُ ذلك الفرجُ ويُكَذِّبه».

1850. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) when he said: 'God has decreed to the son of Adam his share of the adultery he commits with his eyes. The adultery of the eye is to look at a forbidden thing, and the adultery of the tongue is to engage in talk while the self wishes and desires and the privy parts affirm all this or deny it."

١٨٥١ - عن عبد الله بن عمرو بن العاص رضى الله عنهما: أنَّه سمع رسول الله ﷺ يقول: «إن قلوبَ بنى آدم كلها بين أصبعين من أصابع الرحمن كقَلبٍ واحدٍ، يُصَرِّفُه حيث يشاء». ثم قال رسول الله ﷺ: «اللهم مُصَرِّفَ القلوب صَرِّفْ قلوبنا على

طاعتك».

1851. It was related that Abd Allah ibn Amr ibn al As said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'The hearts of all the sons of Adam are between the two fingers of the fingers of the Most Merciful as one heart. He directs it wherever He pleases. Then the Messenger of God (Prayers and peace be upon him) said: 'O God, the Turner of the hearts, turn our hearts to Your obedience.'"

١٨٥٢ - عن أبى هريرة رضى الله عنه أنه كان يقول: قال رسول الله ﷺ: «ما من مولود إلا ويولد على الفطرة، فأبواه يُهَوِّدانه ويُنصِّرانه ويمجِّسانه، كما تُنْتَجُ البهيمةُ بهيمةً جمعاءَ، هل تُحِسُّون فيها من جَدْعاءَ». ثم يقول أبو هريرة: واقرؤوا إن شئتم: ﴿فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾ الآية.

1852. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Every child is born a Muslim but his parents convert him to Judaism, Christianity or Maganism, just as the animals bring forth perfect offspring, do you see any imperfections?' Then Abu Huraira recited the verses: 'So set yourself steadfast to the Religion on a True Path. The instinctive Religion which God has created in mankind. There is no alteration in God's creation. This is the right Religion, but most of the people do not know'." (Surah 30 verse 30)

١٨٥٣ - عن ابن عباس رضى الله عنهمَا قال: سئل رسول الله ﷺ عن أطفال المشركين؟ قال: «الله أعلم بما كانوا عاملين إذْ خَلَقَهم».

1853. It was related that Ibn Abbas said: "The Messenger of God (Prayers and peace be upon him) was asked about the offspring of the pagans. He said: 'God knows what they would

have done when He created them.'"

١٨٥٤ - عن أُبَىّ بن كـعب رضى الله عنه قال: قـال رسول الله ﷺ : «إن الغـلام الذى قتله الخَضِرُ طُبِعَ كافراً، ولو عاش لأرهق أبويه طغيانًا وكفراً».

1854. It was related that Ubayy ibn Ka'b said that the Messenger of God (Prayers and peace be upon him) said: "The boy who al Khidr killed was an unbeliever and had he survived he would have compelled his parents to rejection and disbelief."

١٨٥٥ - عن عـائشة أم المؤمنين رضى الله عنهـمَا قالت: دُعِىَ رسـولُ الله ﷺ إلى جنازة صبى من الأنصار، فقلت: يا رسول الله طوبى لهذا، عصفور من عصافير الجنة، لم يَعْمَل السـوءَ ولم يُدْرِكْهُ. قـال: «أوَ غَيْرَ ذلك يا عـائشـة؟ إن الله خلق للجَنّة أهلاً، خلقـهم لها وهم فى أصـلاب آبائهم ، وخلق للنار أهلاً خلقـهم لها وهم فـى أصلاب آبائهم».

1855. It was related that Aisha said: "A child died and I said, there is happiness for this child as it is one of the birds of Paradise." Then the Messenger of God (Prayers and peace be upon him) said: "Do you not know that God Almighty created Paradise and He created Hell, and He created those who dwell therein and those who inhabitant therein?"

٥٨ - كتـاب العـلـم

١٨٥٦ - عن أنس بن مـالك رضى الله عنه قال: ألا أُحـدِّثكم حديثـاً سمـعتـه من رسول الله ﷺ لا يـحدثكم أحـد بعدى سمـعه منـه: «إن من أشراط السـاعة أن يُرْفَعَ العِلْمُ، ويَظْهَرَ الجـهل، ويَفْشو الزنا، ويُشْرَب الخـمر، ويَذْهَبَ الرجـال وتبقى النسـاء، حتى يكون لخمسين امرأة قَيِّمٌ واحد».

58. The Book of Knowledge

1856. It was related that Anas said: "I will relate to you a Hadith which no one else will tell you. I have heard the Messenger of God (Prayers and peace be upon him) saying: "The Signs of the Hour are that Religious knowledge will be diminished, ignorance will prevail, adultery will be committed openly, women will outnumber men until there will be only one man to every fifty women."

١٨٥٧- عن أبى هريرة رضى الله عنه قال: قال رسـول الله ﷺ: «يتَقارب الزمان، ويُقْبَضُ العِلم، وتَظْهَر الفتن، ويُلقى الشح، ويكثـر الهَرْج». قالوا: وما الهـرج؟ قال: «القتل».

1857. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Religious knowledge will be erased, ignorance and affliction will appear and Harj will increase." It was asked: "What is Harj, O Messenger of God?" He replied by indicating with his hand: "Killing."

١٨٥٨ - عن عبدالله بن عمرو بن العاص رضى الله عنهـما قال: سمعت رسول الله ﷺ يقول: «إن الله عـزّ وجلّ لا يقبض العلم انتزاعـاً ينتزعه مـن الناس، ولكن يقبض

العلم بقبض العلماء، حتى إذا لـم يترك عالماً اتّخذ الناسُ رؤوساً جهالاً، فسـئلوا فأفتوا بغير علم، فَضَلوا وأضلوا».

1858. It was related that Abd Allah ibn Amr ibn al A'as said that: 'I heard the Messenger of God (Prayers and peace be upon him) say: "God does not take away knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till none of them (religious learned men) remain, then people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

١٨٥٩ - عن جـرير بن عبـد الله رضى الله عنه قـال: جاء ناس من الأعـراب إلى رسول الله ﷺ عليهم الصوف، فرأى سوء حالهم قد أصابتهم حاجة، فَحَثَّ الناس على الصدقـة، فأبطؤوا عنه حتى رُئى ذلك فى وجـهه، قال: ثم إن رجلاً من الأنصـار جاء بِصُرَّةٍ من ورِق، ثم جاء آخر، ثم تتابعوا حتى عرف السرور فى وجهه، فقال رسول الله ﷺ: «من سَنَّ فى الإسلام سنَّةً حسـنةً، فَعُمِلَ بها بعدِه، كتب له مثـل أجر من عمل بها، ولا يَنْقُص من أجورهم شىء. ومن سَنَّ فى الإسلام سنةً سيئةً، فَعُمِلَ بها بعده، كُتِبَ عليه مِثْلُ وِزر من عمل بها، ولا يَنْقُص من أوزارهم شىء».

1859. It was related that Jarir ibn Abd Allah said: "Some Bedouin wearing garments of wool came to the Messenger of God (Prayers and peace be upon him). He perceived their needy predicament. So he urged the people to give charity, but they were reluctant until his face showed signs of anger. Then one of the Helpers (al Ansar) came with a purse of silver. Then another came and then others followed them one after the other until his face showed signs of joy. Then the Messenger of God (Prayers and peace be upon him) said: 'Whoever intro-

duces a good custom in Islam and it is followed after him, he will be assured of the like reward like those who followed it, without any diminishment of their own rewards. And whoever introduces an evil custom in Islam and it is followed thereafter, he will be made to bear the like burden of those who followed it without any diminishment of their own burdens.' "

١٨٦٠ - عن أبي هريرة رضي الله عنه: أن رسول الله ﷺ قال: «من دعا إلى هدى كان له من الأجر مثل أجور من تَبِعه، لا يَنْقُص ذلك من أجورهم شيئاً. ومن دعا إلى ضلالة، كان عليه من الإثم مثل آثام من تبِعه، لا ينقص ذلك من أوزارهم شيئاً».

1860. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Whoever urges people to righteousness, he will be rewarded the like of the rewards of those who heeded him, without any diminishment of their own reward. And whoever urges people to sin, he will bear the like of their sin, without any diminishment of their own punishment."

١٨٦١ - عن أبي سعيد الخدري رضي الله عنه: أن رسول الله ﷺ قال: «لا تكتبوا عني، ومن كتب عني غير القرآن فَلْيَمْحُهُ، وحدّثوا عني ولا حرج، ومن كذب عليّ - قال هَمّام: أحسبُهُ قال - متعمداً فَلْيَتَبَوَّأْ مقعدَه من النار».

1861. It was related that Abu Sa'id al Khudri said that the Messenger of God (Prayers and peace be upon him) said: "Do not write about me, and whoever writes about me anything other than the Qur'an he should erase it. There is no blame on you in relating about me, and whoever attributes a lie to me - Hamam said 'I thought he said' - intentionally, then he has indeed secured his place in the Fire.'"

١٨٦٢ - عن المغيرة بن شعبة رضي الله عنه قال: سمعت رسول الله ﷺ يقول:

«إن كَذباً عليّ ليس ككذبٍ على أحدٍ، فمن كذب عليّ متعمداً فليتبوأ مقعده من النار».

1862. It was related that Al Mughira ibn Shu'aba said: "I heard The Messenger of God (Prayers & peace be upon him) say: 'Attributing falsehood to me is not the same as attributing falsehood to anyone else. Whoever attributes a lie to me intentionally has indeed secured his place in the Fire.'"

١٨٦٣ - عن سمرة بن جندب وعن المغيرة بن شعبة رضى الله عنهمَا قالا: قال رسول الله ﷺ: «من حدَّث عنى بحديث يُرى أنه كذب فهو أحد الكاذِبَين».

1863. It was related that Sumura ibn Jundub and Al Mughira ibn Shu'aba said that the Messenger of God (Prayers and peace be upon him) said: "Whoever attributes a false Hadith to me, then he is a liar."

٥٩ - كتـاب الـدعـاء

١٨٦٤ - عن أبى هريرة رضى الله عـنه عن النبى ﷺ قـال: «لله تِسْعَةٌ وتسـعـون اسماً، من حفظها دخل الجنة ، وإنَّ الله وتْرٌ يحب الوتر».

59. The Book of Supplication

1864. It was related that Abu Huraira said that the Prophet said: "God has ninety-nine Names, whoever memorises them will be admitted to Paradise. God is One, and He love the uneven number."

١٨٦٥ - عن فَرْوَةَ بن نوفلٍ الأشجعى رضى الله عنه قـال: سألت عائشة رضى الله عنهَا عمـا كان رسول الله ﷺ يدعـو به الله عز وجل؟ قالت: كـان يقول : «اللهم إنى أعوذ بك من شرِّ ما عملتُ وشَرِّ ما لم أعمل».

1865. It was related that Farwa ibn Nawfal al Ashja'i said: "I asked Aisha: 'How did the Messenger of God (Prayers and peace be upon him) invoke God Almighty?' She said: 'He used to say: 'I seek refuge in You from the evil of what I have done and from the evil of what I have not done.' "

١٨٦٦ - عن ابن عباس رضى الله عنهمَا: أن رسول الله ﷺ كان يقول: «اللهم لك أسلَمتُ، وبك آمنت، وعليك توكلت، وإليك أنَبْتُ، وبك خاصـمت. اللهم إنى أعوذ بعزتك لا إله إلا أنت أن تضلنى، أنت الحى الذى لا يموت، والجن والإنس يموتون».

1866. It was related that Ibn Abbas said that the Messenger of God (Prayers and peace be upon him) said: "O God! I submit myself to You, and I believe in You and I rely upon You, and I repent to You and with You I stand against my enemies, I seek refuge by Your Power, all worship is due only to You,

and no death can reach You, while Jinn and mankind both die.' "

١٨٦٧ ـ عن أبي هريرة رضي الله عنه : أن النبي ﷺ كان إذا كـان في سفر وأسْحَرَ يقول : «سـمَّعَ سامعٌ بحمد الله وحـسن بلائه علينا، ربّنا صاحِبنا وأفـضِلْ علينا، عائذاً بالله من النار».

1867. It was related that Abu Huraira said: "When the Prophet used to travel, at the time of Sahar he would wake up and say: 'All praise be to God for His favour to us, our Lord accompany us and favour us, we seek refuge in God from the Hell-Fire.'"

١٨٦٨ ـ عن أبي موسى الأشعري رضي الله عنه عـن النبي ﷺ: أنه كان يدعو بهذا الدعاء: «اللهم اغفر لي خطيئـتي وجهلي، وإسرافي في أمري، وما أنت أعلم به مني. اللهم اغفـر لي جِدّي وهزلي، وخطئي وعمدي، وكل ذلك عندي. اللهم اغـفر لي ما قدَّمت ومـا أخّرت، وما أسررت وما أعلنت، ومـا أنت أعلم به مني، أنت المقدِّم وأنت المؤخر، وأنت على كل شيء قدير».

1868. It was related that Abu Musa Al Ash'ari said: "The Prophet (Prayers & peace be upon him) used to invoke God saying: 'O God! Forgive me my mistakes and my ignorance and my exceeding the limits of righteousness in my deeds, and forgive whatever You know better than I. O God! Forgive the wrong I have done in jest or seriously, and forgive my unintentional an intentional mistakes, all that is present with me. O God! Forgive me for my past sins and those to come, and what I have concealed and what I have revealed and forgive whatever You know better than I. You are the The First and The Last, and You have Power over all things.'."

١٨٦٩ - عن أبى هريرة رضى الله عنه قال: كـان رسـول الله ﷺ يقـول: «اللهم أَصْلِحْ لى دينى الذى هو عصمةُ أمرى، وأصْلِحْ لى دنيايَ التى فيها معاشى، وأصْلِحْ لى آخرتى التى فيهـا معادى، واجعل الحياة زيادةً لى فى كل خـير، واجعل الموت راحةً لى من كل شر».

1869. It was related that Abu Huraira said: "The Messenger of God used to invoke: 'O God, exculpate my religion as the surety of my concerns. And exculpate my concerns of the world in which is my sustenance. And exculpate my end upon which depends my Hereafter. And make my life a cause for every good and make my death a cause for my own solace and a protection from every evil.' "

١٨٧٠ - عن عبد الله بن مسعود رضى الله عنه عن النبى ﷺ أنه كان يقول: «اللهم إنى أسألك الهدى، والتقى، والعفافَ والغنى».

1870. It was related that Abd Allah ibn Mas'ud said: "The Messenger of God (Prayers and peace be upon him) used to invoke: 'O God, I beg of You Right Guidance, security from evil, virtue and liberty from need.' "

١٨٧١ - عن زيد بن أرقم - رضى الله عـنه - قال : لا أقـول لكم إلا كـمـا كـان رسول الله ﷺ يقول: قال كان يقول: «اللهم إنى أعوذ بك من العجز والكسل، والجبن والبخل والهـرم، وعذاب القبـر. اللهم آتِ نفسى تَقْواها، وزكّها أنت خـير من زكّاها، أنت وليها ومولاها. اللـهم إنى أعوذ بك من علمٍ لا ينفعُ ، ومن قَلْبٍ لا يخشع، ومن نفسٍ لا تَشْبَعُ، ومن دعوةٍ لا يُسْتجاب لها».

1871. It was related that Zaid ibn Arqam said: "I will not relate anything except that which the Messenger of God (Prayers and peace be upon him) said, he used to invoke: 'O God, I seek refuge in You from inability, from laziness, from cowardliness,

from miserliness, senility and from the punishment of the grave. O God, bestow upon my soul the sense of righteousness and purify it, for You are The One Who Purifies. You are The Protector of it, and The Guardian of it. O God, I seek refuge in You from the knowledge which does no good, from the heart that does not fear, from the soul that is not content and the invocation that is denied.'"

١٨٧٢ - عن أبى مالك الأشجعى، عن أبيه رضى الله عنه: أنه سمع النبى ﷺ وأتاه رجل فقال: يا رسول الله، كيف أقول حين أسأل ربى عز وجل؟ قال: «قل: اللهم اغفر لى وارحمنى و عافنى وارزقنى - ويجمع أصابعه إلا الإبهام - فإن هؤلاء تَجْمَعُ لك دنياك وآخرتك».

1872. It was related that Abu Malik al Ashja'i said: "When anyone embraced Islam, The Messenger of God (Prayers and peace be upon him) told him to recite: 'O God, forgive me, have mercy upon me, guide me to the path of righteousness and provide me with sustenance.' "

١٨٧٣ - عن عبدالعزيز - وهو ابن صهيب - قال: سأل قتادة أنَساً رضى الله عنه: أىّ دعوة كان يدعو بها النبى ﷺ أكثر؟ قال: كان أكثر دعوة يدعو بها يقول: «اللهم آتنا فى الدنيا حسنة، وفى الآخرة حسنة، وقنا عذاب النار». قال: وكأن أنَس إذا أراد أن يدعو بدعوة دعا بها، فإذا أراد أن يدعو بدعاء دعا بها فيه.

1873. It was related that Abd Al Aziz ibn Suhaib said that Qatada asked Anas: "What was the most frequent invocation that the Prophet used to make?" He said: "The most frequent invocation that the Prophet (Prayers & peace be upon him) made was: 'O God! Give us good in this life and good in the Hereafter and save us from the penalty of the Fire.'" He said: "Anas used to invoke with the same prayer and whenever he

wished to make an invocation he used to offer this prayer."

١٨٧٤ - عن علي رضي الله عنه قال: قال لي رسول الله ﷺ: «قل: اللهم اهدني، وسددني. واذكر بالهدى هدايتك الطريق، والسداد سَداد السهم».

1874. It was related that Ali said that the Messenger of God (Prayers and peace be upon him) said to me: "Say: 'O God, guide me and enable me, and of Your guidance lead me to the Right Path. And guide me straight to the target.'"

١٨٧٥ - عن عبد الله بن عمر رضي الله عنهما عن رسول الله ﷺ أنه قال: «بينما ثلاثة نفر يتمشَّوْن أخذهم المطر، فأووا إلى غار في جبل، فانْحَطَّتْ على فمِ غارِهم صخرة من الجبل، فانطبقت عليهم، فقال بعضهم لبعض: انظروا أعمالاً عملتموها صالحةً لله، فادعوا الله بها لعل الله يفرجها عنكم. فقال أحدهم: اللهم إنه كان لي والدان شيخان كبيران وامرأتي، ولي صبية صغار، أَرْعى عليهم، فإذا أرحت عليهم، حلبت فبدأت بوالدَيَّ فسقيتهما قبل بَنيَّ، وإني نأى بي ذات يوم الشجرُ، فلم آتِ حتى أَمْسَيْتُ، فوجدتهما قد ناما، فحلبت كما كنت أحْلُبُ، فجئت بالحلاب فقمت عندَ رؤوسهما، أكره أن أوقظهما من نومهما، وأكره أن أَسْقِيَ الصِّبْيَةَ قَبلهما، والصبيةُ يتضاغون عند قدمَيَّ، فلم يزل ذلك دأبي ودأبَهم حتى طلع الفجر، فإن كنتَ تعلَمُ أني فعلت ذلك ابتغاء وجهكَ، فأفْرِجْ لنا منها فرجةً نرى منها السماءَ. ففرج الله منها فرجةً فرأوا منها السماء. وقال الآخر: اللهم إنه كانت لي ابنةُ عَمٍّ أحببتها كأشدّ ما يحب الرجال النساء، وطلبت إليها نفسها، فأبت حتى آتيها بمائة دينار، فتعبت حتى جمعْتُ مائةَ دينار، فجئتها بها، فلما وقعتُ بين رجليها قالت: يا عبد الله، أتَّقِ الله ولا تفتح الخاتم إلا بِحقِّه. فقمتُ عنها، فإن كنتَ تَعلَمُ أني فَعَلتُ ذلك ابتغاءَ وجهكَ، فافْرُجْ لنا منها فرجَةً. ففرج لهم. وقال الآخر: اللهم إني كنت استأجرت أجيراً بفَرَق أرُز، فلما قضى عمله قال: أعطِني حقي، فعرضت عليه فَرَقه فرغب عنه، فلم أزل أزرَعُهُ حتى

جمعت منه بقراً ورعاءها، فجاءني فقال: اتق الله ولا تظلمني حقي. قُلتُ: اذهب إلى تلك البقر ورعائها، فخذها، فقال: اتق الله ولا تَسْتَهْزِىء بي، فقلت: إني لا أستهزىء بك، خُذْ ذلك البقر ورعاءها. فأخذت فذهب به، فإن كنت تَعلَمُ أني فعلتُ ذلك ابتغاءَ وجهِكَ ، فافْرُجْ [لنا] ما بقي. ففرج الله ما بقي».

1875. It was related that Abd Allah ibn Umar said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'Once three men from those before you set off together until they reached a cave at nightfall and they entered it. It happened that a rock rolled down the mountainside and closed off the cave's entrance. They said: 'Our only hope to be saved from this rock is to beseech God to have mercy upon us because of the good deeds we formerly did for His sake.' So the first one said: 'O God! When my parents were old I never gave milk to my wife, children or slaves before first giving them. Once I was late and by the time I came they had slept. I milked the animals for them and took the milk to them, but I found them asleep. I could not bring myself to give my family and slaves before them, so I waited with the bowl of milk in my hand until the dawn broke. Then they awakened and drank the milk. O God! If You see that I did so for Your Sake alone, then save us from the danger were are facing because of this rock.' Then the rock moved slightly, but they still could not get out of the cave. The Prophet (Prayers & peace be upon him) said: 'The second man said: 'O God! My uncle had a daughter who I loved. I desired to be intimate with her but she refused me. Later when she suffered hardship during a year of famine she came to me and I offered her one hundred and twenty pounds providing she agreed to be intimate with me. As I was about to fulfil my desire she said: 'It is unlawful for you to breach my chastity except by marriage. So I

deemed it a sin to be intimate with her and I left although I loved her more than anyone and I left to her the gold I had given her. O God! If You see that I did so for Your sake alone, then save us from the danger we are facing." Then the rock moved again slightly, but they still could not get out of the cave.' Then the Prophet (Prayers & peace be upon him) said: 'The third man said: 'O God! I hired some people and I paid them their wages except for one man who went away without taking his money.' I invested his wages and I made much gain from it. He came to me and said: 'O servant of God! Pay me my wages.' I told him: 'All the camels, cows, sheep and slaves before you are your.' He said: 'O servant of God! Do not mock me.' I said: 'I do not mock you.' So he took the herds and drove them all off, leaving nothing behind. O God! If You see that I did so for Your sake alone, then save us from the danger we are facing.' Then the rock rolled away completely and they walked free."

١٨٧٦ - عن ابن عباس رضى الله عنهما: أن نبى الله ﷺ كان يقول عند الكرب: «لا إله إلا الله العظيمُ الحليمُ، لا إله إلا الله ربُّ العرشِ العظيم، لا إله إلا الله ربُّ الأرض، ربُّ العرشِ الكريم».

1876. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) used to invoke God in times of distress, saying: 'There is no god but God, the Majestic, the Most Forbearing, there is no god but God, the Lord of the heavens and the earth, and the Lord of the Tremendous Throne'."

١٨٧٧ - عن أبى هريرة رضى الله عنه: عن النبى ﷺ أنه قال: «لا يزال يستجاب للعبد ما لم يَدْعُ بإثم أو قطيعة رَحِمٍ، ما لم يستعجل». قيل: يا رسول الله: ما الاستِعْجالُ؟ قال: «يقول: قد دعوت وقد دعوت فلم أر يستجاب لى، فَيَسْتَحْسِرُ عند

ذلك ويَدَعُ الدعاء».

1877. It was related that Abu Huraira said that the Prophet said: "The invocation of the servant of God will be fulfilled as long as he does not invoke for aggression or to sever the womb relations, and as long as he does not hasten it. It was said: 'O Messenger of God, what is hastening?' He said: 'That you say, 'I have invoked God and my request has not be fulfilled,' then you abandon invocation.' "

١٨٧٨ - عن أبى هريرة رضى الله عنه: قال النبى ﷺ: «لا يقولَنَّ أحدُكُمْ: اللهم اغفر لى إن شئتَ، اللهم ارحمنى إن شئت، ليعزم فى الدعاء، فإن الله صانع ما شاء، لا مُكرِه له».

1878. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "You should not say: 'O God, forgive me if You please, O God, have mercy upon me if You please,' but you should plead with vigor as no one can oblige God to do anything against His Will."

١٨٧٩ - عن جابر رضى الله عنه قال: سمعت النبى ﷺ يقول: «إن فى الليل لساعة، لا يوافقها رجلٌ مسلمٌ يسألُ الله خيراً من أمر الدنيا والآخرة إلا أعطاه إياه، وذلك كلَّ ليلة».

1879. It was related that Jabir said: "I heard the Prophet say: 'There is one hour during the night when if any Muslim asks for anything good of the life or the Hereafter, God will grant it to him.'"

١٨٨٠ - عن أبى هريرة رضى الله عنه قال: أن رسول الله ﷺ قال: «ينزل ربنا تبارك وتعالى فى كلٍّ ليلة إلى السماء الدنيا، حين يبقى ثلث الليل الآخر، فيقول: من

يدعونى فأستجيب له؟ ومن يسألنى فأعطيه ؟ ومن يستغفرنى فأغفر له».

1880. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "During the final third of the night, our Lord, the Blessed, the High Exalted, descends to the heaven of the world each night and asks: 'Is there anyone invoking Me so that I may respond to his invocation, is there anyone who asks Me for something so that I may bestow it upon him, is there anyone who seeks My forgiveness so that I may forgive him?' "

١٨٨١ - عن أبى هريرة رضى الله عنه: أن النبى ﷺ قال: «إذا سمعتم صياح الديكة فسلوا الله تعالى من فضله، فإنها رأت مَلَكاً. وإذا سمعتم نهيقَ الحمار فتعوذوا بالله من شر الشيطان، فإنها رأت شيطاناً».

1881. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When you hear the cock crow, seek God's blessings for it has seen an angel. And when you hear a donkey bray seek refuge with God for it has seen a devil."

١٨٨٢ - عن صفوان - وهو ابن عبد الله بن صفوان - وكانت تحته الدرداء، قال: قَدِمْتُ الشامَ، فأتَيْتُ أبا الدرداء فى منزله فلم أجده، ووجدتُ أم الدرداء، فقالت: أتريد الحج العام؟ فقلتُ: نعم. قالت: فادع [الله] لنا بخير، فإنَّ النبى ﷺ كان يقول: «دعوة المرء المسلم لأخيه بِظَهْرِ الغيب مستجابة، عند رأسه مَلَك مُوَكَّل، كلما دعا لأخيه بخير قال الملك الموكل به: آمين، ولَكَ بِمِثلٍ». قال: فخرجتُ إلى السوق فلقيت أبا الدرداء، فقال لى مثل ذلك، يرويه عن النبى ﷺ.

1882. It was related that Safwan Ibn Abd Allah ibn Safwan, who was married to Umm Darda', said: "I went to visit Abu al Darda's house in al Shams, but I did not find him, only Umm Dar-

da' was there. She said: 'Do you intend to perform the Pilgrimage this year?' I said: 'Yes.' She said: 'Invoke God to bless us, as the Messenger of God (Prayers and peace be upon him) used to say: "The invocation of a Muslim for his absent brother is granted providing he invokes blessings for his brother and the appointed Angel says: 'Amen, may the same be granted to you.' I went to the bazaar and met Abu al Darda' and he related the same from the Messenger of God (Prayers and peace be upon him)."

١٨٨٣ - عن أنَس رضى الله عنه: أن رسول الله عـاد رجلاً من المسلمـين قد خَفَتَ فصار مثل الفرخ، فقـال له رسول الله ﷺ: «هل كنت تدعو بشىء أو تسأله إياه» قال: نعم، كنت أقول: اللهم ما كنت معاقِبى به فى الآخرة فعجِّله لى فى الدنيا. فقال رسول الله ﷺ: «سبحان الله، لا تُطيقه - أو: لا تَسـتَطيعه - أفلا قلت: اللهم آتنا فى الدنيا حسنة وفى الآخرة حسنة وقنا عذاب النار» قال: فدعا الله له فشفاه.

1883. It was related that Anas said: "The Messenger of God (Prayers and peace be upon him) visited one of the Muslims who had become as weak as a chick, to ask about him. The Messenger of God (Prayers and peace be upon him) said: 'Did you pray for anything or invoke Him for that?' He said: 'Yes. I used to say: 'Give me the punishment in this life which You would punish me with in the Hereafter.' Then the Messenger of God (Prayers and peace be upon him) said: 'Glory be to God! You have no power nor can you tolerate to invoke such a thing for yourself. Why did you not say: O God, grant us good in the world, and good in the Hereafter, and save us from the penalty of the Fire?' He invoked this for him and he recovered."

١٨٨٤ - عن أنَس ﷺ قـال: قال رسـول الله ﷺ: «لا يَتَمَنَّيَنَّ أحـدُكُم الموتَ لضُرٍّ

نزل به، فإن كان لابد متمنّياً فليقل: اللهم أحْيِنى ما كانت الحياة خيراً لى، وتوفّنى إذا كانت الوفاة خيراً لى».

1884. It was related that Anas said that the Messenger of God (Prayers and peace be upon him) said: "None of you should make an invocation for death, because of harm having afflicted him. If he has to invoke, he should say: 'O God, give me life if the life is better for me, or cause me to die if death is better for me.'"

١٨٨٥ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لا يَتَمَنَّ أحدكم الموت، ولا يدْعُ به من قبل أن يأتيه، إنه إذا مات أحدكم انقطع عملُهُ، وإنه لا يزيد المؤمنَ عُمُرُهُ إلا خيراً».

1885. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "None of you should make an invocation for death, and do not summon it before it comes, as when any of you dies, he deeds cease and the life of a believer is not extended except to do good."

٦٠- كتاب الذكر

١٨٨٦ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «يقول الله عز وجل: أنا عند ظن عبدى بى، وأنا معه حين يذكرنى، إنْ ذكرنى فى نفسه ذكرته فى نفسى، وإن ذكرنى فى ملأ ذكرته فى ملأٍ هم خيرٌ منهم، وإن تَقَرَّبَ منى شبراً تقربتُ إليه ذراعاً، وإن تقرب إلىَّ ذراعاً تقربت منه باعاً، وإن أتانى يمشى أتيته هرولة».

60. The Book of Remembrance

1886. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God has said: 'I am toward My servant as he thinks I am, and I am with him if he remembers Me. If he remembers Me by himself, I remember him by Myself, and if he remembers Me among the people, I remember him among those who are better than they, and if he comes nearer to Me by one hand span, I go nearer to him by one cubit, and if he comes nearer to Me by one cubit, I go nearer to him by two arms lengths, and if he comes to Me walking, I go to him running'."

١٨٨٧ - عن أبى عثمان النهدى، عن حنظلة الأُسَيِّدى رضى الله عنه - قال: وكان من كتّاب رسول الله ﷺ - قال: لَقِينى أبو بكر الصديق رضى الله عنه فقال: كيف أنت يا حنظلة؟ قال: قلت: نافق حنظلة. قال: سبحان الله! ما تقول؟ قال: قلت: نكون عند رسول الله ﷺ يذكّرنا بالنار والجنة حتى كأنّا رأىُ العين، فإذا خرجنا من عند رسول الله عافَسْنا الأزواج والأولاد والضَّيعاتِ فنسينا كثيراً. قال أبو بكر: فوالله إنا لَنَلْقى مثل هذا، فانطلقت أنا وأبو بكر رضى الله عنه حتى دخلنا على رسول الله ﷺ. قلت: نافق حنظلة يا رسول الله، فقال رسول الله ﷺ: «وما ذاك». قلت: يا رسول الله نكون عندك تُذَكِّرُنا بالنار والجنة [حتى] كأنا رأىُ عين، فإذا خرجنا من عندك عافسنا الأزواج

والأولاد والضيعات نسينا كثيراً. فقال رسول الله ﷺ: «والذى نفسى بيده، إنْ لو تدومون على ما تكونون عندى وفى الذكر، لصافحتكم الملائكة على فرشكم وفى طرقكم، ولكن يا حنظلةُ ساعةً وساعةً». ثلاث مرار.

1887. It was related that Abu Uthman al Nahdi said that Hanzalah al Usaidi - who was one of the scribes of the Messenger of God (Prayers and peace be upon him) - said: "I met Abu Bakr al Siddiq, and he asked me: 'O Hanzalah, how are you?' I said: 'Hanzalah has become a hypocrite!' He said: 'Glory be to God, what is that you say?' I said: 'When we are with the Messenger of God, he admonishes us about the Fire and Paradise as if we see if with our eyes. But when we depart from him we play with our wives and children and concern ourselves with our affairs, so we forget.' Abu Bakr said: 'By God, I also experience the same.' So I went with Abu Bakr to see the Messenger of God (Prayers and peace be upon him), and I said: 'O Messenger of God Hanzalah has become a hypocrite!' The Messenger of God (Prayers and peace be upon him) said: 'How is that?' I said: 'O Messenger of God, when we are with you, you remind us of the Fire and Paradise until it is as if we see it with our eyes, when we depart from you we play with our wives and children and concern ourselves with our affairs, so we forget.' The Messenger of God (Prayers and peace be upon him) said: 'By the One in Whose Hand is my soul, if you continuously abide with me in that remembrance, the angels would shake hands with you on your beds and on every way you take. But O Hanzalah, let it be one hour for each.' He repeated it three times."

١٨٨٨- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «مَنْ نَفَّسَ عن مؤمن كُرْبةً من كُرَبِ الدنيا نَفّس الله عنه كربة من كربِ يوم القيامة. ومن يسَّر على

مُعْسِرٍ يسَّر الله عليه فى الدنيـا والآخرة. ومن ستَرَ مسلماً ستـره الله فى الدنيا والآخرة. والله فى عون العـبد ما كان العـبد فى عون أخيـه. ومن سلك طريقاً يَلْتَمس فيـه علماً سَهّلَ الله عزّ وجلّ له به طريقاً إلى الجنة. وما اجتمع قومٌ فى بيت من بيوت الله، يتلون كتـاب الله ويتدارسونه بينـهم، إلا نزلت عليهم السكينة وغـشيتـهم الرحمة، وحـفَّتهم الملائكة. وذكرهم الله فيمن عنده. ومن بَطّأ به عملُه لم يُسرع به نسبه».

1888. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Whoever relieves another Muslim from the afflictions of this world, God will relieve his affliction on the Day of Resurrection. Whoever facilitates something for another, God will facilitate things for him in the Hereafter, and whoever covers for another Muslim, God will cover his misdeeds in this world and in the Hereafter. God supports His servant for as long as His servant supports his fellow Muslim. Whoever seeks knowledge, God will ease the path for him and lead him to Paradise, and whoever gathers in the houses of God and recites the Book of God and learns and teaches the Qur'an, serenity and mercy will descend upon them and cover them, the angels will surround them and God will make mention of them before those near Him. And whoever is slow in doing good deeds, he is only impeded by his declination."

١٨٨٩ - عن أبى سـعيد الخـدرى رضى الله عنه قال: خـرج معـاوية رضى الله عنه على حلقة فى المسجد، فقال: ما أجلسكم؟ قالوا: جلسنا نذكر الله عز وجل. قال: آلله ما أجلسكم إلا ذاك؟ قالوا: والله ما أجلسنا إلا ذاك. قـال: أما إنى لم أستَحلفْكم تُهمةً لكم، وما كان أحد بمنزلتى من رسول الله ﷺ أقل عنه حديثاً منى، وإنّ رسول الله ﷺ خرج على حلقةٍ من أصحابه، فقـال: «ما أجلسكم؟». قالوا: جلسنا نذكر الله ونحمده على ما هدانا للإسلام ومنَّ به علينا. قـال: «آلله ما أجلسكم إلا ذاك؟». [قالوا: والله

ما أجلسنا إلا ذاك]. قال: «أما إنى لم أستحلفكم تُهْمَةً لكم، ولكنه أتانى جبريل عليه السلام فأخبرنى: أن الله عز وجل يباهى بكم الملائكة».

1889. It was related that Abu Sa'id al Khudri said: "Mu'awiya joined a gathering in the mosque and asked: 'Why are you sitting here?' They said: 'We are sitting here to remember God Almighty.' He said: 'Do you swear that by God?' They said: 'By God, we are sitting here for that very reason.' So he said: 'I do not ask you to swear to that because of any charge against you and no one is in the sight of the Messenger of God the relater of so few Hadith as I. But the Messenger of God (Prayers and peace be upon him) went to a gathering of his companions and asked: 'Why are you sitting here?' And they said: 'We are sitting here to remember God Almighty and to praise Him because He guided us to the path of Islam and He has blessed us.' Then he asked them to swear by God, that they were sitting there for that reason. They said: 'By God, we are sitting here for that very reason.' Then the Messenger of God (Prayers and peace be upon him) said: 'I do not ask you to swear to that because of any charge against you, but Gabriel came to me and he informed me that God Almighty was speaking to the angels about your sublimity.' "

١٨٩٠ - عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «إن لله تبارك وتعالى ملائكةً سيارةً فُضَلاً، يتَّبِعُون مجالس الذكر، فإذا وجدوا مجلساً فيه ذكرٌ قعدوا معهم وحَفَّ بعضهم بعضاً بأجنحتهم، حتى يملأوا ما بينهم وبين السماء الدنيا، فإذا تفرقوا عرجوا وصعدوا إلى السماء. قال: فيسألهم الله عز وجل وهو أعلم بهم: من أين جئتم؟ فيقولون: جئنا من عند عبادٍ لك فى الأرض يسبّحونك، ويكبّرونك، ويهللونك، ويحمدونك، ويسألونك. قال: وماذا يسألونى؟ قالوا: يسألونك جنتك. قال: وهل رأوا جنتى؟ قالوا: لا أىْ ربِّ. قال: فكيف لو رأوا جنتى؟ قالوا: ويستجيرونك. قال:

وممَّ يستجيرونني؟ قالوا: من نارك يا ربِّ. قال: وهل رأوا ناري؟ قالوا: لا. قال: فكيف لو رأوا ناري؟ قالوا: ويستغفرونك. قال: فيقول: قد غفرت لهم وأعطيتهم ما سألوا، وأجَرْتهم مما استجاروا. قال: فيقولون: ربِّ فيهم فلان عبد خطّاءٌ، إنما مرّ فجلس معهم. قال: فيقول: وله غفرت، هم القوم لا يشقى بهم جليسُهم».

1890. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "God has some angels who search for those who celebrate the praise of God on the roadways and paths. And when they find some people celebrating the praise of God they call out to each other saying: 'Come to what you are seeking.' He said: 'Then the angels circle around them with their wings extended to the sky of the world.' And he said: 'Their Lord asks them, although He knows better than they: 'What are My servants saying?' The angels say: 'They say: 'Praise be to God, God is Great and All thanks be to God.' God says: 'Did they see Me?' The angels say: 'No! By God, they did not see You.' God says: 'What then if they had seen Me?' The angels say: 'If they had seen You they would worship You even more devoutly and celebrate Your Glory more deeply and proclaim Your unlikeness to any created thing more often.' God says: 'What do they ask for?' The angels say: 'They ask You for Paradise.' God says: 'Have they seen it?' The angels say: 'No, by God, O Lord, they have not seen it.' God says: 'What then if they had seen it?' The angels say: 'If they had seen it they would long for it even more and would seek it with more zeal and desire it even more.' God says: 'What do they seek refuge from?' The angels say: 'They seek refuge from the Fire.' God says: 'Have they seen it?' The angels say: 'No, by God, O Lord, they have not seen it.' God says: 'What then if they had seen it?' The angels say: 'If they had seen it they would take flight from it and

would have been in great fear of it.' Then God says: 'I make you witnesses that I have granted them forgiveness.' One of the angels says: 'There was so and so among them, and he was not one of them, but he had only come there for something he needed.' God says: 'The companions of such people will not be brought to misery'."

١٨٩١ - عن أبى هريرة رضى الله عنه قال: كان رسول الله ﷺ يسير فى طريق مكة، فمرَّ على جبل يقال له جُمْدان، فقال: «سيروا، هذا جمدان، سبق الْمُفَرِّدون». قالوا: وما المفردون يا رسول الله؟ قال: «الذاكرون الله كثيراً والذاكرات».

1891. It was related that Abu Huraira said: "The Messenger of God (Prayers and peace be upon him) was travelling the road which leads to Makkah when he passed by a mountain called Jumdan. He said: 'Go on, it is Jumdan, the Mufarradun have gone on ahead.' They asked: 'O Messenger of God, who are the Mufarradun?' He said: 'They are the men and women who remember God frequently.'"

١٨٩٢- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ كان يقول: «لا إله إلا الله وحدَه، أعزَّ جنده، ونصر عبده، وغلب الأحزاب وحده، فلا شىء بعده».

1892. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) used to say: "There is no god but God Alone, He gives might to His soldiers, and grants victory to His servants, and He Alone vanquishes the allies. There is nothing after Him."

١٨٩٣ - عن أبى موسى رضى الله عنه قال: كنا مع النبى ﷺ فى سفر، فجعل الناس يجهرون بالتكبير، فقال النبى ﷺ: «أيها الناس ارْبَعوا على أنفسكم، إنكم ليس تَدْعون أصَمَّ ولا غائباً، إنكم تَدْعون سميعاً قريباً وهو معكم». قال: وأنا خلفه، وأنا

أقول: لا حول ولا قـوة إلا بالله، فقال: «يا عبـد الله بن قيس، ألا أدلُّك على كنز من كنوز الجنة؟». فقلت: بلى يا رسول الله. قال: «قل: لا حول ولا قوة إلا بالله».

1893. It was related that Abu Musa said: "We were with the Prophet on a journey, and the people raised their voices saying: 'God is Great! God is Great! There is no god but God.' So the Prophet said to them: 'O people, lower your voices, for you are not calling on one who is deaf or away, but you are calling the Hearer Who is near and beside you.' I was to the rear of the mount of the Messenger of God (Prayers and peace be upon him) and he heard me saying: 'There is no strength nor power except with God.' At that he said to me: 'O Abd Allah ibn Qais!' I said: 'I hear and I am coming, O Messenger of God.' He said: 'Shall I tell you something which is one of the treasure of Paradise?' Is said: 'May be father and mother be redeemed for you.' He said: 'There is neither strength nor power except with God'."

١٨٩٤ - عن عبد الله بن مسعـود رضى الله عنه قال: كان رسول الله ﷺ إذا أمسى قال: «أمسـينا وأمسى الملك لله، والحمد لله، لا إله إلا الله وحـده لا شريك له. اللهم إنى أسألك من خير هذه الليلة وخير ما فيـها، وأعوذ بك من شرِّها وشر ما فيها. اللهم إنى أعوذ بك من الكسل والهرم وسـوء الكِبَر، وفتنة الدنيا وعذاب القبـر». قال الحسن بن عبيد الله: وزادنى فيـه زُبَيْدٌ، عن إبراهيم بن سُويد، عنْ عبدالرحمن بن يزيد، عن عبـد الله - رَفَعَهُ - أنه قال: «لا إله إلا الله وحـده لا شريك له، له الملك وله الحـمد، وهو على كل شىء قدير». [وفى رواية: إذا أصـبح قال ذلك أيضاً: «أصبـحنا وأصبح الملك لله»].

1894. It was related that Abd Allah ibn Mas'ud said: "The Messenger of God (Prayers and peace be upon him) used to invoke at night: 'We have encountered the night and the entire King-

dom of God has also encountered the night, all praise be to God. There is no god but God, the One with Whom there is no partner.' Hasan said that Zubaid told him that he had memorised these words from Ibrahim: 'His is the Sovereignty and all Praise is due to Him, and He is Potent over everything. O God, I beg of You the good of this night and I seek refuge in You from the evil of this night and the evil which follows it. O God, I seek refuge in You from laziness, from the evil of vanity. O God, I seek refuge in You from torment of the Fire and from torment in the grave.' "

١٨٩٥ - عن على بن أبى طالب رضى الله عنه: أن فاطمة رضى الله عنهَا اشتكتْ ما تَلقَى من الرحى فى يدها، وأتى النبى ﷺ سَبْىٌ، فانطلقت فلم تجده، ولَقِيَتْ عائشة رضى الله عنهَا فأخبرتها، فلما جاء النبى ﷺ أخبرته عائشة بمجئ فاطمة رضى الله عنهَما إليها. فجاء النبى ﷺ إلينا وقد أخذنا مضاجعنا، فذهبنا نقوم، فقال النبى ﷺ: «على مكانكما». فقعد بيننا، حتى وجدتُ بَرْدَ قدمه على صدرى، وقال: «ألا أُعَلِّمكما خيراً مما سألتما؟ إذا أخذتما مضاجعكما: أن تكبِّرا الله أربعاً وثلاثين، وتُسبِّحاه ثلاثاً وثلاثين، وتَحْمداه ثلاثاً وثلاثين، فهو خير لكم من خادم». [وزاد فى أخرى: قال علىّ: ما تركتُه منذ سمعته من النبى ﷺ. قيل له: ولا ليلةَ صِفِّين؟ قال: ولا ليلة صِفِّين].

1895. It was related that Ali ibn Abu Talib said: "Fatima complained about the blisters on her hand because of using the mill-stone. She went to ask the Prophet for a servant, but she did not find him and so told Aisha of her need. When he returned Aisha told him about it. The Prophet came to us after we had gone to our beds. When I moved to get up he said: 'Stay as you are.' And he sat between us, until I felt the coolness of his feet on my chest. The Prophet then said: 'Shall I tell you of something which is better for you than a servant? When you go to your bed, say 'God is Great' thirty-four times,

and 'All Praise be to God' thirty-three times, 'All thanks be to God' thirty-three times, for that is better for you than a servant.'" It was also related that Ali said: "Since I heard that from the Prophet I did not abandon it." It was said to him: "Even on the night of Seffin?" He said: "Yes."

١٨٩٦ - عن البـراء بن عـازب رضى الله عنهـما : أن رسـول الله ﷺ قـال: «إذا أخذتَ مَضْجـعك فتـوضأ وضـوءك للصلاة، ثم اضطجع على شـقِّك الأيمن، ثم قُلْ: اللهم إنى أسلمتُ وجـهى إليك، وفـوّضت أمرى إلـيك، وألجأت ظهـرى إليك، رَغْبَةً وَرَهْبَةً إليك، لا ملجـأ ولا منجى منك إلا إليك، آمنت بكتـابك الذى أنزلت، وبنَبِـيِّك الذى أرسلت. واجْعَلْهُنَّ مـن آخـر كــلامك، فــإن مُتَّ من ليلتـك مُتَّ وأنت على الفطرة». قـال: فَرَدَّدْتُهُنَّ لأستـذكرهن، فـقلت: آمنت برسولك الذى أرسلـت، قال: «قل: آمنت بنبيك الذى أرسلت».

1896. It was related that Al Bara' ibn Azib said: "The Prophet (Prayers & peace be upon him) said to me: 'Whenever you go to bed, perform ablution as you do for prayer, lie on your right side and say: 'O God, I submit myself to You and I entrust all matters to You and on You I depend for Your blessings in both fear and hope of You. There is no eluding You, and there is no refuge except with You. O God! I believe in Your Book which You have revealed and in Your Prophet whom You have sent.' So if you die during the night you will die a believer. Let these words be your last words." I repeated them to The Prophet (Prayers & peace be upon him) and when I said: 'O God I believe in Your Book which You have revealed,' I said: 'and Your Messenger.' The Prophet (Prayers & peace be upon him) said: 'No, say: 'Your Prophet whom You have sent.' "

١٨٩٧ - عن البراء بن عازب رضى الله عـنهمَا: أن النبى ﷺ كان إذا أخذ مضـجعه قال: «اللهم باسمك أحيا وباسمك أموت». وإذا اسـتيقظ قال: الحمد لله الذى أحيانا بعد ما أماتنا، وإليه النشور».

1897. It was related that Al Bara' ibn Azib said: "When the Messenger of God (Prayers and peace be upon him) used to go to bed, he said: 'O God, with Your Name I live and with Your Name I die.' And when he used to wake up he said: 'All praise be to God, Who gives us life after our death and to You is the Resurrection.' "

١٨٩٨ - عن عبد الله بن عمر رضى الله عنهمَا: أنه أمر رجلاً إذا أخذ مضجعه قال: «اللهم خَلَقْتَ نفسى وأنت توفَّاها، لك مماتها ومحياها، إن أحيـيتها فاحفظها، وإن أمَتّها فاغفر لها، اللهم إنى أسألك العافية». فقال له رجل: أسمعت هذا من عمر؟ فقال: من خير من عمر، من رسول الله ﷺ .

1898. It was related that Abd Allah ibn Umar said: "Ibn Umar ordered that anyone should say when he goes to bed: 'O God, You created me and it is for You to take me to my destiny. And death and life at Your command, and if You give life, protect it, and if You send death, forgive me. O God, I implore Your security.' Someone asked: 'Did you hear this from Umar?' So he said: 'I heard it from one who is better than Umar, the Messenger of God (Prayers and peace be upon him).'"

١٨٩٩ - عن سهيل قال: كـان أبو صالح يأمرنا إذا أراد أحدنا أن ينام: أن يضطجع على شقّه الأيمن ثم يقول: «اللهم ربَّ السماوات وربَّ الأرض، وربَّ العرش العظيم، ربّنا وربّ كل شيء، فالقَ الحَبِّ والنـوى، ومُنزِلَ التَّوْراة والإنجيل والفرقـان، أعوذ بك من شر كل شيء أنت آخذ بناصيـته. اللهم أنت الأول فليس قبلك شيء، وأنت الآخر

فليس بعدك شيء، وأنت الظاهر فليس فوقك شيء، وأنت الباطنُ فليس دونك شيء، اقض عنا الدين، وأَغْنِنا مِن الفقر». وكان يَرْوى ذلك عن أبى هريرة رضى الله عنه، عن النبى ﷺ.

1899. It was related that Suhail said: "Abu Salih used to command us (in these words): When any one of you intends to go to sleep, he should lie in bed on his right side and then say: 'O God, Lord of the Heaven, Lord of the Earth and the Lord of the Magnificent Throne, our Lord, and the Lord of all things, the One Who Spilts the grain of corn and the date-stone, the Revealer of the Torah, the Injil (Bible) and the Criterion (the Qur'an), I seek refuge in You from the evil of all things, You have dominion over them. O God You are The First, there is nothing before You and You are The Last and there is nothing after You. You are Manifest and there is nothing above You. You are Unseen and there is nothing beyond You. Relieve us from the burden of debt and relieve us from need.' Abu Salih related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) related this to him."

١٩٠٠ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «إذا أوى أحدكم إلى فراشه فليأخذ داخلةَ إزاره فلينفض بها فراشه، وليسمِّ الله، فإنه لا يعلم ما خَلَفَهُ بعده على فراشه، فإذا أراد أن يضطجع فليضطجع على شِقِّه الأيمن، وليقُل: سبحانَكَ اللهم ربى، بِك وضعت جنبى وبك أرفعه، إن أمسكتَ نفسى فاغفر لها، وإن أرسلتها فاحفظها بما تحفظ به عبادك الصالحين».

1900. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When anyone of you goes to bed he should sweep out his bed with the inside of his waist wrapper, as he does not know what has gone into it after him, and then he should say: 'O my Lord! In Your Name

I put my side over this bed and with Your Name I will lift it up from it again. If You take my soul, grant me Your Mercy upon it, and if You return it, protect it as You protect Your righteous servants.' "

١٩٠١ - عن أنس رضى الله عنه: أن رسول الله ﷺ كان إذا أوى إلى فراشه قال: «الحمد لله الذى أطعمنا وسقانا، وكفانا وآوانا، فكم ممن لا كافىَ له ولا مُؤوى».

1901. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "When you go to bed, say: 'All Praise be to God, Who feeds us, provides us with drink, suffices us and provides us with shelter, for there are many a people for whom there is none to suffice and none to provide shelter.'"

١٩٠٢ - عن جويرية رضى الله عنهَا: أن النبى ﷺ خرج من عندها بُكْرَةً حين صلّى الصبح، وهى فى مسجدها، ثم رجع بعد أن أضحى وهى جالسة، فقال: «ما زلتِ على الحال التى فارقتُك عليها؟ قالت: نعم. قال النبى ﷺ: «لقد قُلتُ بعدَك أربعَ كلماتٍ، ثلاثَ مراتٍ، لو وُزِنَت بما قُلتِ منذ اليوم لَوَزَنَتْهُنَّ: سبحان الله وبحمده عَدَدَ خلقه، ورضا نفسه، وزِنَةَ عرشه، ومدادَ كلماته» [وفى رواية أخرى عنها قال: «سبحان الله عدد خلقه، سبحان الله رضا نفسه، سبحان الله زِنة عرشه، سبحان الله مداد كلماته»].

1902. It was related that Juwhariya said: "The Messenger of God (Prayers and peace be upon him) went out in the morning while I was occupied in offering the dawn prayer in my place of worship. He came back in the forenoon and I was still sitting there. He asked me: 'Have you remained in the same place since I left you?' I said: 'Yes.' Then the Messenger of God (Prayers and peace be upon him) said: 'I recited four words three times after I left you and if these are to be

weighed against what you have recited since the morning they would outweigh them, they are: 'Glory be to God, and All Praise be to Him according to the entirety of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink of the words praising Him.'"

١٩٠٣ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «من قال حين يصبح وحين يمسى: سبحان الله وبحمده مائة مرة، لم يأت أحد يوم القيامة بأفضل مما جاء به، إلا أحدٌ قال مثل ما قال، أو زادَ عليه».

1903. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Whoever says in the morning and in the evening: 'Glory be to God and all praise is due to Him,' one hundred times, he will not bear anything better than this on the Day of Resurrection other than the one who says these words more or says more than these words."

١٩٠٤ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «كلمتان خفيفتان على اللسان، ثقيلتان فى الميزان، حبيبتان إلى الرحمن عزّ وجلّ: سبحان الله وبحمده، سبحان الله العظيم».

1904. It was related that Abu Huraira that the Messenger of God (Prayers and peace be upon him) said: "There are two words which are light upon the tongue, but heavy upon the scale, and beloved to The Most Merciful, and these are: 'Glory be to God,' 'All Praise be to Him, Glory be to God The Great.'"

١٩٠٥ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ : «لأنْ أقولَ سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، أحب إلىّ مما طلعت عليه

الشمس».

1905. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The pronouncement of 'Glory be to God, all praise be to God, there is no god but God and God is Great,' is dearer to me than all things over which the sun rises."

١٩٠٦ - عن موسى الجُهَنى، عن مُصْعَبِ بن سعـد، عن أبيه رضى الله عنهم قال: جاء أعرابى إلى رسول الله ﷺ، فقـال: علّمنى كلاماً أقوله. قال: «قل: لا إله إلا الله وحده لا شريك له، الله أكبر كبيراً، والحمد لله كثيراً، سبحان الله رب العالمين، لا حول ولا قوة إلا بالله العزيز الحكيم». قـال: فهؤلاء لربى، فما لى؟ قـال: «قل: اللهم اغفر لى وارحمنى، واهدنى وارزقنى». قال موسى: أمّا «عافنى» فأنا أتَوَهّمُ، وما أدرى.

1906. It was related that Musa Al Jahny said that Mus'ib ibn Sa'd said that his father said: "A Bedouin went to the Messenger of God (Prayers and peace be upon him) and said to him: 'Teach me the words that I should repeat most often.' He said: 'There is no god but God, the One, there is no partner with Him. God is the Greatest of the great and all praise be to Him. Glory be to God, the Lord of the Worlds, there is no Might and Power but God, the All-Powerful and the All-Wise.' He said: 'That is all praise to my Lord, but what should I say for myself?' He said: 'You should say: 'O God, forgive me and have mercy upon me, guide me to the right way and bestow upon me my sustenance.' " Musa added: "I think he also said: 'Grant me security.' But I can not vouch that he say so."

١٩٠٧ - عن أبى ذر رضى الله عنه قـال: قال رسول الله ﷺ: «ألا أخـبرك بأحب الكلام إلى الله عز وجل؟» . قلـت: يا رسول الله، أخبرنـى بأحب الكلام إلى الله عز وجل. فقال: «إن أحب الكلام إلى الله عز وجل: سبحان الله وبحمده».

1907. It was related that Abu Zarr said that the Messenger of God (Prayers and peace be upon him) said: "Shall I tell you what are the most beloved words to God Almighty?' I said: 'O Messenger of God, tell me what are the most beloved words to God Almighty.' Then he said: 'The most beloved words to God Almighty are: 'Glory be to God and All Praise be to Him.' "

١٩٠٨ - عن أبى هريرة رضى الله عنه: أن رسـول الله ﷺ قال: «من قـال: لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شىء قدير، فى يوم مائة مرةٍ، كانت له عَدْلَ عشرِ رقاب، وكتبت له مـائةُ حسنة، ومُحيَتْ عنه مائة سيئة، وكانت له حِرزاً من الشيطان يومه [ذلك] حتى يمسى، ولم يأت أحدٌ أفضلَ مما جاء به إلا أحدٌ عمل أكـثر من ذلك. ومن قال: سـبحان الله وبحـمده، فى يوم مـائة مرة، حُطت عنه خطاياه ولو كانت مثل زَبَدِ البحر».

1908. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Whoever says: 'There is no god but God, He has no partner, to Him belongs the Kingdom, and for Him all praise is due, and He has power over all things,' one hundred times will get the same reward as that of freeing ten slaves, and one hundred good deeds will be written down for him in his record, and one hundred sins will be deducted from his record, and it will shield him from Satan on that day until the night, and no one will be able to do a better deed except the one who repeats it more than he."

١٩٠٩ - عن سعد بن أبى وقاص رضى الله عنه قال: كنا عند رسول الله ﷺ فقال: «أيَعْجِزُ أحدكم أن يكسب كل يوم ألف حسنة». فسـأله سائل من جلسائه: كيف يكسبُ أحدنا ألفَ حسنة؟ قـال: «يُسبِّح مائةَ تسبيحةٍ، فـيكتب له ألفُ حسنة، ويُحط عنه ألفُ

خطيئة».

1909. It was related that Sa'd ibn Abu Waqqas said: "We were sitting with the Messenger of God (Prayers and peace be upon him) when he said: 'Are any of you unable to gain one thousand virtues each day?' One of those who were sitting there asked: 'How can any of us can gain one thousand virtues each day?' He said: 'Say: 'Glory be to God,' one hundred times, and one thousand virtues will be added for you and one thousand sins will be erased."

٦١ - كتاب التعوذ وغيره

١٩١٠ - عن عائشة رضى الله عنهَا: أن رسول الله ﷺ كان يدعو بهؤلاء الدعوات: «اللهم إنى أعوذ بك من فتنة النار وعذاب النار، وفتنة القبر وعذاب القبر، ومن شرِّ فتنة الغنى ومن شر فتنة الفقر، وأعوذ بك من شر فتنة المسيح الدجال، اللهم اغسل خطاياى بماء الثلج والبَرَد، ونقِّ قلبى من الخطايا كما نَقَّيْتَ الثوب الأبيض من الدنس، وباعد بينى وبين خطاياى كما باعدت بين المشرق والمغرب، اللهم إنى أعوذ بك من الكسل والهرم، والمأثم والمغرم».

61. The Book of Seeking Refuge in God

1910. It was related that Aisha said that the Prophet (Prayers & peace be upon him) used to say: "O God! I seek refuge with You from laziness and the weakness of old age, from all sins and from being indebted, from the affliction of the Fire and from the punishment of the grave and from the evil of the affliction of wealth, and I seek refuge with You from the affliction of poverty and I seek refuge with You from the affliction of the Anti-Christ. O God! Cleanse me of my sins with the water of snow and hail, and cleanse my heart from all sins as a white cloth is cleansed from dirt, and let there be as great a distance between me and my sins as the distance You created between the East and the West."

١٩١١ - عن أنس بن مالك رضى الله عنه قال: كان رسول الله ﷺ يقول: «اللهم إنى أعوذ بك من العجز والكسل، والجُبْنِ والهَرَم والبخل، وأعوذ بك من عذاب القبر، ومن فتنة المحيا والممات».

1911. It was related that Anas ibn Malik said: "The Messenger of

God (Prayers and peace be upon him) used to invoke God saying: 'O God, I seek refuge in You from incapacity and laziness, from cowardliness and senility and miserliness, and I seek refuge in You from the torture of the grave and from the temptation of the life and from an evil end.'"

١٩١٢ - عن أبى هريرة رضى الله عنه: أن النبى ﷺ كـان يتعوذ من سوء القـضاء، ومن دَرَكِ الشقاء، ومن شمـاتة الأعداء، ومن جُهدِ البلاء، قال عمـرو فى حديثه: قال سفيان: أشُك أنى زدت واحدة منها.

1912. It was related that Abu Huraira said: "The Messenger of God (Prayers and peace be upon him) used to seek refuge in God from the distress of affliction and from being overtaken by calamity and from being destined to an evil end and from the malicious delight of enemies." Sufian said: "This Hadith comprised three points, but I added another one and I do not remember which that was."

١٩١٣- عن عبد الله بن عـمر رضى الله عنهما قال: كـان من دعاء رسول الله ﷺ: «اللهم أنى أعـوذ بك من زوال نعمـتِك، وتَحَوُّلِ عافـيتك، وفُجَاءَة نِقـمتكَ، وجمـيع سخطِكَ».

1913. It was related that Abd Allah ibn Umar said: "The Messenger of God (Prayers and peace be upon him) used to invoke God saying: 'O God, I seek refuge with You from the denial of Your bounty, the loss of Your support, from Your sudden punishment and from all Your Wrath.'"

١٩١٤- عن أنس بن مـالـك رضى الله عنه قـال: عطس عنـد النبى ﷺ رجـلان، فَشَمّتَ أحـدهمـا ولم يُشَمِّت الآخـر، فقـال الذى لم يُشَمّتـه: عطس فـلان فَشَمَّتـه، وعطستُ أنا فلم تُشَمِّتنى؟ قال: «إن هذا حَمِدَ الله، وإنك لم تَحْمد الله عز وجل».

1914. It was related that Anas ibn Malik said: "Two men sneezed in front of the Prophet (Prayers & peace be upon him), so the Prophet (Prayers & peace be upon him) said to one of them: 'May God have Mercy upon you.' But he did not say the same to the other. When he was asked why the Prophet (Prayers & peace be upon him) said: 'That one praised God when he sneezed. But the other did not praise God'."

١٩١٥- عن إياس بن سلمة: أن أباه حدّثه: أنه سمع النبي ﷺ وعطس رجل عنده، فقال له: «يرحمك الله». ثم عطس أخرى، فقال له رسول الله ﷺ: «الرجل مزكوم».

1915. It was related that Iyas ibn Salama said that his father told him that he heard the Prophet say when a man sneezed in his presence: "May God have mercy upon you." Then the man sneezed again, so the Messenger of God (Prayers and peace be upon him) said: "The man is ill."

٦٢ - كتاب التوبة

وقبولها وسعة رحمة الله عز وجل وغير ذلك

١٩١٦- عن أبى بردة قال: سمعت الأغر - وكـان من أصحاب النبى ﷺ - يحدّث ابنَ عمر - رضى الله عنهم - قال: قـال رسول الله ﷺ: «يا أيها الناس توبوا إلى الله، فإنى أتوب إلى الله فى اليوم مائة مرة».

62. The Book of Repentance

1916. It was related that Abu Barda' said that he heard Al Aghar - who was from the Companions of the Prophet - speaking to Ibn Umar and saying that the Messenger of God (Prayers and peace be upon him) said: "O people! Repent to God, for I repent to God one hundred times each day."

١٩١٧- عن الحـارث بن سُوَيْد قـال: دخلت على عـبد الله أعـوده وهو مـريض، فحَدَّثنا بحـديثين: حديثًا عن نفسـه، وحديثًا عن رسول الله ﷺ، قال: سـمعت رسول الله ﷺ يقول: «لله أشَدُّ فرحًا بتوبة عـبده المؤمن من رجل فى أرض دَوِّيّة مَهْلكة، معه راحلته عليها طعامه وشرابه، فنام، فاسـتيقظ وقد ذهبتْ فطلبها حتى أدركه العطش، ثم قال: أرْجِعُ إلى مـكانى الذى كنت فيـه فأنام حـتى أموتَ، فـوضع رأسه على سـاعده ليموت، فاستيقظ وعنده راحلتُه عليها زاده وطعـامه وشرابه، فالله أشد فرحًا بتوبة العبد المؤمن من هذا براحلتِه وزاده».

1917. It was related that Al Harith ibn Suwaid said: "I went to visit Abd Allah when he was ill and he related two Hadith, one from himself and the other from the Messenger of God (Prayers & peace be upon him), he said I heard the Messenger of God (Prayers and peace be upon him) say: "God is more

pleased with the repentance of His servant than a man who makes camp at a place where his life is threatened but has his mount and his food and water, then rests his head and sleeps for a while and then wakes to find his mount gone. He suffers from heat and thirst or whatever God wished him to endure. Then he says: 'I shall return to my place.' He goes back and sleeps again and then gets up to find his mount standing beside him."

God Almighty said: 'And for the three who stayed behind' (Surah 9 verse 118)

١٩١٨- عن ابن شهاب قال: ثم غزا رسول الله ﷺ غزوةَ تبوك، وهو يريد الروم ونصارى العرب بالشام، قال ابن شهاب: فأخبرنى عبد الرحمن بن عبد الله بن كعب بن مالك: أن عبد الله بن كعب بن مالك - وكان قائد كعب من بنيه حين عمى - قال: سمعت كعب بن مالك يحدث حديثه حين تخلف عن رسول الله ﷺ فى غزوة تبوك، قال كعب بن مالك: لم أتخلف عن رسول الله ﷺ فى غزوة غزاها قط إلا فى غزوة تبوك، غير أنى تخلفت فى غزوة بدر، ولم يعاتب أحدًا تخلف عنه إنما خرج رسول الله ﷺ والمسلمون يريدون عِير قريش، حتى جمع الله بينهم وبين عدوهم على غير ميعاد، ولقد شهدت مع رسول الله ﷺ ليلة العقبة حين تواثقنا على الإسلام، وما أُحب أن لى بها مَشْهَدَ بَدْرٍ، وإن كانت بدرٌ أذْكَرَ فى الناس منها، وكان من خبرى حين تخلفت عن رسول الله ﷺ فى غزوة تبوك: أنى لم أكن قط أقوى ولا أيسر منى حين تخلفت عنه فى تلك الغزوة، والله ما جمعتُ قَبلها راحلتين قط حتى جمعتهما فى تلك الغزوة، فغزاها رسول الله ﷺ فى حر شديد، واستَقْبَل سفراً بعيداً ومفازاً، واستقبل عدواً كثيراً، فجلا للمسلمين أمرهم ليتأهّبوا أُهْبَةَ غزوهم، فأخبرهم بوجههم الذى يريد، والمسلمون مع رسول الله ﷺ كثير، ولا يجمعهم كتاب حافظ - يريد بذلك الدِّيوان -. قال كعب: فَقَلَّ رجلٌ يريد أن يتغيب يظن أن ذلك سَيَخفَى له، ما لم ينزل فيه وحى من

الله عز وجل. وغزا رسـول الله ﷺ تلك الغزوة حين طابت الثمار والظلال فـأنا إليها أصْعَرُ، فتجهز رسول الله ﷺ والمسلمون معه، وطفِقْتُ أغدو لِكَيْ أتَجَهّزَ معهم، فأرجع ولم أقض شيئاً، وأقول فى نفـسى: أنا قادر على ذلك إذا أردت، فلم يزل ذلك يتمادى بى حتى استمر بالناس الجِدُّ، فأصـبح رسول الله ﷺ غادياً والمسلمون معه، ولـم أقْضِ من جهـازى شيئاً، ثم غَدَوْتُ فـرجعت ولم أقضِ شيـئاً فلم يزل ذلك يتمـادى بى حتى أسرعوا وتفَارَطَ الغزو، فهمـمت أن أرتَحِلَ فأُدرِكَهُمْ، فيا ليتنى فَعَلْتُ، ثم لم يُقَدَّرْ ذلك لى، فطفقت إذا خـرجتُ فى الناس بعد خروج رسـول الله ﷺ يَحزُننى أنى لا أرى لى أسوة إلا رجلاً مغموصاً عليه فى النفاق، أو رجلاً ممن عَذَرَ الله عز وجل من الضعفاء. ولم يذكرنى[رسول الله ﷺ] حـتى بلغ تبوكاً، فقال وهو جالس فى القـوم بتبوك: «ما فعل كعب بن مالك؟». قال رجل من بنى سَلِمة: يا رسول الله، حبسه بُرداه والنظر فى عِطفيـه. فقال له مـعاذ بن جبل: بئس مـا قُلتَ، والله يا رسول الله ما عـلمنا عليه إلا خـيـراً. فسكت رسـول الله ﷺ، فـبـينا هو على ذلك إذ رأى رجـلاً مُبَيِّضـاً يزول به السراب، فقال رسـول الله ﷺ: «كن أبا خيثمة». فإذا هو أبو خيـثمة الأنصارى. وهو الذى تصدق بصاع التمر حين لمزه المنافقون. فقال كعب بن مالك: فلما بلغنى أن رسول الله ﷺ قد توجه قافلاً من تبـوك حضرنى بَثّى، فَطَفِقْتُ أتذكر الكذب وأقول: بِمَ أخرج من سَخَطِه غداً؟ واسـتعين على ذلك كل ذى رأى من أهلى، فلما قـيل لى: إن رسول الله ﷺ قد أظَلَّ قادماً، زاح عنى الباطل، حتى عرفت أنى لن أنجو منه بشىء أبداً.

فأجمعت صِدْقَه، وصَبّحَ رسول الله ﷺ قادماً، وكـان إذا قدم من سفر بدأ بالمسجد فركع فـيه ركعتـين، ثم جلس للناس، فلما فعل ذلك جـاءه المخلَّفون فطفقوا يعـتذرون إليه، ويحلفون له، وكانوا بضـعة وثمانين رجلاً، فقبل منهم رسـول الله ﷺ علانيتهم وبايعهم واسـتغفـر لهم ووكل سرائرهم إلى الله حـتى جئت، فلما سلمتُ تبـسَّم تَبسُّم المُغْضَب ثم قال: «تعال». فجئت أمـشى حتى جلستُ بين يديه. فقال لى: «ما خَلّفَكَ؟ ألم تكن قد ابتَعْتَ ظَهْرَكَ». قال: قلت: يا رسول الله، إنى والله لو جَلَسْتُ عند غيرك

من أهل الدنيـا لرأيت أنى سأخرج من سَخَطِه بعـذر، لقد أُعطيتُ جـدلاً، ولكنى والله لقـد علمتُ لئن حـدَّثتك اليوم حـديث كَذِبٍ ترض به عنى لـيوشِكَنَّ اللهُ أن يُسـخطَكَ عَلىّ، ولئن حدثتُك حديثَ صِدْقٍ تَجِد عَلىَّ فيه إنى لأرجو فيه عقبى الله، والله ما كان لى عـذر، والله ما كنت قط أقْوَى ولا أيسـرَ منى حـين تَخَلّفْتُ عنك. قال رسـول الله ﷺ: «أما هذا فـقد صدق، فـقُم حتى يقضىَ الله فـيك». فقـمتُ، وثار رجال من بنى سَلِمَة فاتّبعونى، فقالوا لى: والله ما علمناكَ أذنبتَ ذنباً قبلَ هذا، لقد عَجَزْتَ فى أن لا تكون اعـتذرت إلى رسـول الله ﷺ بما اعتـذر إليه المخلّفـون، فقـد كان كافـيك ذَنْبَكَ استـغفارُ رسول الله ﷺ لك، قـال: فوالله ما زالوا يؤنبـونى حتى أردتُ أن أرجع إلى رسول الله ﷺ فأكذِّبَ نفسى، قـال: ثم قلت لهم: هل لَقِىَ هذا معى مِنْ أحد؟ قالوا: نعم، لقيه معك رجلان قالا مثل ما قُلتَ وقـيل لهما مثل ما قيل لك. قال: قلت: من هما؟ قالوا: مَرارةُ بن ربيعةَ العامرى، وهلال بن أمية الواقفى. قال: فذكروا لى رجلين صالحين قـد شهدا بدرا، فيـهما أسوة. قال: فـمضيت حين ذكروهـما لى. قال: ونهى رسول الله ﷺ المسلمين عن كلامنا أيُّها الثلاثة من بين من تخلف عنه.

قال: فاجْتَنَبَنَا الناسُ، وقـال: تغيروا لنا حتى تنكرتْ لى فى نفـسى الأرض، فما هى بالأرض التى أعرف، فلبثنـا على ذلك خمسين ليلة، فأمـا صاحباى فاسـتكانا وقعدا فى بيوتـهما يبكيـان، وأما أنا فكنـت أشبَّ القَوم وأجلَدَهم، فكنت أخرج فـأشهـد الصلاة وأطوف فى الأسـواق، ولا يكلمنى أحد، وآتى رسـولَ الله ﷺ فأُسلم عليـه وهو فى مجلسـه بعد الصـلاة، فأقول فى نفـسى: هل حَرَّكَ شَفَتَيه بـردّ السلام أم لا؟ ثم أُصلى قريبـاً منه وأُسارقه النظر، فـإذا أقبَلتُ على صلاتى نظر إلىّ، وإذا التفتُّ نحـوه أعرض عنى، حتى إذا طال علىّ ذلك من جَفْوَةِ المسلمين مشـيتُ حتى تَسَوَّرتُ جدارَ حائط أبى قتادة وهو ابن عمى وأحَبُّ الناس إلىَّ، فسلَّمتُ عليه، فوالله ما ردَّ علىَّ السلام، فقلت له: يا أبا قتادة أنشدتك بالله هل تَعْلَمَنَّ أنى أُحب اللهَ ورسـولهَ؟ قال: فسكت، فعُدْتُ فناشدته فسكت. فعدتُ فناشدته، فـقال: الله ورسوله أعلم، ففاضت عيناى، وتوليت

حتى تسورت الجدار، فبينا أنا أمشى فى سوق المدينة إذا نَبَطِيٌّ من نَبَطِ أهل الشام، ممن قدم بالطعام يبيعه بالمدينة، يقول: من يدلُّ على كعب بن مالك؟ قال: فطفق الناس يشيرون له إلىّ حتى جاءنى، فدفع إلىّ كتاباً من مَلِكِ غسانَ، وكنتُ كاتباً فقرأْتُه. فإذا فيه: أما بعد، فإنه قد بلغنا أن صاحبك قد جفاك، ولم يجعلك الله بدار هوان ولا مَضْيَعَةٍ، فالْحَقْ بنا نواسك. قال: فقلتُ حين قرأتها: وهذا أيضاً من البلاء. فتيامت بها التنّور فسَجَرْتُها بها، حتى إذا مضت أربعون من الخمسين، واستلبث الوحى، إذا رسولُ رسولِ الله ﷺ يأتينى فقال: إن رسول الله ﷺ يأمرك أن تعتزل امرأتَك. قال: قلتُ: أطلقها أم ماذا أفعل؟ قال: لا بل اعْتَزِلْها فلا تَقْرَبَنَّهَا. قال: فأرسل إلى صاحبىَّ بمثل ذلك قال: فقلتُ لامرأتى: الْحَقِى بأهلك فكونى عندهم حتى يقضى الله فى هذا الأمر، قال: فجاءت امرأةُ هلال بن أُمَيَّةَ رسولَ الله ﷺ فقالت له: يا رسول الله، إن هلال بن أمية شيخ ضائع، ليس له خادم، فهل تكره أن أخدمه؟ قال: «لا، ولكن لا يقرَبَنَّك». فقالت: إنه والله ما به حركة إلى شىء، والله ما زال يبكى منذ كان من أمره ما كان إلى يومه هذا. قال: فقال لى بعض أهلى: لو استأذنت رسول الله ﷺ فى امرأتك، فقد أذن لامرأة هلال بن أمية أن تخدمه؟ قال: فقلتُ: لا أستأذن فيها رسولَ الله ﷺ، وما يدرينى ماذا يقول رسولُ الله ﷺ إذا استأذنته فيها وأنا رجل شاب؟ قال: فلبثت بذلك عشر ليال، فكمُل لنا خمسون ليلةً من حين نُهِىَ عن كلامنا، قال: ثم صليتُ صلاة الفجر صباح خمسين ليلةً على ظهر بيت من بيوتنا، فبينا أنا جالس على الحال التى ذكر الله عز وجل منا، قد ضاقتْ علىّ نفسى وضاقت علىّ الأرض بما رَحُبَتْ، سمعت صوتَ صارخ أوفى على سَلْعٍ يقول بأعلى صوته: يا كعب بن مالك أبْشِرْ، قال: فَخَرَرْتُ ساجداً، وعرفت أن قد جاء فرج، [قال]: فآذَنَ رسولُ الله ﷺ بتوبة الله تعالى علينا حين صلى صلاة الفجر، فذهب الناس يبشروننا. فذهب قِبَلَ صاحِبَىَّ مبشرون، وركَض رجلٌ إلىّ فرساً، وسعى ساع من أسْلَم قِبَلى وأوفى على الجبل، فكان الصوت أسرع من الفرس، فلما جاءنى الذى سمعت صوتَه يبشرنى نزعتُ

له ثوبَيّ فكسوتهما إياه ببشارته، والله ما أملك غيرهما يومئذ، واستَعَرْتُ ثوبين فلبستهما، فانطلقت أتأمّمُ رسولَ الله ﷺ، يَتَلَقانى الناسُ فوجاً فوجاً يهنئونى بالتوبة، ويقولون: لِتَهْنِك توبة الله عليك، حتى دخلتُ المسجد، فإذا رسول الله ﷺ جالس فى المسجد وحولَه الناس، فقام طلحة بن عبيد الله يهرول حتى صافحنى وهنأنى، والله ما قام رجل من المهاجرين غيره. قال: فكان كعب لا ينساها لطلحة، قال كعب: فلما سلَّمتْ على رسول الله ﷺ قال- وهو يبرق وجهه من السرور- ويقول: «أبْشر بخيرِ يومٍ مر عليك منذ ولدتك أُمك». قال: فقلت: أمِن عندك يا رسول الله أم من عند الله؟ فقال: «لا بل من عند الله». وكان رسول الله ﷺ إذا سُرَّ استنار وجهه حتى كأنّ وجْهَهُ قطعة قمر، قال: وكنا نعرف ذلك. قال: فلما جلستُ بين يديه قلت: يا رسول الله، إن من توبتى أن أنخلع من مالى صدقةً إلى الله وإلى رسوله ﷺ. فقال رسول الله ﷺ: «أمسك بعض مالك فهو خير لك». قال: فقُلتُ: فإنى أمسكُ سهمى الذى بخيبر، قال: وقلتُ: يا رسول الله، إن الله إنما أنجانى بالصدق، وإن من توبتى أن لا أحدِّث إلا صِدْقاً ما بقيت. قال: فوالله ما علمتُ أن أحداً من المسلمين أبلاه الله فى صدق الحديث، منذ ذكرت ذلك لرسول الله ﷺ [إلى يومى هذا] أحسن مما أبلانى الله عزّ وجلّ به، ووالله ما تعمدت كَذْبَةً منذ قلت ذلك لرسول الله ﷺ إلى يومى هذا، وإنى لأرجو أن يحفظنى الله فيما بقى. قال: فأنزل الله عز وجل: ﴿ **لَقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ** ﴾ حتى بلغ: ﴿ **إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ (١١٧) وَعَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ** ﴾ حتى بلغ: ﴿ **وَكُونُوا مَعَ الصَّادِقِينَ** ﴾ [التوبة: ١١٧-١١٩]. قال كعب: والله ما أنعم الله علىّ من نعمة قطُّ - بعد إذ هدانى الله للإسلام- أعظم فى نفسى من صدقى رسولَ الله ﷺ أن لا أكون كَذَبْتُه، فأهلك كما هلك الذين كذبوا، إن الله قال للذين كَذَبوا حين أنْزَلَ الوحى شرَّ ما قال لأحد، وقال الله عز وجل: ﴿ **سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ**

(٩٥) يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ﴾ قال كعب: كنا خُلِّفنا أيها الثلاثة عن أمر أولئك الذين قبل منهم رسولُ الله ٣ حين حَلَفُوا له، فبايعهم واستغفر لهم، وأرجأ رسول الله ﷺ أمرنا حتى قضى الله عز وجل فيه، فبذلك قال الله عز وجل: ﴿وَعَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ﴾ وليس الذى ذكر[الله] مما خُلِّفنا تَخَلّفنا عن الغزو، وإنما هو تخليفُه إيانا، وإرجاؤه أمرنا عمن حَلَفَ له واعتذر إليه، فقبل منه.

1918. It was related that Ibn Shihab said: "The Messenger of God (Prayers and peace be upon him) went out to the Battle of Tabuk to fight the Romans and the Christian Arabs of Al Sham, Ibn Shihab said that Abd Al Rahman ibn Abd Allah ibn Ka'b ibn Malik said that Abd Allah ibn Ka'b ibn Malik - who was one who led Ka'b when he became blind - said: 'I heard Ka'b ibn Malik speaking about the time he remained behind from the Battle of Tabuk, saying: "I did not remain behind from any battle in which the Messenger of God (Prayers and peace be upon him) fought except the Campaign of Tabuk, but I remained behind in the battle of Badr, and no one was blamed for not participating in it as the Messenger of God (Prayers and peace be upon him) had departed in search of the caravan of Quraish until God caused them to meet unexpectedly. I saw the night of Al Aqaba with the Messenger of God (Prayers and peace be upon him) when we pledged in Islam, and I would not exchange that for the Battle of Badr even though the Battle of Badr is dearer to the people than it. I never was stronger nor wealthier than I was when I stayed behind the Prophet (Prayers & peace be upon him) in that Battle. By God, I never had two she-camels before that, but I had them at the time of this Battle. Whenever the Messenger of God (Prayers and peace be upon him) wished to go out in

battle he used to conceal his intention by seeming to speak of other battles; until it was the time for that Campaign in which the Messenger of God (Prayers and peace be upon him) fought in severe heat upon a long journey in the desert, and against a huge enemy. So the Prophet (Prayers & peace be upon him) announced to the Muslims so that they may prepare for their battle. He told them exactly where they were going. With the Messenger of God (Prayers and peace be upon him) were such a number of Muslims that their names could not be listed except in a register." Ka'b said: 'If any man decided to absent himself he would consider the matter concealed unless God revealed it by means of Revelation. So the Messenger of God (Prayers and peace be upon him) fought the Campaign when the fruits had ripened and the shade was pleasant. The Messenger of God (Prayers and peace be upon him) and his companions prepared for battle and I began to leave to prepare myself to be ready with them, but I returned without doing anything. I said to myself: 'I can do that.' So I kept on delaying until every so often the people were ready and the Messenger of God (Prayers and peace be upon him) and the Muslims with him had left while I had not prepared for my departure. I said: 'I will prepare myself to leave in one or two days, and then join them.' In the morning after their departure, I went out to get ready but came back having done nothing. Then again the following morning I went out to get ready but came back having done nothing. Thus I was until they had gone completely and the battle was missed. Even then I had the intention of going to join them. I wish I had done so, but it was not to be. So after the Messenger of God (Prayers and peace be upon him) had left whenever I went out and walked among the people I was saddened that I could see no one around me but one accused of hypoc-

risy or those weak men who God had exempted. The Messenger of God (Prayers and peace be upon him) did not remember me until he reached Tabuk, so as he sat with the people in Tabuk he said: 'What did Ka'b do?' A man from Bani Salama said: 'O Messenger of God! He has been prevented by his two garments and by his looking at himself in pride.' Then Moaz ibn Jabal said: 'What a bad thing you are saying! By God! We know only good of him.' The Messenger of God (Prayers and peace be upon him) remained silent." Ka'b ibn Malik said: 'When I heard that he was on his return to Madinah I immersed myself in my concern and began to think up excuses, saying to myself: 'How can I defer his anger tomorrow?' I sought the advice from each wise member of my family about it. When it was said that the Messenger of God (Prayers and peace be upon him) had come near, all the excuses I had thought up departed my mind and I knew very well that I could not extricate myself from this problem by inventing an untruth. So I decided to tell the truth. The Messenger of God (Prayers and peace be upon him) arrived in the morning and whenever he used to return from a journey he used to visit the Mosque first and offer two Rak'at of prayer in it and then sit among the people. So when he had done those things, those who had failed to join the campaign came and began to offer excuses and swear oaths before him. They were more than eighty men. The Messenger of God (Prayers and peace be upon him) accepted the excuses they had proffered, took their pledges of allegiance and asked God to forgive them, then he left the secrets of their hearts for God to judge. I came to him and when I gave him my salutation he smiled the smile of an angry man and said: 'Come in.' So I walked until I sat before him. He said: 'What prevented you from joining us? Had you not bought an animal as your

mount?' I said: 'Yes, O Messenger of God! But by God if I was sitting before anyone of the people of this life other than you I would have sought to avoid his anger with an excuse. By God, I have been bestowed with eloquent speech, but by God, I know all too well that if I lie to you today to win your favour, God will surely make you angry with me in the near future, but if I tell you the truth, you will be angry with me now, I hope for God's forgiveness, indeed, by God, I had no excuse. By God, I had never been stronger and wealthier than I was when I stayed with you.' The Messenger of God (Prayers and peace be upon him) said: 'As for this man, he has indeed told the truth, so rise up until God decides the matter.' I got up and many men of Bani Salama followed me and said: 'By God, we never witnessed you doing any sin before this. Indeed you failed to offer excuses to the Messenger of God (Prayers and peace be upon him) as the others who did not join him did. The prayer of the Messenger of God to forgive you would have been sufficient for you.' By God they continued blaming me so much that I wanted to return and accuse myself of telling a lie, but I said to them: 'Is there anyone else who has met the same fate as me?' The said: 'Yes, there are two men who have said the same thing as you and both of them were told the same thing you were told.' I said: 'Who are they?' They said: 'Murara ibn Al Rab' Al Amri and Hilal ibn Umaiya Al Waqifi.' Those they mentioned were two God-fearing men who had participated the Battle of Badr and in whom I found an example. So I did not change my mind when they told me of them. The Messenger of God (Prayers and peace be upon him) prohibited all the Muslims to speak to us, the three who had remained behind in that Campaign. So we distanced ourselves from the people and they changed towards us until the land we lived in itself seemed distant as if

I did not know it. We stayed in this state for fifty nights, as for my two fellows, they stayed inside their houses and wept. But I was the youngest and more resolved, so I used to go out and witness the prayers with the Muslims and walk around in the markets, but no one would speak to me, and I came to the Messenger of God (Prayers and peace be upon him) and gave him my salutation while he was in his assembly after the prayer, and I wondered whether the Prophet (Prayers & peace be upon him) did move his lips in return to my salutation or not. Then I would offer my prayer near him and at him secretly. When I was occupied in prayer he would turn his face towards me, but when I turned my face to him, he would turn his face away. When this treatment by the people went on, I walked until I climbed the wall of the garden of Abu Qatada, my cousin and dearest person to me. I offered him my salutation, by God he did not return it. I said: 'O Abu Qatada! I implore you by God! Do you not know that I love God and His Messenger?' He remained silent, I asked him again, imploring him by God, but he remained silent. Then I asked him again, imploring him by God. He said: 'God and His Messenger know best.' At that my eyes flooded with tears and I returned and jumped over the wall.' Ka'b said: 'As I walked in Madinah I suddenly saw a Christian farmer in the market from the Christians of Al Sham, who had come to sell his grain in Madinah. He said: 'Who will lead me to Ka'b ibn Malik?' The people began to point me out to him until he approached me and handed me a letter from the king of Ghassan in which it was written: 'To start with I have been informed that your friend has treated your harshly, anyhow, God does not let you live in a place where you feel inferior and where your rights are lost. So join us and we will comfort you.' When I read it I thought: 'This is a trial.' Then I took the

letter to the oven and set a fire in it and burnt it. After forty days had passed, then there came to me an envoy of the Messenger of God (Prayers and peace be upon him) who said: 'The Messenger of God commands you to keep away from your wife.' I said: 'Should I divorce her, or what should I do?' He said: 'No, only keep away from her and do not live with her.' The Prophet (Prayers & peace be upon him) sent the same message to the other two of my fellows. Then I said to my wife: 'Go to your parents and stay with them until God gives His Command in this matter.' Ka'b said: 'The wife of Hilal ibn Umaiya went to the Messenger of God (Prayers and peace be upon him) and said: 'O Messenger of God! Hilal ibn Umaiya is a weak old man who has no servant to wait on him, do you not wish for me to serve him?' He said: 'No, but he must not approach you.' She said: 'O Messenger of God, he has no desire for anything. By God, he has not ceased weeping from that day to this.' At that some of my family said: 'Will you ask the Messenger of God to permit your wife to serve you as he has permitted the wife of Hilal ibn Umaiya to serve him?' I said: 'By God, I will not ask the permission of the Messenger of God concerning her, for I do not know what the Messenger of God would say if I asked him to permit her while I am a young man.' Then I stayed in that state for ten more nights after that the first fifty nights was completed, counting from the time when the Messenger of God (Prayers and peace be upon him) had forbidden the people from speaking to us. When I had offered the dawn prayer on the fiftieth morning upon the roof of our house and as I sat in the state which God described, my soul seemed narrowed for me and even the earth seemed narrow for all its breadth. Then I heard a voice of one who had ascended the mountain of Sal' calling at the top of his voice: 'O Ka'b ibn Malik, good news! I

fell prostrate in joy before God, knowing that relief had come. The Messenger of God (Prayers and peace be upon him) had proclaimed that our repentance had been accepted by God when he offered the dawn prayer. The people went out to congratulate us, some conveyers of the good tidings were my two fellows, and a horseman came to me hurriedly and a man of Bani Aslam came running and climbed the mountain and his voice was faster than his horse. When he whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him in them, and by God, I owned no other garment than those that day. Then I borrowed garments and wore them and went to the Messenger of God (Prayers and peace be upon him). The people came and congratulated me on God's acceptance of my repentance, saying: 'We offer you our congratulations on God's acceptance of your repentance.' Ka'b said: 'When I entered the Mosque I saw the Messenger of God (Prayers and peace be upon him) sitting with the people around him. Talha ibn Ubaidullah came quickly to me shook my hand and congratulated me. By God, none of the Emigrants got up for me but him, and I will never forget that for him.' Ka'b said: 'When I gave my salutation to the Messenger of God (Prayers and peace be upon him) his face was bright with joy and he said: 'Be glad for the best day of your life since the day your mother delivered you.' Ka'b said: 'I said to the Prophet (Prayers & peace be upon him): 'Is this forgiveness from you or from God?' He said: 'It is from God.' Whenever the Messenger of God (Prayers and peace be upon him) was happy his face used to shine like the moon, and we all knew that of him. When I sat before him I said: 'O Messenger of God! I will give up all my wealth because of the acceptance of my repentance as charity in the Cause of God and His Messenger.' The Messenger

of God (Prayers and peace be upon him) said: 'Keep some of your wealth, as it is better for you.' I said: 'I will keep my share from Khaybar.' And I said: 'O Messenger of God! God has saved me for telling the truth, so it is a part of my repentance that I will only ever tell the truth for as long as I live, by God, I do not know anyone of the Muslims who God has favoured for telling the truth as much as I. Since I told the truth to the Messenger of God I have never intended to tell a lie. I pray that God will save me also for the rest of my life, so God revealed the verses: 'God has relented towards the Prophet (Prayers & peace be upon him) and the Emigrants and the Helpers who followed him in his hour of distress, after the hearts of some of them had nearly swerved, but He relented towards them, surely He is to them All Compassionate, All Merciful * O you who believe! Fear God and be with those who are truthful.' (Surah 9 verse 117 & 119) By God! God has never granted me other than His guiding me to Islam, a greater blessing than keeping me from telling a lie to the Messenger of God which would have caused me to perish as those who lied perished. For God described those who lie as the worst beings when He said: 'They swear to you by God when you return to them, that you might leave them alone, so leave them alone, they are an abominable nation, and Hell is their abode, a recompense for what they have earned. * They will swear to you that you may be pleased with them, but if you are pleased with them, surely God will not be pleased with those who are wicked.' (Surah 9 verses 95-96). Ka'b said: 'We three persons were completely different from those whose excuses were accepted by the Messenger of God (Prayers and peace be upon him) when they swore their oaths to him, he took the pledges and asked God to forgive them, but the Messenger of God (Prayers and peace be upon

him) left our matter to rest until God judged upon it, and God said: 'And for the three who stayed behind, until when the earth became narrow for them, for all its vastness, and their souls became narrow for them, and they thought there was no shelter from God, except in Him, then He relented towards them, that they might repent, surely He is the Relenting, the All Merciful.' (Surah 9 verse 118) What God said in that verse does not refer to our failure to take part in the Campaign but refers to the Prophet's (Prayers & peace be upon him) decision to put the matter to God as opposed to the case of those who had made excuses and sworn oaths before him and he had excused them by accepting their excuses."

١٩١٩- عن أبى سعيد الخدرى رضى الله عنه: أن رسـول الله ﷺ قال: «كان فيمن كان قبلكم رجل قتل تِسْعةً وتسعين نفساً، فسأل عن أعلم أهل الأرض، فَدُلَّ على راهب، فأتاه فقال: إنه قتل تِسْعةً وتسعين نفساً، فهل له من توبة؟ فقال: لا، فقتله، فكمّلَ به مائة، ثم سأل عن أعلم أهل الأرض، فدُل على رجل عالم، فقال: إنه قَتَل مائةَ نفسٍ، فهل له من توبة؟ فقال: نعم، ومن يحول بينه وبين التوبة؟ انْطَلِقْ إلى أرضِ كذا وكذا، فإن بها أنساً يعبدون الله عز وجل، فاعبد الله [تعالى] معهم، ولا ترجع إلى أرضك فإنها أرض سَوْء. فانطلق حتى إذا نصَفَ الطريق أتاه الموت، فاختصمت فيه ملائكة الرحمة وملائكة العذاب، فقالت ملائكة الرحمة: جاء تائباً مُقْبِلاً بقلبه إلى الله عز وجل. وقالت ملائكة العذاب: إنه لم يعمل خيراً قط. فأتاهم مَلَكٌ فى صورة آدمى، فجعلوه بينهم، فقال: قيسوا ما بين الأرْضَيْن، فإلى أيتهما كان أدنى فهو له، فقاسوا فوجدوه أدنى إلى الأرض التى أراد. فَقَبَضَتْهُ ملائكة الرحمة». قال قتادة: فقال الحسن: ذكر لنا أنه لما أتاه الموت ناء بصدره.

1919. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "There was a man from

the nation before you who murdered ninety nine people. Then he set off to ask. He encountered a monk and asked him if his repentance would be accepted. The monk said: 'No.' And so the man killed him. He kept on asking until a man told him to go to a certain village. But death reached him before he got there, as he was dying he turned his heart towards the village and so the angels of mercy and the angels of punishment argued about him. God commanded the village to come closer to him, and ordered the place he had come from to go further away, and then He commanded the angels to measure the distance between his body and the two villages. When he was one span nearer the village he was forgiven."

١٩٢٠- عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «من تاب قَبْلَ أنْ تَطْلُعَ الشمسُ من مغربها تابَ الله عليه».

1920. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Whoever seeks forgiveness before the rising of the sun from the west, God will turn to him with Mercy."

١٩٢١- عن أبي موسى رضي الله عنه عن النبي ﷺ قال: «إن الله عز وجل يبسط يده بالليل ليتوب مسيء النهار، ويَبْسُطُ يده بالنهار ليتوب مسيء الليل، حتى تَطْلُعَ الشمسُ من مغربها».

1921. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) said: "God Almighty, High Exalted, stretches out His Hand during the night so that the people may repent for the sins they committed from dawn till dusk and He stretches out His Hand during the day so that the people may repent for the sins they committed from dusk to dawn, until the day the sun rises in the west."

١٩٢٢- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «والذى نفسى بيده، لو لم تُذنبوا لذهب الله بكم، ولجاء بقوم يُذنبون فيستغفرون الله فيغفرُ لهم».

1922. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "By The One in Whose hand is my soul, had you not committed sin, God would remove you and replace you with another people who would sin and then they would seek God's forgiveness, so He would forgive them."

١٩٢٣- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لما قضى الله الخلق كتب فى كتابه على نفسه، فهو موضوع عنده: إنَّ رحمتى تَغْلِبُ غضبى».

1923. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "When God ordained the Creation, He inscribed in His Book which is with Him: 'My Mercy transcends My Wrath.'"

١٩٢٤- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «إن لله مائةَ رحمةٍ، أنزل منها رحمةً واحدةً بين الجن والإنس والبهائم والهوامِّ، فبها يتعاطفون، وبها يتراحمون، وبها تعْطفُ الوَحْشُ على ولدها. وأخَّرَ الله تسعاً وتسعين رحمةً، يرحم بها عباده يوم القيامة».

1924. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "There are one hundred parts of God's mercy and from that He has sent down one part of mercy upon the Jinn and mankind and the insects and it is because of this that they love one another and treat each other kindly, and even the creatures treat their offspring with love, and God has kept ninety-nine parts of mercy with Him with which He will deal with His servants on the Day of Resurrection."

١٩٢٥- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «لو يعلم المؤمن ما عند الله عز وجل من العقوبة ما طمع بجنته أحد، ولو يعلم الكافر ما عند الله من الرحمة ما قَنَطَ من جنته أحد».

1925. It was related that Abu Huraira said: "The Messenger of God (Prayers and peace be upon him) said: 'If the believer had known of all the punishment held with God, he would never have any hope of entering Paradise and if the unbeliever had known of all the Mercy which is in the Hands of God he would never lose hope of entering Paradise.'"

١٩٢٦- عن عمرَ بن الخطاب رضى الله عنه أنه قال: قدم على رسول الله ﷺ سَبْىٌ، فإذا امرأةٌ من السبى تَبْتَغى، إذ وجدت صبياً فى السبى أخذته فألصقته ببطنها وأرضَعته، فقال لنا رسول الله ﷺ: «أترون هذه المرأة طارحة ولدها فى النار». قلنا: لا والله، وهى تقدر على أن لا تَطْرَحَهُ. فقال رسول الله ﷺ: «لله أرحم بعباده من هذه بولدها».

1926. It was related that Umar ibn Al Khattab said: "Some Sabian war captives were brought before the Prophet (Prayers & peace be upon him) and one of the women was breast feeding any of the children of the captives she found, whenever she saw a child she took it to her breast and nursed it. The Prophet (Prayers & peace be upon him) said: 'Do you consider that woman capable of throwing her child into the fire?' We said: 'No, if she can resist throwing it.' The Prophet (Prayers & peace be upon him) said: 'God is more merciful to His servants than that woman is to her son.' "

١٩٢٧- عن عائشة رضى الله عنها أنها كانت تقول: قال رسول الله ﷺ: «سَدِّدُوا وقاربوا، وأبْشِروا، فإنه لن يُدْخِلَ الجنةَ أحداً عَمَلُهُ». قالوا: ولا أنتَ يا رسول الله؟

قال: «ولا أنا، إلا أنْ يتغمَّدَنِيَ اللّهُ منه برحـمة. واعْلمُوا أن أحبَّ العمل إلى الله أدوَمُهُ وإنْ قَلَّ».

1927. It was related that Aisha said that the Messenger of God (Prayers and peace be upon him) said: "So establish the doing of good deeds, sincerely and modestly, None of your deeds will save you from the Fire." They said: "Even you, O Messenger of God?" He said: "Even I will not be saved unless God has Mercy upon me. And know that the deeds are most loved by God are the deeds which are established and done constantly even if they are few in number.' "

١٩٢٨- عن عبـد الله بن قيس رضي الله عنه قـال: قال رسول الله ﷺ: «مـا أحدٌ أصْبَرَ على أذًى سمعه من الله عـز وجل، إنهم يجعلون له نِداً ويجعلون له ولداً، وهو مع ذلك يرزقُهم ويعافيهم ويعطيهم».

1928. It was related that Abd Allah ibn Qais said that the Messenger of God (Prayers and peace be upon him) said: "No one has tolerated hearing harm but God Almighty, they ascribe to Him partners and ascribing for Him a son, in spite of that He bestows upon them, and provides for them, and gives them strength."

١٩٢٩- عن عبد الله بـن مسعود رضي الله عنه قال: قـال رسول الله ﷺ: «ليس أحدٌ أحَبَّ إليه المدحُ من الله عز وجل، من أجل ذلك مدح نفسه. وليس أحدٌ أغيرَ من الله عز وجل، من أجل ذلك حَرَّم الفواحش، وليس أحـدٌ أحَب إليه العُذْرُ من الله عز وجل، من أجل ذلك أنزل الكتاب وأرسل الرسل».

1929. It was related that Abd Allah ibn Mas'ud said: "There is nothing more liked by God than praising, and that is why He praises Himself and there is no one more jealous than God,

that is why He has forbidden abomination whether open or hidden. And there is no one who loves to provide excuses more than God Almighty. That is why He has revealed the Book and sent Messengers."

١٩٣٠- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «إن الله يغار، وإن المؤمن يغار، وغيرة الله أن يأتى المؤمنُ ما حَرَّم عليه».

1930. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "God is jealous and the believers are jealous, but the jealousy of God is when the believer commits that which is forbidden to him."

١٩٣١- عن صفوان بن مُحرِزٍ قال: قال رجل لابن عمر رضى الله عنهما: كيف سمعت رسول الله ﷺ يقول فى النجوى؟ قال: سمعته يقول: «يُدنَى المؤمنُ يومَ القيامة من ربّه عز وجل حتى يضع عليه كَنَفَه، فَيُقَرِّرُه بذنوبه، فيقول: هل تَعرِف؟ فيقول: [أى] رب أعرف. قال: فإنى قد سترتُها عليك فى الدنيا، وإنى أغفرها لك اليومَ. فَيُعطى صحيفة حسناته. وأما الكفار والمنافقون: فينادى بهم على رؤوس الخلائق: هؤلاء الذين كذبوا على الله عز وجل».

1931. It was related that Safwan ibn Mihrez said that a man asked Ibn Umar: "Have you heard the Messenger of God (Prayers and peace be upon him) talking about secret conversation? He said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'God will bring each believer near Him and shelter him with His Screen and ask: 'Did you commit this or that sin?' He will say: 'Yes, my Lord.' God will continue to ask him until he confesses all his sins and think himself lost. Then God will say: 'I did screen your sins in the worldly life and I forgive you for them today.' Then he will be given the book of his good deeds. But for the unbelievers and the hypocrites

their deeds will be exposed and the witnesses will say: 'These are the ones who lied against their Lord.

١٩٣٢- عن أبى هريرة رضى الله عنه قال: قالوا: يا رسول الله، هل نرى ربنا يوم القيامة؟ قال: «هل تُضارُّون فى رؤية الشمس فى الظهيرة ليست فى سحابة». قالوا: لا. قال: «فهل تضارُّون فى رؤية القَمَر ليلةَ البدر ليس فى سحابة». قالوا: لا، قال: «فوالذى نفسى بيده لا تضارون فى رؤية ربكم عز وجل إلا كما تضارون فى رؤية أحَدِهما، قال: فيلقى العَبْدَ فيقول: أى فُلْ! ألم أكرِمْكَ وأسَوِّدْك وأزوجْكَ، وأسخّر لك الخَيلَ والإبل، وأذَرْكَ تَرْأسُ وتَربَعُ؟ فيقول: بلى[أى ربِّ]، قال: فيقول: أفَظَنَنْتَ أنك ملاقىَّ؟ فيقول: لا. فَيَقول: فإنى أنساك كما نسيتنى، ثم يلقى الثانى فيقول: أى فل! ألم أكرِمْكَ وأسَوِّدْكَ وأزوجْكَ وأسَخِّر لك الخيل والإبل، وأذَرْك تَرْأسُ وتربَع؟ فيقول: بلى أى رب، فيقول: أفظننت أنك ملاقىَّ؟ فيقول: لا، فيقول: فإنى أنساك كما نسيتنى، ثم يلقى الثالثَ فيَقول له مثل ذلك، فيقول: يا رب آمنتُ بك وبكتابك وبرسلك، وصلّيتُ وَصُمْتُ وتَصَدَّقْتُ، ويثنى بخير ما استطاع، قال: فيقول: ههنا إذاً. قال: ثم يقال له: الآن نبعث شاهدنا عليك، ويتفكر فى نفسه: من ذا الذى يشهد علىَّ؟ فيختَم على فيه، ويقال لفخذه ولحمه وعظامه: انطقى، فتنطق فخذه ولحمه وعظامه بعمله، وذلك ليُعْذِر من نفسه، وذلك المنافق، وذلك الذى يَسْخَطُ الله عليه».

1932. It was related that Abu Huraira said: "The people said: 'O Messenger of God! Will we see our Lord on the Day of Judgment?' He replied: 'Do you doubt that you will see the sun when there are no clouds?' They replied: 'No.' He said: 'Do you doubt that you will see the full moon on a clear night?' They replied: 'No.' He said: 'By The One in Whose Hand is my soul, you will not doubt seeing your Lord, High Exalted, unless you doubt that you will see either of those.' He said: 'Our Lord will encounter His servant and ask him: 'Did I not honour you and raise you in rank and cause you to marry and

subject horses and camels to you, and I permitted you to have authority and you were obeyed and took a quarter of the spoils from your people?' He will reply: 'Yes, my Lord.' The Messenger of God said: 'Then God Almighty will ask: 'Did you think that you would encounter Me?' He will reply: 'No.' Then God Almighty will say: 'I shall disregard you as you disregarded Me.' Then He will encounter another and ask: 'Did I not honour you and raise you in rank and cause you to marry and subject the horses and camels to you, and I permitted you to have authority and you were obeyed and took a quarter of the spoils from your people?' He will reply: 'Yes, my Lord.' The Messenger of God said: 'Then God Almighty will ask: 'Did you think that you would encounter Me?' He will reply: 'No.' Then God Almighty will say: 'I shall disregard you as you disregarded Me.' Then He will encounter another and ask him the same and he will reply: 'My Lord, I believed in You and Your Books and Your Messengers, and I prayed and fasted and gave in charity.' Then he will praise God as much as he is able. The Messenger of God said: 'God Almighty will say: 'That will suffice.' The Messenger of God said: 'Then it will be said to him: 'Now We shall raise you as Our witness over yourself.' So he will think to himself, who is that who shall witness over me?' Then his mouth will be sealed and it will be said to his thighs, his flesh and his bones: 'Speak!' Then his thighs, flesh and bones will speak of his deeds, so that he will find no way to excuse himself. Such a one is a hypocrite with whom God Almighty is most wrathful.' "

١٩٣٣- عن أنس بن مالك رضى اللـه عنه قال: كنا عند رسول الله ﷺ فـضحك، فقال: «هل تدرون ممَّ أضـحك؟» . قال: قلنا: الله ورسوله أعلَم. قال: من مـخاطبة العبد ربه، فيقول: يا رب ألم تُجِرنى من الظلم؟ قال: يقول: بلى. قال: فيقول: فإنى لا أُجيـز على نفسى إلا شاهداً منى. قال: فـيقول: كـفى بنفسك اليوم عليك شهـيداً، وبالكرام الكاتبين شهـوداً. قال: فَيُختَمُ على فيه، فيقـال لأركانه: انطقى. قال: فتنطق بأعماله . قـال: ثم يُخلى بينه وبين الكلام، قال: فيـقول: بعداً لَكُنَّ وسحـقاً، فعنكُنَّ كنت أناضل».

1933. It was related that Anas ibn Malik said: "We were with the Messenger of God (Prayers and peace be upon him) and he laughed and said: 'Do you know what makes me laugh?' We said: 'God and His Messenger know best.' He said: 'It is from the way the servant speaks to His Lord saying: 'O my Lord, did You not save me from oppression?' He says: 'Yes.' Then he says: 'So I bear witness to that against myself.' Then He says: 'It is sufficient for you to bear witness against yourself today, and by the honourable scribes.' Then his mouth will be sealed, and he will prompt his organs: 'Speak.' Then each part will speak, then he will be permitted to speak and he will say: 'May you be destroyed! I was only striving for your sake.' "

١٩٣٤- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «قال رجل لـم يعمل حسنة قطُّ لأهله: إذا مـات فَحَرِّقُوه، ثم اذْرُوا نصفُ فى البر ونصفه فى البـحر، فوالله لئن قَدر الله عليه لَيُعَذِّبَنَّهُ عـذاباً لا يعذبه أحداً من العـالمين. فلما مات الرجل فـعلوا ما أمرهم، فأمر الله البَرَّ فجمع ما فيه، وأمر البحر فجمع ما فيه، ثم قال: لـم فَعَلْتَ هذا؟ قال: مِن خَشْيَتِكَ يا رب، وأنت أعلم. فغفر الله له».

1934. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "A man committed

innumerable sins and when he was about to die, he left this will: 'Burn my corpse and throw my ashes to the wind and in the ocean. For, by God, if my Lord takes hold of me He will chastise me as He has never chastised any other.' So they did his bidding. Then He said to the earth: 'Return what you have.' And so he was restored. He asked him: 'What caused you to do this?' He said: 'My Lord, I did it in fear and awe of You.' Then God forgave him because of that.' "

١٩٣٥- عن أبى هريرة رضى الله عنه عن النبى ﷺ - فيما يحكى عن ربه عز وجل - قال: «أذنب عبد ذنباً فقال: اللهم اغفر لى ذنبى. فقال تبارك وتعالى: أذْنَبَ عبدى ذنباً، فعلم أن له رباً يغفر الذنب، ويأخذ بالذنب. ثم عاد فأذنب فقال: أى ربِّ اغفر لى ذنبى. فقال تبارك وتعالى: عبدى أذنب ذنباً، فعلم أن له رباً يغفر الذنب، ويأخذ بالذنب. ثم عاد فأذنب، فقال: أى ربِّ، اغفر لى ذنبى. فقال تبارك وتعالى: أذنب عبدى ذنباً، فعلم أن له رباً يغفر الذنب ويأخذ بالذنب. اعمل ما شئت فقد غفرت لك». قال عبد الأعلى: لا أدرى أقال فى الثالثة أو الرابعة: «اعمل ما شئت».

1935. It was related that Abu Huraira said, that of what he said about his Lord, the Prophet (Prayers & peace be upon him) said: "A servant committed a sin and then said: 'O my Lord! I have sinned, please forgive me!' And his Lord says: 'My servant knows that he has a Lord Who forgives sins and chastises for them, so I forgive My servant.' Then he does not commit another sin for a while and then commits another sin and says: 'O my Lord! I have committed another sin, please forgive me,' and God says: 'My servant knows that he has a Lord Who forgives sins and chastises for them.' So I have forgiven My servant. Then he does not commit another sin for a while and then sins a third time and says: 'O my Lord, I have committed another sin, please forgive me,' and God says: 'My

servant knows that he has a Lord Who forgives sins and chastises for them.' So I have forgiven My servant, he may do what he pleases."

١٩٣٦- عن أبى أمامــة رضى الله عنه قال: بينما رسول الله ﷺ فى المســجد ونحن قعود معه، إذ جاء رجل فقال: يا رسول الله، إنى أصبت حداً فأقمه عليّ. فسكت عنه رسول الله ﷺ، ثم أعــاد فقال: يا رسول الله، إنــى أصبت حدًا فأقمــه عليّ. فسكت عنه، وأقيمت الصلاة، فلما انصرف نــبى الله ﷺ، قال أبو أمامة: فاتّبَعَ الرجلُ رسولَ الله ﷺ حين انصرف، واتبعت رسول الله ﷺ أنظر ما يَرُدُّ عليّ الرجل، فلحق الرجل رسول الله ﷺ فقال: يا رسول الله إنى أصبت حداً فأقــمه على. فقال أبو أمامة: فقال له رسول الله ﷺ: «أرأيتَ حين خرجتَ من بيتك أليس قد توضأت فأحسنت الوضوء». قال: بلى يا رســول الله، قال: «ثم شهدت الصــلاة معنا». فقــال: نعم يا رسول الله، فقال له رسول الله ﷺ: «فإن الله قد غفر لك حدك. أو قال: ذنبك».

1936. It was related that Abu Umama said: "We were sitting in the mosque with the Messenger of God (Prayers and peace be upon him) when a man entered and said: 'O Messenger of God, I have committed a sin that warrants the due punishment of God, so order it upon me. The Messenger of God (Prayers and peace be upon him) remained silent. He repeated it and said: 'O Messenger of God, I have committed a sin that warrants the due punishment of God, so order it upon me. He remained silent, and then the iqama was pronounced. When the Messenger of God (Prayers and peace be upon him) had completed the prayer, the man followed the Messenger of God (Prayers and peace be upon him). Abu Umama said: 'I also followed the Messenger of God (Prayers and peace be upon him) after he had concluded the prayer, to see what his answer was to that man. The man stayed beside the Messenger of God (Prayers and peace be upon him) and said: 'O

Messenger of God, I have committed a sin that warrants the due punishment of God, so order it upon me.' Abu Umama said that the Messenger of God (Prayers and peace be upon him) told him: 'Did you not see that when you left the house, you had performed ablution perfectly?' He said: "O Messenger of God, indeed I did.' Then he said to him: 'Then you offered prayer with us.' He said: 'O Messenger of God, indeed that it so.' Then the Messenger of God (Prayers and peace be upon him) said to him: 'Indeed, God Almighty has excused you from His due punishment.' Or he said: 'From your sin.' "

١٩٣٧- عن أبى موسى رضى الله عنه قال: قال رسول الله ﷺ: «إذا كان يوم القيامة دفع الله إلى كل مسلم يهودياً أو نصرانياً، فيقول: هذا فِكاكك من النار».

1937. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) said: "On the Day of Resurrection God will deliver to every Muslim, a Jew or a Christian and say: 'This is your redemption from the Hell-Fire.'"

٦٣ - كتاب المنـافقيـن

١٩٣٨- عن زيد بن أرقم رضى الله عنه قـال: خرجنا مع رسول الله ﷺ فى سـفر أصاب الناسَ فيه شدةٌ، فقـال عبد الله بن أُبَيٍّ لأصحابه: ﴿لا تُنفقوا علَىٰ مَنْ عندَ رَسُول اللَّه حتَّىٰ ينفضُّوا﴾ مِنْ حَوْلِه. قال زهير: وهى قراءة من خفض حوله. وقال﴿ لئن رَّجَعْنَا إلَى الْمَدينَة لَيُخْرِجَنَّ الأَعَزُّ منْهَا الأَذَلَّ﴾ قال: فأتيت النبى ﷺ فأخبرته بذلك، فأرسل إلى عبد الله بن أُبَىّ فسأله، فاجتَهد يَمينَـهُ ما فعل، فقيل: كذب زيدٌ رسولَ الله ﷺ. قال: فـوقَع فى نفـسى مما قـالوه شـدةٌ، حـتى أنزل الله عـز وجل تـصـديقى ﴿إذَا جَاءَكَ الْمُنَافقُونَ﴾. قـال :ثم دعـاهم النبى ﷺ ليـسـتـغـفـر لهم. قـال: فَلَوَّوا رؤوسـهم، وقوله: ﴿كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ﴾. قال: كانوا رجالاً أجْمَلَ شىء.

63. The Book of the Hypocrites

God, High Exalted has said:

(When the hypocrites come to you they say: 'We bear witness that you are indeed the Messenger of God.' And God knows that you are indeed His Messenger, and God bears witness that the hypocrites are surely liars. * They have taken their oaths as a screen, so they hinder from the way of God, surely evil is that which they do. * This is because they have believed then disbelieved. So a seal has been set on their hearts and they do not understand. * And when you see them, their appearance pleases you, and when they speak to you, you listen to their speech, they are as worthless as hollow pieces of timber propped up, unable to stand on their own. They think that every cry is against them, they are the enemies, so beware of them. The curse of God be upon them! How they are perverted! * And when it is said to them: 'Come, the Messen-

ger of God will ask for forgiveness for you,' they twist their heads, and you see them turning away in arrogance. * It is the same to them, whether you ask for forgiveness for them, or you do not ask for forgiveness for them. God will not forgive them, surely God does not guide the wicked people. * They are the ones who say: 'Do not expend on those with the Messenger of God until they break away from him.') (Surah 63 verse 1 : 7)

1938. It was related that Zaid ibn Arqam said: "I was fighting in a battle when I heard Abd Allah ibn Ubayy say: 'Do not expend on those with the Messenger of God until they break away from him, and if we return to Madinah, the stronger ones will expel therefrom the weaker.' I mentioned that to my uncle or to Umar, who told the Prophet (Prayers & peace be upon him). So he called me and I told him. So the Messenger of God (Prayers and peace be upon him) sent for Abd Allah ibn Ubayy and his friends and they swore that they did not say it. So it was said that the Messenger of God (Prayers and peace be upon him) disbelieved Zaid. I was more distraught than I had ever been. So God revealed: 'When the hypocrites come to you.' Then the Prophet (Prayers & peace be upon him) summoned them to ask for forgiveness for them, but they turned their heads away.

١٩٣٩- عن جابر بن عبد الله رضى الله عنهما قال: قال رسول الله ﷺ: «من يصعدُ الثَّنِيَّةَ ثَنِيَّةَ الْمُرارِ؟ فإنه يُحَطُّ عنه ما حُطَّ عن بنى إسرائيل». قال: فكان أوَّلَ من صعدها خيلُنا خيل بنى الخزرج، ثم تَتَامَّ الناس، فقال رسول الله ﷺ: «وكلكم مغفور له إلا صاحبَ الجمل الأحمر» فأتيناه، فقلنا: تعال يستغفر لك رسول الله ﷺ، فقال: والله لأن أجد ضالتى أحب إلىَّ من أن يستغفر لى صاحبُكم. قال: وكان الرجل ينشد ضالة له.

1939. It was related that Jabir ibn Abd Allah said that the Messenger of God (Prayers and peace be upon him) said: "Whoever climbs this hill, the hill of Murar, his sins will be blotted out as were the sins of the Children of Israel blotted out." So the first to mount their horses were the people of Bani Khazraj. Then there was a continuous flow of people and the Messenger of God (Prayers and peace be upon him) said to them: 'All of you will be forgiven except the owner of a red camel.' We went to him and said: 'Come as well, so that the Messenger of God may invoke forgiveness for you.' But he said: 'By God, as far as I am concerned, I prefer to seek for something lost rather than to have your companion seek forgiveness for me.' And he stayed to look for what he had lost."

١٩٤٠- عن قيس بن عُبَاد قال: قلتُ لعمار: أرأيتَ قتالكم، أرأياً رأيتموه، فإن الرأى يخطئ ويصيب، أو عهداً عَهِدَه إليكم رسول الله ﷺ؟ فقال: ما عهد إلينا رسول الله ﷺ شيئاً لم يعهده إلى الناس كافة وقال: إن رسول الله ﷺ قال: «إن فى أمتى....». قال شعبة: وأحسبه قال: حدثنى حذيفة. وقال غُنْدَرٌ: أُراه قال: «فى أمتى اثنا عشر منافقاً لا يدخلون الجنة، ولا يجدون ريحها حتى يلج الجمل فى سمِّ الخياط، ثمانية منهم تكفيكهم الدُّبَيْلَة: سِراجٌ من النار يظهر فى أكتافهم حتى ينجم من صدورهم».

1940. It was related that Qais ibn Ubad said: "I asked Ammar: 'What do you think about your fight with Ali? Is this matter of your own doing, then it is subject to being right or wrong, or did the Messenger of God direct you on it?' Ammar said: 'The Messenger of God (Prayers and peace be upon him) did not direct us to anything that he did not direct the rest of the people to.' He said that the Messenger of God (Prayers and peace be upon him) said: 'There is among my Nation...' Shuba

said: 'I thought he said that Hudhaifa said that he said: 'Twelve hypocrites who will not enter Paradise nor perceive its scent before a camel would be able to pass through the eye of a needle. For eight of them, a flame of fire will enter into their shoulders and come out burning through from their chests.

١٩٤١- عن أبى الطفيل قال: كـان بين رجل من أهل العقبة وبين حـذيفة بعض ما يكون بين الناس، فقال: أنشُدُكَ بالله، كم كـان أصحاب العقبَة؟ قال: فـقال له القوم: أخبِرهْ إذ سألك. قال: كنا نُخْبَرُ أنهم أربَعَةَ عشر، فإن كنتَ منهم فـقد كان القوم خمسة عشـر، وأشهد بالله أن اثْنَىْ عَشَرَ منهم حربٌ للـه ولرسوله فى الحياة الدنيـا ويوم يقوم الأشهاد، وعَذَرَ ثلاثةً، قالوا: ما سمعنا منادى رسول الله ﷺ ولا علمنا بما أراد القَوم، وقد كان فى حَرَّةٍ فـمشى فقال: «إن الماء قَليلٌ، فلا يسـبقنى إليه أحد». فوجد قـوماً قد سبقوه فلعنهم يومئذ.

1941. It was related that Abu Al Tufail said: "There was a man from the people of al Aqbah, and there was a trust between him and Hudhaifa. So he said to Hudhaifa: 'I ask you in the Name of God, how many people participated in al Aqbah?' The people said: 'Tell him, as he asks you.' So he said: 'We used to say we were fourteen, so if you were one of them, then, they were fifteen. And I ask God to bear witness that twelve of them were enemies of God and His Messenger in this life and on the Day of Judgment. And three of them were pardoned because they said: 'We did not hear the call of the Messenger of God, nor did anyone inform us.' He was walking upon a black stony land and he said: 'The water is scant, so no one should go there before me.' He found that people had reached the water before him, so he cursed them on that day."

١٩٤٢- عن ابن عمر رضى الله عنهما عن النبى ﷺ قال: مثل المنافق كمثل الشاة العائرةِ بين الغنمين، تعير إلى هذه مرة وإلى هذه مرة».

1942. It was related that Ibn Umar said that the Prophet said: "The similitude of a hypocrite is that of a sheep which roams aimlessly between two flocks. She goes to one at one time and to the other at another time."

١٩٤٣- عن جابر رضى الله عنه: أن رسول الله ﷺ قَدِمَ من سفر، فلما كان قربَ المدينة هاجَتْ ريح شديدة تكاد أن تَدفِن الراكبَ، فزَعَم أن رسول الله ﷺ قال: «بُعِثَتْ هذه الريح لموت منافق». فلما قدمَ المدينة فإذا منافق عظيم من المنافقين قد مات.

1943. It was related that Jabir said: "The Messenger of God (Prayers and peace be upon him) returned from a journey and as he neared Madinah, there was a high wind which almost buried the riders. The Messenger of God (Prayers and peace be upon him) said: 'This wind has been sent for the death of a hypocrite.' When he arrived in Madinah a well known hypocrite from among the hypocrites had died. "

١٩٤٤- عن سلمة بن الأكوع رضى الله عنه قال: عُدْنا مع رسول الله ﷺ رجلاً موعوكاً، قال: فوضعت يدى عليه فَقُلتُ: والله ما رأيت كاليوم رجلاً أشد حَرّاً. فقال نبى الله ﷺ: «ألا أخبركم بأشد حرٍّ منه يوم القيامة؟ هذَيْنِك الرجلين الراكبين المقَفِّيَيْنِ» لرجلين حينئذٍ من أصحابه.

1944. It was related that Salama ibn al Akwa' said: "We went with the Messenger of God (Prayers and peace be upon him) to visit a sick man. When I placed my hand upon him, I said: 'By God, I have never seen before today, a man who is hot like this. So the Prophet of God said: 'Shall I tell you who will be hotter than he on the Day of Judgment? Those two men riding upon their camels and turning their backs to the Muslims.'

They were two men among his Companions."

١٩٤٥- عن أنس بن مالك رضى اللـه عنه قال: كان منا رجلٌ من بنى النجـار، قد قرأ البـقرة وآل عـمران، وكان يكتُبُ لرسـول الله ﷺ، فانطلق هارباً حـتى لحق بأهل الكتاب، قال: فـرفعوه. قالوا: هذا كـان يكتُب لمحمد ﷺ، فأُعـجبُوا به، فما لَبثَ أن قَصَم الله عنقه فيهم، فحفروا له فـواروه، فأصْبَحَتْ الأرض قد نبذته على وجهها، ثم عادوا فحفروا له فواروه، فأصبحت الأرض قـد نبذته على وجهها، ثم عادوا فحفروا له فواروه، فأصبحت الأرضُ قد نبذته على وجهها، فتركوه منبوذاً.

1945. It was related that Anas ibn Malik said: "There was a man from Bani al Naggar who read Surah 'The Heifer' and 'Al Imran,' and he who used to inscribe for the Messenger of God (Prayers and peace be upon him). Then he ran away and joined the people of earlier Scripture, so they admired him and raised him in rank and said: 'This man used to inscribe for Mohammed.' Then God Almighty destroyed him while he was with them. So they dug his grave and buried him, but the next morning they saw that the earth had cast his body out. They said: 'This is the doing of Mohammed and his companions. So then dug the grave even deeper and buried him again but the next morning they saw that the earth had cast his body out. They dug the grave again more deeply and buried him again but in the morning they saw that the earth had cast his body out. So they left him as he was'."

٦٤ - كتاب صفة القيامة

١٩٤٦- عن ابن عمر رضي الله عنهما قال: قال رسول الله ﷺ: «يطوى الله عز وجل السماوات يوم القيامة، ثم يأخذهن بيده اليمنى، ثم يقول: أنا الملكُ، أين الجبَّارون؟ أين المتكبرون؟ ثم يطوى الأرض بشماله ثم يقول: أنا الملك، أين الجبارون؟ أين المتكبرون؟».

.64. The Book of Description of the Day of Judgment

Kitab Sifat Al-Qiyama

1946. It was related that Ibn Umar said that the Messenger of God (Prayers and peace be upon him) said: "On the Day of Resurrection, God Almighty will fold the heavens, then hold it with His Right Hand, and then say: 'I am The King, where are the tyrants? Where are the arrogant?' Then He will fold the earth with His Left Hand and then say: 'I am The King, where are the tyrants, where are the arrogant?' "

١٩٤٧- عن سهل بن سعد رضي الله عنهما قال: قال رسول الله ﷺ: «يحشر الناس يوم القيامة على أرضٍ بيضاء عَفْراء، كقُرصَة النَّقيِّ، ليس فيها عَلَمٌ لأحد».

1947. It was related that Sahl ibn Sa'd said that the Messenger of God (Prayers and peace be upon him) said: "The people will be gathered on the Day of Resurrection on reddish-white land like a loaf of bread, it will be devoid of any landmark.' "

١٩٤٨- عن جابر رضي الله عنه قال: سمعتُ رسول الله ﷺ يقول: «يبعث كل عبد على ما ماتَ عليه».

1948. It was related that Jabir said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'Every servant will be

resurrected and judged according to his deeds.' "

١٩٤٩- عن عبد الله بن عمر رضى الله عنهما قال: سمعت رسول الله ﷺ يقول: «إذا أراد الله بقوم عذاباً أصاب العذاب من كان فيهم، ثم بُعِثوا على أعمالهم».

1949. It was related that Abd Allah Ibn Umar said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'If God wishes to punish a nation it affects the entire population without discrimination, then they will all be resurrected and judged according to their deeds."

١٩٥٠- عن عائشة رضى الله عنها قالت: سمعت رسول الله ﷺ يقول: «يحشر الناسُ يوم القيامة حفاةً عُراةً غُرْلاً». قلت: يا رسول الله، النساء والرجال جميعاً ينظر بعضهم إلى بعض؟ قال ﷺ: «يا عائشة، الأمر أشد من أن ينظر بعضهم إلى بعض».

1950. It was related that Aisha said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'On the Day of Resurrection the people will be gathered barefoot, naked and uncircumcised.' I said: 'O Messenger of God! Will the men and the women see each other?' He said: 'Their plight will be so grave they will not look at each other.' "

١٩٥١- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «يحشر الناس على ثلاث طرائقَ: راغبين، راهبين، واثنان على بعير، وثلاثة على بعير، وأربعة على بعير، وعَشَرَةٌ على بعير. وتحشُرُ بقيّتَهم النارُ، تَبيت معهم حيث باتوا، وتَقيلُ معهم حيث قالوا، وتُصبحُ معهم حيث أصبحوا، وتُمْسى معهم حيث أمْسَوْا».

1951. It was related that Abu Huraira said: "The people will be gathered in three ways, the first will be those who will hope for Paradise and fear chastisement. The second will be those who will ride two or three to a camel or ten to a camel. The third will be the remainder of the people who will be urged to

assemble near the Fire which will go with them at the time of their afternoon rest and stay with them wherever they spend the night, and it will be with them in the morning wherever they may be, and it will be with them in the afternoon wherever they may be."

١٩٥٢- عن أنس بن مالك رضى الله عنه : أن رجلاً قال: يا رسول الله ، كيف يحشر الكافر على وجهه يوم القيامة؟ قال: «أليس الذى أمشاه على رجليه فى الدنيا قادراً [على] أن يُمْشِيَهُ على وجهه يوم القيامة». قال قتادة: بلى وعزَّة ربنا.

1952. It was related that Anas ibn Malik said that a man said: "O Messenger of God, how will the unbeliever be gathered upon his face on the Day of Judgment?" he said: "Do you not see that The One Who made him walk upon his feet in this life is able to make him walk upon his face on the Day of Judgment?" Qatada said: "Yes, indeed, by the might of our Lord."

١٩٥٣- عن سُلَيم بن عامر قال: حدثنى المقداد بن الأسود رضى الله عنه قال: سمعت رسول الله ﷺ يقول: «تُدْنى الشمس يَوْمَ القامة من الخلق، حتى تكون منهم كمقدار ميل». قال سُلَيْمُ ابن عامر: فوالله ما أدرى ما يعنى بالميل، أمسافة الأرض أو الميل الذى تكحل به العين. قال: «فيكون الناسُ على قَدْر أعمالهم فى العرق: فمنهم من يكون إلى كعبيه، ومنهم من يكون إلى ركبتيه، ومنهم من يكون إلى حَقْوَيه، ومنهم من يُلْجِمهُ العَرَقُ إلجاماً». قال: وأشار رسول الله ﷺ بيده إلى فيه.

1953. It was related that Sulaim ibn Amer said: "Al Miqdad ibn al Aswad told me that he heard the Messenger of God (Prayers and peace be upon him) say: 'On the Day of Resurrection the sun will come closer to the people until it is only one mile away.' By God I do not know what this mile will be, if it is a distance upon the earth or a stick which applies the kohl to the eye.' He said: 'Then the people will be standing in their

sweat according to the measure of their deeds, some will be covered in it until their heels, and some will be covered in it until their knees, and some will be covered in it until their shoulders, and some will be covered in it until the sweat will be as a bridle to them.' And he indicated with his hand towards his mouth."

١٩٥٤- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «إن العرق يوم القيامة ليذهب فى الأرض سبعين باعاً، وإنه ليبلغ إلى أفواه الناس. أو: إلى آذانهم». يشكُّ ثور أيهما قال.

1954. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "On the Day of Judgment the sweat will cover the land to the depth of seventy cubits and it will reach the mouths of the people, or to their ears." Thaur was not certain as to which one of them he said it was.

١٩٥٥- عن أنس بن مالك رضى الله عنه عن النبى ﷺ قال: «يقول الله تبارك وتعالى لأهْوَنِ أهل النار عذاباً: لو كانت لك الدنيا وما فيها، أكنت مفتدياً بها؟ فيقول: نعم، فيقول: قد أردت منك أهون من هذا وأنت فى صلب آدم: أن لا تشرك - أحسبه قال: - ولا أُدخِلَكَ النارَ، فأبَيْتَ إلا الشركَ».

1955. It was related that Anas ibn Malik said that the Prophet said: "God, High Blessed and Exalted, will say to those who have a lesser punishment in the Fire: 'If you possessed the worldly life and all that is in it, would you redeem yourself with it?' They will say: 'Yes.' Then He will say: 'I asked you for less than that while you were in the loins of Adam: 'Not to ascribe partners to Me, so that I would not cast you into the Fire, but you refused and persisted in ascribing partners to Me.'"

٦٥ - كتاب صفة الجنة

١٩٥٦- عن محمد قال: إمّا تفاخروا، وإما تذاكروا: الرجالُ أكثرُ فى الجنة أم النساء؟ فقال أبو هريرة رضى الله عنه: أوَلَمْ يقل أبو القاسم ﷺ: «إن أول زُمْرَةٍ تدخل الجنّةَ على صورة القمر ليلة البدر، والتى تلَيها على أضْوأ كوكب دُرّىّ فى السماء، لكل امرئ منهم زوجتان اثنتان، يُرَى مُخُّ سوقهما من وراء اللحم، وما فى الجنّة أعْزَبُ».

.65. The Book of Description of Paradise

Kitab Sifat Al Janna

1956. It was related that Mohammed said: "You may be proud or you may admonish each other, are men more than women in Paradise?" Then Abu Huraira said: "Did not Abu Al Qasim say: 'The faces of the first party to be admitted into Paradise will shine like the moon on the night when it is full. Those who follow them will shine like the brightest star in the sky. For each of them there will be two wives, whose flesh will be so translucent that the bone-marrow of their legs will be visible and there will be none there unmarried.'"

١٩٥٧- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «أول زُمْرَة تدخل الجنة من أمتى على صورة القمر ليلة البدر، ثم الذين يلونهم على أشد نجم فى السماء إضاءةً، ثم هم بعد ذلك منازل، لا يَتَغوَّطون ولا يبولون، ولا يَمْتَخِطون ولا يبزُقُون، أمشاطهم الذهب، ومجامِرُهُم الألوَّةُ، ورشحُهمُ المسكُ، أخلاقهم على خُلُق رجل واحد، على طول أبيهم آدم ستون ذراعاً». قال ابن أبى شيبة: «على خُلُق رجل». وقال أبو كريب: «على خَلْقِ رجل». وقال ابن أبى شيبة: «على صورة أبيهم».

1957. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The faces of the

first party to be admitted into Paradise will shine like the moon on the night when it is full. Those who follow them will shine like the brightest star. Their hearts will be as if they are one heart, They will not dispute nor hate each other, For each one of them will have two wives, the bone marrow of their wives' legs will be visible through the flesh from its beauty. They will not feel ill, nor spit or blow their noses. Their utensils will be of gold and silver, their combs will be of gold, the fuel of their braziers will be of scented wood - Abu Al Yamani said: "This means Al Uood" - and their sweat will be musk."

١٩٥٨- عن أبي هريرة رضي الله عنه قـال: قـال رسول الله ﷺ: «خلق الله عـز وجل آدم على صورته طوله ستون ذراعاً، فلما خلقه قـال: اذهب فسلم على أولئك النفر، وهم نفر من الملائكة جلوس، فاستَمِعْ مـا يحيّونك، فإنها تَحِيَّتُكَ وتحيّةُ ذرّيتك. قال: فذهب فقال: السلام عليكم، فقـالوا: السلام عليك ورحمة الله، قال: فزادوه: ورحمـة الله. قال: فكل من يدخل الجنّة على صـورة آدم عليه السلام، وطوله ستون ذراعاً، فلم يزل الخلق ينقص بعده حتى الآن».

1958. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "God Almighty created Adam in his form and his height was sixty cubits. So when He had created him, He told him: 'Go to greet those there.' And they was a group of angels sitting, 'Listen to how they will salute you, for it will be your salutation and the salutation of your offspring.' He said: 'So he went and said: 'Peace be upon you.' Then they replied: 'Peace be upon you and the Mercy of God be upon you.' Thus they added 'And the Mercy of God.' So all who shall be admitted to Paradise will look like Adam (peace be upon him) and their height will be sixty cubits, ever since then the creation has diminished in stature until today.'"

١٩٥٩- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «يدخل الجنة أقوام أفئدتهم مثلُ أفئدة الطير».

1959. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Some people will enter Paradise whose hearts will be like the hearts of birds."

١٩٦٠- عن أبى سعيد الخدرى رضى الله عنه: أن النبى ﷺ قال: «إن الله عز وجل يقول لأهل الجنّة: يا أهل الجنة. فيقولون: لبيك ربنا وسعديك والخير فى يديك، فيقول: هل رضيتم؟ فيقولون: وما لنا لا نرضى يا رب وقد أعطيتنا ما لم تُعْطِ أحداً من خلقك، فيقول: ألا أعطيكم أفضل من ذلك؟ فيقولون: يا رب، وأى شىء أفضل من ذلك؟ فيقول: أُحِلُّ عليكم رضوانى، فلا أسْخَطُ عليكم بعده أبداً».

1960. It was related that Abu Sa'id Al Khudri said that the Messenger of God (Prayers and peace be upon him) said: "God will say to the people of Paradise: 'O people of Paradise!' They will say: 'At Your Command, O our Lord and we obey!' God will say: 'Are you well pleased?' They will say: 'How would we not be pleased when You have given us such as You have given to no other of Your creation?' God will say: 'I will give you something even better.' They will say: 'O our Lord! And what is better than this?' God will say: 'I will grant My pleasure and satisfaction upon you so that I will never be wrathful with you for ever after."

١٩٦١- عن أبى سعيد الخدرى رضى الله عنه : أن رسول الله ﷺ قال: «إن أهل الجنة ليتراءون أهْلَ الغرف من فوقهم كما تتراءون الكوكب الدرى الغابر من الأفق من المشرق أو المغرب، لتَفَاضُلِ ما بينهم». قالوا :يا رسول الله ، تِلْك منازل الأنبياء، لا يبلغها غيرهم؟ قال: «بلى والذى نفسى بيده، رجال آمنوا بالله وصَدّقُوا المرسلين».

1961. It was related that Abu Sa'id Al Khudri said that the Mes-

senger of God (Prayers & peace be upon him) said: "The people of Paradise will look at the dwellers of the lofty mansions as the way one gazes at a distant shining star on the eastern or western horizon, for they are superior over one another." At that the people said: "O Messenger of God! Are the lofty mansions the mansions of the Prophet (Prayers & peace be upon him) which no one else can attain?" The Prophet (Prayers & peace be upon him) said: "By God in Whose Hand is my life, some who believe in God and trust His Messenger will attain them."

١٩٦٢- عن جابر بن عبد الله رضى الله عنهما قال: قال رسول الله ﷺ: «يأكل أهل الجنة فيها ويشربون، ولا يَتَغوطون، ولا يمتَخطُون، ولا يبولون، ولكن طعامهم ذلك جشاء كرشح المسك، يُلْهُمون التسبيح والتحميد كما تُلْهَمُون النَّفَس».

1962. It was related that Jabir ibn Abd Allah said: "I heard the Messenger of God (Prayers and peace be upon him) say that the inhabitants of Paradise will eat and drink but will not spit, nor urinate, nor defecate, nor blow their noses. It was asked: 'What will happen to their food?' He said: They would eructate and sweat and their sweat will be of musk and they will glorify and praise God as easily as you breathe."

١٩٦٣- عن ثوبان رضى الله عنه مولى رسول الله ﷺ قال: كنت قائماً عند رسول الله ﷺ، فجاء حَبْر من أحبار اليهود، فقال: السلام عليك يا محمد، فَدَفَعْتُهُ دفعةً كاد يصرع منها، فقال: لم تَدفعنى؟ فقلت: ألا تقول: يا رسول الله؟ فقال اليهودى: إنما ندعوه باسمه الذى سماه به أهله. فقال رسول الله ﷺ: «إن اسمى محمد الذى سمانى به أهلى». فقال اليهودى: جئت أسألك، فقال له رسول الله ﷺ: «أينفعك شىء إن حدَّثتك». قال: أسمعُ بأُذُنَيهَ، فنكت رسول الله ﷺ بعود معه، فقال: «سَلْ». فقال اليهودى: أين يكون الناس يوم تُبَدَّلُ الأرضُ غيرَ الأرضِ والسماوات؟ فقال رسول الله

ﷺ: «هم فى الظلمة دون الجسر». قال: فمن أول الناس إجازة؟ فقال: «فقراء المهاجرين». قال اليهودى: فما تُحْفَتُهم حين يدخلون الجنة؟ قال: «زيادة كبد النُّون». قال: فما غذاؤهم على إثْرها؟ قال: «يُنْحر لهم ثور الجنة الذى كان يأكل من أطرافها». قال: فما شرابهم عليه؟ قال: «من عين فيها تسمى سلسبيلاً». قال: صَدَقْتَ. قال: وجئت أسألك عن شيء لا يعلمه أحد من أهل الأرض إلى نبى أو رجل أو رجلان. قال: «ينفعك إن حدثتك». قال: أسمع بأُذُنَىَّ. قال: جئتُ أسألك عن الولد، قال: «ماء الرجل أبيض وماء المرأة أصفر، فإذا اجتمعا فَعَلا منىُّ الرجل منىَّ المرأة أذْكَرَا بإذن الله، وإذا علا منىُّ المرأة منىَّ الرجل آنثا بإذن الله». قال اليهودى: لقد صدقت، وإنك لنبى. ثم انصرف فذهب، فقال رسول الله ﷺ: «لقد سألنى هذا عن الذى سألنى ومالى علم بشىء منه حتى أتانىَ الله به».

1963. It was related that Thuban, the ward of the Messenger of God (Prayers and peace be upon him), said: "I was serving the Messenger of God (Prayers and peace be upon him) when a Jewish Rabbi came and said: 'O Mohammed, peace be upon you.' So I pushed him aside roughly so that he almost fell. So he asked: 'Why did you push me?' I said: 'Why do you not say 'O Messenger of God?' The Jew said: 'But we call him by the name his family gave him.' So the Messenger of God (Prayers and peace be upon him) said: 'My name is Mohammed as my family have named me.' The Jew said: 'I came to ask you.' The Messenger of God (Prayers and peace be upon him) said: 'Would that benefit you anything?' He said: 'I am attentive.' The Messenger of God (Prayers and peace be upon him) scratched a stick in the dust and said: 'Ask.' The Jew said: 'Where will the people be when the earth is changed into other than the earth and the heavens?' The Messenger of God (Prayers and peace be upon him) said: 'They will be in the dark below the bridge.' He asked: 'Who

will be the first people to pass?' He said: 'The poor people of the Emigrants.' The Jew asked: 'What shall they be given to eat?' He said: 'The caudal lobe of fish liver.' He asked: 'What will be their meal after that?' He said: 'The ox of Paradise which grazed on its sides, will be slaughtered for them.' He asked: 'What will be their drink?' he said: 'It will be from the spring named Salsabil.' He said: 'You have said the truth.' He said: 'I have come to ask you of a matter which no one of this earth knows except a Prophet or one or two men.' He said: 'Would that benefit you?' He said: 'I am attentive.' He said: 'I came to ask you regarding a child.' He said: 'The water of a man is white and the water of a woman is yellow, if a man is intimate with his wife and his discharge is first, the child will be a male by the permission of God, and if the woman's discharge is first the child will be a female, by the permission of God.' The Jew said: 'You have said the truth, and you are the Prophet.' Then he departed. Then the Messenger of God (Prayers and peace be upon him) said: 'He asked me about that which he asked, and I had no knowledge of anything of it until God inspired me.' "

١٩٦٤- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «من يدخُلِ الجنةَ يَنْعَم لا يَبْأسُ ، لا تبلى ثيابه ولا يفنى شبابه».

1964. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Whoever is admitted to Paradise will enjoy such eternal bliss and he will neither become needy, nor will his garments become shabby, nor will his youth ebb away."

١٩٦٥-.عن سهل بن سعد رضى الله عنه عن رسول الله ﷺ قال: «إن فى الجنة لشجرةً يسير الراكب فى ظلها مائة عام لا يقطعها». قال أبو حازم: فحدثت به النُّعمان

بن أبى عيـاش الزُّرَقى فقـال: حدثنى أبو سـعيد الخـدرى رضى الله عنه عن النبى ﷺ قال: «إن فى الجنة شجرة، يسير الراكبُ الجواد المضَمّرَ السريعَ مائة عام ما يقطعها».

1965. It was related that Sahl ibn Sa'd said that the Messenger of God (Prayers & peace be upon him) said: "There is a tree in Paradise under the shade of which a rider could ride for one hundred years and still not traverse its breadth." Abu Hazem said: "I spoke about it to Al Numan ibn Abu Ayash Al Zuriqi, and he said that Abu Sa'id Al Khudri said that the Prophet said: 'There is a tree in Paradise under the shade of which a rider of an energetic young horse could ride for one hundred years and still not traverse its breadth.' "

١٩٦٦- عن أبى موسى رضى الله عنه : أن رسـول الله ﷺ قال: «فى الجنة خيـمة من لؤلؤة مجـوّفة، عـرضُها سـتون ميـلاً، فى كل زاوية منها أهل مـا يرون الآخرين، يطوف عليهم المؤمن».

1966. It was related that Abu Musa said that the Messenger of God (Prayers and peace be upon him) said: "In Paradise there is a pavilion formed of a single hollow pearl sixty miles in width, at each of its corners are families who will not see the other, and the believers will visit them."

١٩٦٧- عن أنس بن مـالك رضى الله عنه: أن رسول الله ﷺ قـال: «إن فى الجنة لسوقـاً يأتونها كلَّ جُمُعَةٍ، فَتَهُبُّ ريح الشّمال فـتحثـو فى وجوههم وثيابهم، فـيزدادون حسناً وجمالاً، فـيرجعون إلى أهليهم وقد ازدادوا حسناً وجمـالاً، فيقول لهم أهلوهم: والله لقد ازددتم بعـدنا حسناً وجمـالاً، فيقـولون: وأنتم والله لقد ازددتم بعـدنا حسناً وجمالاً».

1967. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "In Paradise

there is a market to which they will come every Friday. The north wind will blow and will scatter fragrance on their faces and on their garments and they will increase in beauty and loveliness. Then they will return to their family having added lustre to their beauty and loveliness, and their family will say to them: 'By God, you have increased in beauty and loveliness since you left us.' They will say: 'By God, you too have increased in beauty and loveliness since we left.' "

١٩٦٨- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: « سَيْحانُ وجَيْحانَ والفراتُ والنيلُ: كل من أنهار الجنة».

1968. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Saihan, Jaihan, Euphrates and the Nile are all of the rivers of Paradise."

١٩٦٩- عن أنس بن مالك رضى الله عنه قال: قال رسول الله ﷺ: «حُفّت الجنةُ بالمكاره، وحُفّت النار بالشهوات».

1969. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "Paradise is surrounded by trials and Hell Fire is surrounded by temptations."

١٩٧٠- عن أبى التَّيّاح قال: كان لِمُطَرِّف بن عبد الله امرأتان، فجاء من عند إحداهما، فقالت الأخرى: جئتَ من عند فلانة؟ فقال: جئت من عند عمران بن حصين، فحدثنا أن رسول الله ﷺ قال: «إن أقَلَّ ساكنى الجنة النِّساء».

1970. It was related that Abu Al Tayyah said: "Mutrif ibn Abd Allah had two wives, he came from visiting one of them so the other said: 'You just came from so and so?' So he said: 'I just came from Imran ibn Husain who said that the Messenger of God (Prayers and peace be upon him) said: 'Women are the minority of the inhabitants of Paradise.' "

١٩٧١- عن حارثة بن وهب رضى الله عنه: سمع النبى ﷺ قال: «ألا أخْبِرُكم بأهل الجنة». قـالوا: بلى، قـال: «كل ضـعـيف مُتـضـعَّف، لو أقسـم على الله لأبره». ثم قال: «ألا أخْبِرُكُم بأهل النار». قالوا: بلى، قال: «كل عُتُلٍّ جوّاظٍ مستكبرٍ».

1971. It was related that Haritha ibn Wahbin Al Khuza'i said: "I heard the Prophet (Prayers & peace be upon him) say: 'Shall I tell you of the people of Paradise? Whenever the weak and those deemed defenceless ask God for something, it is fulfilled. Shall I tell you of the people of the Fire? Every violent and cruel one who is arrogant and proud.' "

١٩٧٢- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «رُبَّ أشعث مدفوعٍ بالأبواب، لو أقسَمَ على الله لأبره».

1972. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "So many of those with tousled hair are repelled from the door, but should they invoke in the Name of God, He would certainly grant them."

١٩٧٣- عن عياض بن حِمَار المجاشعى رضى الله عنه: أن رسول الله ﷺ قال ذات يومٍ فى خطبـته: «ألا إنى ربى أمـرنى أنْ أعَلِّمَكُمْ ما جهـلتم مما علمنى يومى هذا: كل مـالٍ نحلته عـبـداً حلال، وإنى خلقت عـبـادى حُنَفاء كُلّهم، وإنهـم أتَتْهم الشيـاطين فاجْتَالـتْهم عن دينهم، وحَرَّمَتْ عليهم مـا أحلَلْتُ لهم، وأمرَتْهم أن يـشركوا بى مـا لم أُنْزِلْ به سلطاناً. وإن الله عز وجل نَظَرَ إلى أهل الأرض فمقتهم، عَرَبَهُمْ وعَجَمَهُمْ، إلا بقايـا من أهل الكتاب، وقـال: إنما بعثـتك لأبتليك وأبْتَلِىَ بك، وأنزلتُ عليك كـتاباً لا يغـسله الماء، تقرؤه نائـماً ويقظان. وإن الله أمـرنى أن أحَرّق قـريشاً، فـقلت: رب إذاً يَثْلَغُوا رأسى فـيَدَعُوه خُبزَةً، قال: اسـتَخرجْهُم كـما أخـرَجُوك، واغْزُهُمْ نُغْزِكَ، وأنفق فَسَنُنْفِقُ عليك، وابْعَثْ جيشاً نـبعث خمسةً مثلهُ، وقاتل بمن أطـاعك من عصاك. قال: وأهل الجنة ثلاثة: ذو سُلْطانٍ مُقسِط مُتَصَدّقٌ مُوَفّق، ورجل رحيمٌ رقيقُ القلب لكل ذى

قُربى ومسلم، وعَفيفٌ متعفّفٌ ذو عيال. قال: وأهل النار خمسة: الضَّعيفُ الذى لا زَبْرَ له، الذين هم فيكم تَبعاً، لا يَبْتَغُون أهلاً ولامالاً. والخائن الذى لا يَخْفَى له طمع وإن دقَّ إلاَّ خانه. ورجلٌ لا يُصبح ولا يمسى إلا وهو يخادعك عن أهلك ومالك - وذَكَر البخلَ أو الكذبَ - والشنظيرُ الفحاشُ».

1973. It was related that Iyad ibn Himar said that one day the Messenger of God (Prayers and peace be upon him) said while delivering a speech, said: 'My Lord has commanded me to teach you that which you do not know and that which He has taught me today: 'The property which I have bestowed upon them is lawful for them. I have created My servants with an innate nature to worship God but Satan make them deviate from the right Religion. He makes unlawful that which has been declared lawful for them and he commands them to ascribe partners to Me although he has no authority.' God turned towards the people of the world and He showed abhorrence for the Arabs and the non-Arabs, with the exception of some who remained from the People of the Book. And He said: 'I have sent you to put you to the test and put them to the test through you. I sent down the Book to you, which cannot be washed away by water, so that you may recite it while you are awake or asleep.' God commanded me to burn the Quraish. I said: 'My Lord, they would tear off my head as if it were bread.' God said: 'You evict them as they evicted you, you fight against them and We shall assist you, you expend and you will be given more. You dispatch a force and I shall send a force five times greater than that. Fight alongside those who obey you against those who disobey you. The inhabitants of Paradise are of three kinds; one who holds authority and is just and fair; one who is truthful and has been enabled to do good deeds; and the one who is merciful and

kind-hearted towards his relatives and to every Godfearing Muslim, and who does not stretch out his hand even if he has many to support. The denizens of Hell are of five kinds; the weak who are devoid of power, the careless who do not care for their family or for their wealth, the dishonest whose greed is evident even in the smallest matters; and the third kind, is he who betrays you morning and evening, in regard to your family and your property.' He also mentioned the miser and the liar and those who habitually insult others with obscenity and profanity."

١٩٧٤- عن عبد الله بن عمر رضى الله عنهـما : أن رسول الله ﷺ قال: «إذا صار أهل الجنة إلى الجنة وصار أهل النار إلى النار: أُتِىَ بالموت حتى يجعل بين الجنة والنار، ثم يذبح، ثم ينادى مناد: يا أهل الجنّة لا مـوتَ ، ويا أهل النار لا موتَ. فـيزداد أهل الجنة فرحاً إلى فرحهم، ويزداد أهل النار حُزناً إلى حزنهم».

1974. It was related that Abd Allah ibn Umar said that the Messenger of God (Prayers and peace be upon him) said: "When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire, Death will be brought near and placed between the Fire and Paradise, and then it will be slaughtered and a herald will call: 'O people of Paradise, no more death! O people of the Fire no more death!' So the people of Paradise will rejoice with even more happiness and the people of the Fire will grieve in even more sorrow."

٦٦ - كتاب صفة النار

١٩٧٥- عن عبد الله بن مسعود رضى الله عنه قال: قال رسول الله ﷺ: «يؤتى بجهنم لها سبعون ألف زِمام، مع كل زِمام سبعون ألف ملك يجرونها».

.66. The Book of Description of Hell

(Kitab Sifat Al-Nar)

1975. It was related that Abd Allah ibn Mas'ud said that the Messenger of God (Prayers and peace be upon him) said: "Hell will be laid open on that Day with seventy halters and every halter will be overseen by seventy angels."

١٩٧٦- عن أبى هريرة رضى الله عنه: أن النبى ﷺ قال: «نارُكم هذه التى يوقِد ابن آدم جزء من سبعين جزءاً من حر جهنم». قالوا: والله إن كانت لكافية يا رسول الله، قال: «فإنها فُضِّلت عليها بتسعة وستين جزءاً، كلها مثل حرها».

1976. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Your fire which the son of Adam kindles is one part of seventy parts of Hell Fire." It was asked: 'O Messenger of God! Our fire is sufficient.' The Messenger of God (Prayers and peace be upon him) said: 'Hell Fire has sixty nine more parts than the fire of this world, each part is as hot as the fire of this world."

١٩٧٧- عن أبى هريرة رضى الله عنه قال: كنا مع رسول الله ﷺ إذ سمع وَجْبَة، فقال النبى ﷺ: «أتدرون ما هذا؟». قال: قُلنا: الله ورسوله أعلم، قال: «هذا حجر رمى به فى النار منذ سبعين خريفاً. فهو يهوى فى النار الآن، حتى انتهى إلى قعرها».

1977. It was related that Abu Huraira said: "We were with the Messenger of God (Prayers and peace be upon him) when we

heard a terrible sound. Then the Messenger of God (Prayers and peace be upon him) said: 'Do you know what that is?' We said: 'God and His Messenger know best.' He said: 'That was a stone which was thrown seventy years ago in Hell and ever since it has been slipping downwards and now it has fallen to the depths of it.' "

١٩٧٨- عن النعمان بن بشير رضى الله عنهما قال: قال رسول الله ﷺ: «إن أهون أهل النار عذاباً من له نعلان وشراكان من نار، يغلى منهما دماغه كما يغلى المِرجَلُ، ما يرَى أن أحداً أشدُّ منه عذاباً، وإنه لأهونُهم عذاباً».

1978. It was related that Al Numan ibn Bashir said that the Messenger of God (Prayers & peace be upon him) said: "The one in the Fire who receives the least chastisement will be a man with two smoldering embers under the arches of his feet, and his brain will boil because of them like a pot boiling with water."

١٩٧٩- عن سَمُرَةَ بن جُنْدَبٍ رضى الله عنه : أن نبى الله ﷺ قال: «منهم من تأخذه النار إلى كَعْبَيْه، ومنهم من تأخذه النار إلى رُكْبتيه، ومنهم من تأخذه النار إلى حُجْزَته، ومنهم من تأخذه إلى ترْقُوَته».

1979. It was related that Samura ibn Jundub said that the Messenger of God (Prayers and peace be upon him) said: "The Fire will reach to the ankles of some, and to some it will reach their knees, and to some it will reach their waists, and to others the Fire will reach their collar bones."

١٩٨٠- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ :«تحاجت الجنة والنار، فقالت النار: أوثِرْتُ بالمتكبرين والمتجبرين، وقالت الجنّةُ: فما لى لا يدخلنى إلا ضعفاء الناس وسَقَطُهم وغِرَّتُهُم؟ فقال الله عز وجل للجنّة: إنما أنتِ رحمتى، أرحم بكِ

من أشاء من عـبادى. وقـال للنار: إنما أنتِ عذابى، أعـذب بكِ من أشاء من عـبادى، ولكل واحدة منكمـا ملؤها، فأما النار: فلا تمتلئ حتى يَضَعَ الـله تباركَ وتعالى رِجْلَهُ، تقول: قَطِ قَطِ، فهنالك تمتلئ ويزْوَى بعضها إلى بعضٍ، فلا يظلم الله من خلقه أحداً. وأما الجنّة فإن الله ينشىء لها خلقاً».

1980. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Paradise and the Fire argued, and the Fire said: 'I have been allocated the arrogant and the tyrants.' Paradise said: 'Why do only the weak and humble people enter me?' At that God Blessed and High Exalted said to Paradise: 'You are My Mercy by which I am Merciful to whoever I please of My servants.' Then God said to the Fire: 'You are My punishment by which I punish whoever I please of My servants. And both of you will have your fill.' As for the Fire it will not be filled until God puts His Foot over it and it will say: 'Enough! Enough! Then it will be filled and its parts will draw near to each other, and God will not wrong any of His creation. As for Paradise, God will assign a creation for it.' "

١٩٨١- عن ابن شهاب قال: سمعت سعيدَ بن المسيب يقول: إن البحيرة: التى يُمنع دَرُّها للطواغيت، فلا يَحْلُبها أحد من الناس. وأما السائبـة: التى كانوا يسيبونها لآلهتهم فلا يحمل عليها شىء. وقال ابن المسيب: قال أبو هريرة رضى الله عنه: قال رسول الله ﷺ: «رأيت عـمـرو بن عامـر الخـزاعى يجـر قصـبـه فى النار، وكـان أوّل من سيَّبَ السَّوائب».

1981. It was related that Ibn Shihab said: "I heard Sa'id ibn al Masib say: 'The cow whose ear is slit, is the one whose goodness is kept only for the tyrants and none of the people may milk it. But the one which is left, they used to leave for their idols,

so they did not burden it with any load.' Ibn Masib said that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: 'I have seen Amr ibn Amer al Ghusayyi dragging his intestines in the Hell Fire because he was the first to innovated this evil practice of leaving the cows for idols.' "

١٩٨٢- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «ضِرس الكافر - أو نابُ الكافر - مثلُ أُحدٍ، وغِلَظُ جلده مسيرة ثلاث».

1982. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The molar teeth of an unbeliever or the canine teeth of an unbeliever will be as the mountain of Uhud and the thickness of his skin will be a three night's journey."

١٩٨٣- عن أبى هريرة رضى الله عنه - يرفعه- قال: «ما بين مَنْكِبى الكافر فى النار مسيرة ثلاثةِ أيام للراكب المُسْرِع».

1983. It was related that Abu Huraira said: "The distance between the two shoulders of an unbeliever will be equal to the distance covered by a fast rider in three days of travel."

١٩٨٤- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «صنفان من أهل النار لم أرهما: قوم معهم سياط كأذناب البقر يضربون بها الناس، ونساء كاسيات عارياتٌ، مُميلاتٌ مائلاتٌ، رؤوسهن كأسنمة البُخت المائلة، لا يدخلن الجنة ولا يجدن ريحها، وإن ريحها ليوجد من مسيرة كذا وكذا».

1984. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The denizens of the Fire will be of two kinds and I have yet not seen them. One will have whips like the tails of oxen and they will flog

people with them. The women will be naked although they are dressed, they invite to wrongdoing and allure others to it with hair like the humps of camels. These women will never be admitted to Paradise nor will they perceive the fragrance of Paradise, although its scent can be perceived from a far distance."

١٩٨٥- عن أبى هريرة رضى الله عنه قال: سمعت رسول الله ﷺ يقول: «إن طالَتْ بك مدةٌ أوْشكْتَ أن ترى قوماً يَغْدون فى سَخَطِ الله ويروحون فى لعنته، فى أيديهم مثل أذناب البقر».

1985. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "If you live longer you will surely see a people who will have whips in their hands like the tails of oxen. They will rise every morning under the wrath of God and they will reach the evening under the wrath of God."

١٩٨٦- عن أنس بن مالك رضى الله عنه قال: قال رسول الله ﷺ: «يؤتى بأنْعم أهل الدنيا من أهل النار يوم القيامة، فَيُصْبَغ فى النار صَبْغَةً ثم يقال: يا ابن آدم هل رأيت خيراً قط؟ هل مرَّ بك نعيم قط؟ فيقول: لا والله يا رب. ويؤتى بأشد الناس بؤساً فى الدنيا من أهل الجنة، فيُصْبَغُ صَبْغةً فى الجنة، فيقال له: يا ابن آدم هل رأيت بؤساً قط؟ هل مرَّ بك شدةٌ قط؟ فيقول: لا والله يا رب، ما مرَّ بى من بؤس قط، ولا رأيت شِدةً قطُّ».

1986. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "One of the denizens of Hell who had led a life of comfort and abundance among the people of this world will be made to plunge into the Fire only once on the Day of Resurrection and then he will be asked: 'O, son of Adam, did you find any comfort, did

you receive any bounty?' He will say: 'By God, no my Lord.' And then a person of the people of the world will be brought, who had suffered hardship in the life of this world, who will be of the inhabitants of Paradise and he will be made to plunge only one into Paradise and then he will be asked: 'O, son of Adam, did you suffer any hardship? Or did any affliction beset you?' And he will say: 'By God, no my Lord, never did I suffer any hardship nor was I beset by any affliction.' "

٦٧ - كتاب الفتن

١٩٨٧- عن زينب بنت جحش رضى الله عنها: أن النبى ﷺ استيقظ من نومه وهو يقـول: «لا إله إلا الله، ويل للعرب من شـر قد اقـترب، فـتح اليوم من رَدْمِ يـأجوج ومأجـوج مثل هذه». وعقـد سفـيان بيده عـشرَة. قلت: يا رسول الـله، أنَهْلكُ وفينا الصالحون؟ قال: «نعم، إذا كَثُرَ الخَبثُ».

67. The Book of Afflictions

1987. It was related that Zainab bint Jahsh said that the Prophet (Prayers & peace be upon him) came to her distressed and said: "There is no god but God. Woe to the Arabs from an imminent danger. A fissure like this has been made in the wall which retains Gog and Magog." And he joined his thumb and index finger together making a circle. Zainab bint Jash said: 'O Messenger of God! Will we be destroyed even if there are Godfearing people among us?' He said: 'Yes, when the wicked people will outnumber'."

١٩٨٨ - عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: فُتِحَ اليوم من ردم يأجوج ومأجوج مثل هذه». وعقد وهيب بيده تسعين.

1988. It was related that Abu Huraira said that the Prophet said: "A fissure has opened in the wall of Gog and Magog." Wuhaib indicated the number ninety with his index finger and thumb.

١٩٨٩- عن أسـامة بن زيد رضى الـله عنهـا: أن النبى ﷺ أشـرف على أُطُمٍ من آطام المدينة، ثم قال: «هل ترون ما أرى؟ إنى لأرى مـواقِعَ الفِتَنِ خِلالَ بيوتِكم كمواقع القَطْر».

1989. It was related that Usama ibn Zaid said: "The Prophet ascended one of the fortresses of Madinah, then said: 'Do you see what I see?' I see the places of affliction through your homes as falling rain.' "

١٩٩٠- عن حذيفة قال: كنا عند عمر رضى الله عنهما فقال: أيكم سمع رسول الله ﷺ يذكر الفتن؟ فقال قوم: نحن سمعناه. فقال: لعلكم تَعْنون فتنةَ الرجل فى أهله وماله وجاره؟ قالوا: أجل. قال: تلْك تُكَفِّرها الصلاة والصيام والصدقة، ولكن أيكم سمع رسول الله ﷺ يذكر التى تَمُوج موج البحر؟ قال حذيفة: فَأسكَتَ القومُ، فَقُلتُ: أنا. قال: أنت لله أبوك؟ قال حذيفة: سمعت رسول الله ﷺ يقول: «تُعْرَض الفتنُ على القلوب كالحصير عوداً عوداً، فأىُّ قَلبٍ أُشْرِبَها نُكت فيه نكتةٌ سوداء، وأىُّ قلب أنكَرَها نُكتَ فيه نكتةٌ بيضاء، حتى تصير على قلبين: على أبيض مثل الصفا فلا تَضُرُّه فتنةٌ ما دامت السماواتُ والأرضُ، والآخر أسودُ مُرْباداً كالكوز مجَخِّياً، لا يَعرِفُ معروفاً ولا يُنْكِرُ منكراً، إلا ما أُشرِب من هواه». قال حذيفة: وحدثته: إنَّ بينك وبينها باباً مغلقاً يوشك أن يُكسر. قال عمر: أكسراً لا أبا لك؟ فلو أنه فُتِحَ لعله كان يعاد. قلت: لا، بل يكسَرُ. وحدثته أن ذلك الباب رجلٌ يُقتَلُ أو يموت، حديثاً ليس بالأغاليط. قال أبو خالد: فقلت لسعيد: يا أبا مالك ما أسودُ مرباداً؟ فقال: شدَّة البياض فى سوادٍ. قال: قلت: فما الكوز مُجَخِّياً؟ قال: منكوساً.

1990. It was related that Hudhaifa said: "Once I was sitting with Umar and he said: 'Who of you remembers what the Messenger of God (Prayers and peace be upon him) said about the trials?' I said: 'I know it as The Prophet (Prayers & peace be upon him) told it.' Umar said: 'No wonder you dare.' I said: 'The trials for a man are his wife and children, money and neighbour which are expiated by prayers, fasting, charity and by enjoining what is good and forbidding what is evil.' Umar said: 'I did not mean that but I was asking about the trials

which will outspread like the waves in the sea. I said: 'O Emir of the believers, you do not need to fear because there is a closed door between you and it." Umar asked: 'Will the door be broken or opened?' I replied: 'It will be broken.' Umar said: 'Then it will never be closed again.' I was asked whether Umar knew that door, I replied that he knew it as one who knows there will be night before the morning." This Hadith was clear of misstatement. He added that they sent Masruq to ask Hudhaifa about the door, he said: 'The door was Umar himself."

١٩٩١- عن جابر رضى الله عنه قال: قال رسول الله ﷺ: «إن إبليس يَضَع عرشَه على الماء، ثم يبعث سراياه، فأدناهم منه منزلة أعظمهم فتنة، يجيئ أحدهم فيقول: فعلتُ كذا وكذا، فيقول: ما صنعتَ شيئاً. قال: ثم يجيئ أحدهم فيقول: ما تركتهُ حتى فَرَّقت بينه وبين امرأته، قال: فيدنيه منه ويقول: نِعْمَ أنت- قال الأعمش: أراه قال - فيلتزمه».

1991. It was related that Jabir said: "The Messenger of God (Prayers and peace be upon him) said: 'Iblis has his throne on the water, then he sends his forces, the one closest to him is the greatest is affliction. Each of them come and say: 'I did so and so.' They he will say: 'You have done nothing.' Then one of them will come and say: 'I did not leave him alone until I caused him to separate from his wife.' He said: 'He brings him closer to himself and says: 'You are the best.' Al A'mash said: 'He embraced him.'"

١٩٩٢- عن أبى إدريس الخَوْلانى كان يقول: قال حذيفة بن اليمان رضى الله عنه: والله إنى لأعلم الناس بكل فتنة هى كائنة فيما بينى وبين الساعة، وما بى إلا أن يكون رسول الله ﷺ أسَرَّ إلىَّ فى ذلك شيئاً لم يحدِّثه غَيْرى، ولكن رسول الله ﷺ قال-

وهو يحدث مجلساً أنا فيه عن الفتن - فقال رسول الله ﷺ وهو يَعُدُّ الفتن: «منهُنَّ ثلاثٌ لا يَكَدْنَ يَذَرْنَ شيئا، ومنهنَّ فِتَنٌ كرياح الصيف، منها صغارٌ ومنها كبار». قال حذيفة: فذهب أولئك الرهط كُلُّهم غيرى.

1992. It was related that Abu Idris al Khawalany used to say that Hudhaifa ibn al Yaman said: "By God, I am the most knowledgeable man among of the people of every affliction which will happen between now and the Hour. This knowledge came to me from the Messenger of God (Prayers and peace be upon him) who told it to me privily and to no one else. But the Messenger of God (Prayers and peace be upon him) addressed a gathering, of which I was part, about the afflictions and he said as he enumerated the afflictions: 'Three of them will not leave anything, of the afflictions is something like the summer wind, lesser and greater.' Hudhaifa said: 'All those present at the gathering have died except me.'"

١٩٩٣ - عن حذيفة رضى الله عنه قال: قام فينا رسول الله ﷺ مقاماً ما ترك شيئاً يكون فى مقامه ذلك إلى قيام الساعة إلا حدَّث به، حَفِظه مَن حفظه ونَسيه من نسيه، قد علمه أصحابى هؤلاء، وإنه ليكون منه الشيء قد نَسيتُه فأراه فأذكُرُه، كما يذكر الرجل وَجْهُ الرجلِ إذا غاب عنه، ثم إذا رآه عرفه.

1993. It was related that Hudhaifa said: "The Messenger of God (Prayers and peace be upon him) addressed us and he did not leave anything without mention until the Hour will come to pass. Some people have memorised it, and others have forgotten it, and all of my companions have kept it to heart, and if there is anything I have forgotten I see it before myself and I recall it as a man recalls the face of another when he returns, then whenever he sees him he recognises him."

١٩٩٤- عن حذيفة رضى الله عنه أنه قال: أخبرنى رسول الله ﷺ بما هو كائن إلى أن تقومَ الساعة، فما منه شيء إلاّ قد سألته إلا أنى لم أسأله: ما يُخرج أهلَ المدينة من المدينة.

1994. It was related that Hudhaifa said: "The Messenger of God (Prayers and peace be upon him) told me of what will happen until the Hour comes to pass. And I asked him about everything, but I did not ask him what would expel the people of Madinah from Madinah."

١٩٩٥- عن أبى زيد [يعنى عمرو بن أخطب] رضى الله عنه قال: صلّى بنا رسول الله ﷺ الفجْرَ، وصعِد المنْبَر فخطبنا حتى حَضَرَتِ الظُّهْرُ فنزل فصلّى. ثم صَعَد المنبر، فخطبنا حتى حَضَرَتِ العصرُ ثم نزل فصلّى. ثم صعِد المنبر فخطبنا حتى غَرَبَتِ الشمس، فأخبرنا بما كان وبما هو كائن، فأعلَمُنا أحْفَظُنا.

1995. It was related that Abu Zaid said: "The Messenger of God (Prayers and peace be upon him) led us in the dawn prayer and then ascended the pulpit and addressed us until the noon prayer was due. Then he descended from the pulpit and offered prayer and then again ascended the pulpit and again addressed us until the afternoon prayer was due. Then he again descended and offered prayer and again ascended the pulpit and addressed us until the sun had set and he spoke of all that was unknown about the past and of what is pending in the future and the most learned of us is one who remembers this well."

١٩٩٦- عن محمد قال: قال جُنْدُبٌ: جئتُ يوم الجَرْعَةِ، فإذا رَجُلٌ جالسٌ، فقلتُ: ليُهرَقَنَّ اليوم ههُنا دماءٌ. فقال ذاك الرجل: كلا والله. قلت: بلى والله. قال: كلا والله. قلت: بلى والله. قال: كلا والله، إنه لحديثُ رسولِ الله ﷺ حدَّثنيه. قُلْتُ:

بئس الجليسُ [لى] أنت، منذ اليومِ تَسْمَعنى أُحالفك، وقد سمعتَه من رسول الله ﷺ فلا تنهانى؟ ثم قلتُ: ما هذا الغضب؟ فأقْبَلْتُ عليه، وأسأله، فإذا الرجل حذيفة رضى الله عنه.

1996. It was related that Mohammad said that Jundub said: "I arrived on the day of Jara'ah and saw a man sitting there, so I said to him: 'They will spill their blood today.' The other one said: 'By God, no indeed.' I said: 'By God, indeed they will do so.' He said: 'By God, they will not do so.' I said: 'By God, indeed, they will do so.' He said: 'By God, they will not do so, and I know a Hadith from the Messenger of God (Prayers and peace be upon him) which I shall relate to you regarding this.' I said: 'You are indeed bad company, I have countered with you since the morning and you still contend with me although you know a Hadith from the Messenger of God (Prayers and peace be upon him) which contradicts what I say.' I saw that there had been no need for the argument and I should not have countered what he said. So I turned my face towards him and asked him his name, and he said: 'Hudhaifa.' "

١٩٩٧- عن سالم بن عبد الله [بن عمر رضى الله عنهما] قال: يا أهل العراق ما أسْألكم عن الصغيرة وأركبكم للكبيرة! سمعت أبى عبدالله بن عمر يقول: سمعت رسول الله ﷺ يقول: «إن الفتنة تجئ من ها هنا - وأومأ بيده نحو المشرق- من حيث يطلُعُ قرنا الشيطان». وأنتم يضرب بعضكم رقاب بعض، وإنما قتل موسى عليه السلام الذى قتل من آل فرعون خطأ، فقال الله عز وجل [له]: ﴿وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا﴾ [طه: ٤٠].

1997. It was related that Salim ibn Abd Allah (ibn Umar) said: "O people of Iraq! You question to much about the little one and

you ignore the big one, I have heard my father Abd Allah ibn Umar say: 'I heard the Messenger of God (Prayers and peace be upon him) say: 'Affliction will come from this way.' And he indicated with his hand towards the East, where the two horns of Satan appear.' And you are killing each other and you should know that when Moses mistakenly killed one of the people of Pharaoh, God said: '...then you did kill a soul, so We rescued you from grief, and We tried you with many trials...' (Surah 20 verse 40)."

١٩٩٨- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «قد مات كسرى فلا كسرى بعده، وإذا هَلَكَ قيصر فلا قيصرَ بعده، والذى نفسى بيده لَتُنْفَقَنَّ كنوزهما فى سبيل الله».

1998. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Kisra has died and there will be no other Kisra after him, and when Caesar is killed, there will be no other Caesar after him. And by The One in Whose Hand is my soul, you will spend their treasure in the cause of God."

١٩٩٩- عن جابر بن سَمُرَةَ رضى الله عنه قال: سمعت رسول الله ﷺ يقول: «لَتَفْتَحَنَّ عِصَابَةٌ من المسلمين - أو من المؤمنين - كَنْزَ آلِ كسرى الذى فى الأبيض». قال قتيبة: «من المسلمين» ولم يشك.

1999. It was related that Jabir ibn Samura said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'A group of the Muslims' - or - 'of believers,' will gain the treasure of Al Kisra which is in the white Palace." Qutaiba said: "Of the Muslims." And he was certain of that.

٢٠٠٠- عن ثوبان رضى الله عنه قال: قال رسول الله ﷺ: «إن الله زوى لىَ

الأرض فرأيتُ مشـارقَها ومغاربهـا، وإن أُمَّتي سيبلغ ملكُها مـا زُوِيَ لي منها، وأُعْطِيتُ الكنزين الأحـمر والأبيض، وإني سألـت ربي لأُمتي أن لا يُهلكهـا بِسَنَة بعامَّة، وأن لا يُسَلِّط عليهم عَدُوّاً من سوى أنفسهم، فَيَسْتَبِيحَ بيضـتهم، وإن ربي قال: يا محمد، إني إذا قَضَيْتُ قضاءً فـإنه لا يُرَدُّ، وإني أعطيتكَ لأُمتكَ أن لا أُهلكهم بَسَنَة بعـامة، وأن لا أُسَلِّط عليهم عدُواً من سوى أنفسهم يستبيح بيضتهم، ولو اجتمَعَ عليهم مَنْ بأقطارها - أو قال: من بين أقطارها - حتى يكونَ بعضهم يُهلكُ بعضاً، ويَسْبي بَعْضُهُمْ بَعْضاً».

2000. It was related that Thawban said that the Messenger of God (Prayers and peace be upon him) said: "God Almighty drew the ends of the world together for my sake. I have seen its eastern and western extremities. The dominion of my Nation will extend to those extremities which have been drawn together before me and I have been granted the red and the white treasures. I implored my Lord that my Nation would not be ravished by famine, nor be dictated to by a foreign enemy who will kill them and destroy them root and branch. My Lord said: 'Mohammed, whenever I decree a thing, there is no changing it. So I grant you that your Nation will not be ravished by famine, nor will it be dictated to by a foreign enemy who will kill them and destroy them root and branch, even if all the people from the different parts of the world amass together. But, it will be some from among your nation who will kill or imprison them.'"

٢٠٠١- عن عامر بن سعد عن أبيه رضي الله عنهما : أن رسول الله ﷺ أقبل ذات يوم من العالية، حتى إذا مَرّ بمسـجد بني معاوية دخل فركع فيه ركعـتين، وصلّينا معه، ودعـا رَبَّهُ طويلاً، ثم انصـرف إلينا فقـال: سـألت ربي ثلاثاً، فـأعطاني اثْنَتَيْنِ ومنعني واحدةً: سألت ربي أن لا يُهلك أُمّتي بالسَّنَة فأعطانيها، وسألتُه أن لا يُهلك أمّتي بالغرَق بأعطانيها، وسألتُه أن لا يجعلَ بأسَهُم بينهم، فمنعنيها».

2001. It was related that Amer ibn Sa'd said that his father said: "One day the Messenger of God (Prayers and peace be upon him) came from a high land. He passed by the mosque of Bani Mu'awiya, entered and offered two Rak'at there and we offered prayer with him and he invoked his Lord for a long time. Then he came to us and said: 'I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my Nation should not be ravished because of famine and He granted me this. And I begged my Lord that my Nation should not perish by drowning and He granted me this. And I begged my Lord that there should be no bloodshed among the people of my Nation, but He did not grant me that.'"

٢٠٠٢- عن أبى سعيد الخُدرى رضى الله عنه قال: قال رسول الله ﷺ: «لَتَتَّبِعُنَّ سَنَنَ الذين من قبلكم، شبراً بِشِبر، وذراعاً بذراع، حتى لو دخلوا فى جُحْرِ ضَبٍّ لاتَّبَعْتُموهم». قلنا : يا رسول الله، آليهود والنصارى: قال:«فَمَنْ».

2002. It was related that Abu Sa'id al Khudri said that the Messenger of God (Prayers and peace be upon him) said: "You will follow the ways of the people before you, handspan by handspan and cubit by cubit, and even if they enter the hole of a lizard, you will follow them." We said: "O Messenger of God, are they the Jews and the Christians?" He said: "Who else?"

٢٠٠٣- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال:«يُهْلِكُ أمتى هذا الحىُّ من قريش». قالوا: فما تأمرنا؟ قال:«لو أن الناس اعتزلوهم».

2003. It was related that Abu Huraira said that the Prophet said: "This part of Quraish will destroy my Nation." So they asked: "What do you order us to do?" He said: "The people should

distance themselves from them."

٢٠٠٤- عن أبي بكرة رضى الله عنه قال: قال رسول الله ﷺ: «إنها ستكون فتن، ألا ثمَّ تكون فتنٌ، ألا ثم تكون فتن القاعدُ فيها خير من الماشي فيها، والماشي فيها خيرٌ من الساعي إليها، ألا فإذا نزلت - أو: وقعت - فمن كان له إبلٌ فليلحق بإبله، ومن كانت له غنم فليلحق بغنمه، ومن كانت له أرض فليلحق بأرضه». قال: فقال رجل: يا رسول الله، أرأيت من لم تكن له إبل ولا غنم ولا أرض؟ قال: «يَعْمَدُ إلى سيفه فيدق على حده بحجر، ثم لينج إن استطاع النجاء. اللهم هل بلّغت؟ اللهم هل بلّغت؟ اللهم هل بلَّغت؟». قال: فقال رجل: يا رسول الله، أرأيت إن أُكرِهْتُ حتى يُنْطَلَقَ بي إلى أحد الصفين - أو: إحدى الفئتين - فضربني رجل بسيفه، أو يجئ سَهْمٌ فيقتُلُني؟ قال: «يبوء بإثمه وإثمك، ويكون من أصحاب النار».

2004. It was related that Abu Bakra said that the Messenger of God (Prayers and peace be upon him) said: "Soon there will be tumult. See! There will be tumult in which the one who is seated will be better than one who is standing and the one who is standing will be better than one who is running. See! When the tumult comes or it appears, the one who has a camel should stay with his camel, the one who has sheep or goats should stay with his sheep or goats and the one who has land should stay on his land.' It was asked: 'O Messenger of God, what is your advice for the one who has neither camels nor sheep nor land?' Then he said: 'He should take up his sword, sharpen its edge with a whetstone and then seek a way to escape. O God, I have conveyed it, O God, I have conveyed it.' It was asked: O Messenger of God, what is your advice if I am enlisted against my will, or against one of the parties and forced to march out, and a man strikes me with his sword or an arrow strikes me and kills me?' Then he said: 'He will bear the chastisement of his own sins and that of yours and he will

be one of the inhabitants of the Fire.'"

٢٠٠٥- عن الأحنف بن قيس قال: خرجت وأنا أريد هذا الرجل، فلقينى أبو بكرة، فقال: أين تريد يا أحنف؟ قال: قُلتُ: أريد نصر ابن عم رسول الله ﷺ؛ يعنى علياً رضى الله عنه. قال: فقال لى: يا أحنف ارْجِع، فإنى سمعت رسول الله ﷺ يقول: «إذا تواجه المسلمان بسيفيهما فالقاتل والمقتول فى النار». قال: فقلتُ - أو قيل- : يا رسول الله، هذا القاتل فما بال المقتول؟ قال: «إنه قد أراد قتل صاحبه».

2005. It was related that Al Ahnaf ibn Qais said: "I went out with my weapons on the nights of affliction and Abu Bakra met me and asked: 'Where are you going?' I replied: 'I am going to assist the cousin of the Messenger of God.' Abu Bakra said: 'The Messenger of God (Prayers and peace be upon him) said: 'If two Muslims take up their swords to fight each other, then both of them will be of the inhabitants of the Fire.' It was said to the Prophet: 'It is right for the one who kills but what about the one who is killed?' He replied: "The one who is killed intended to kill his opponent.' "

٢٠٠٦- عن أم سلمة رضى الله عنها قالت: قال رسول الله ﷺ: «تقتل عماراً الفئة الباغيةُ».

2006. It was related that Umm Salama said that the Messenger of God (Prayers and peace be upon him) said: "A band of rebels will kill Ammar."

٢٠٠٧- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لا تقومُ الساعة حتى تقتتل فئتان عظيمتان، تكون بينهما مقْتَلَةٌ عظيمة، ودعواهما واحدة».

2007. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The Hour will not come to pass until two great parties fight each other and

it will be a great war. They both will be Muslim."

٢٠٠٨- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «والذى نفسى بيده، لا تذهب الدنيا حتى يمر الرجل على القبر فيتمرغ عليه، ويقول: يا ليتنى كنت مكان صاحب هذا القبر، وليس به الدِّين، إلا البلاء».

2008. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "By The One in Whose Hand is my soul, the world will not come to an end until a man passes by a grave of someone and rolls himself upon it and says: 'I wish I was in his place.' And nothing will drive him to that but affliction."

٢٠٠٩- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «لا تقوم الساعة حتى يكثر الهَرْجُ». قالوا: وما الهرج يا رسول الله؟ قال: «القتلُ القتل».

2009. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The Hour will not come to pass until will be much al Harj." They asked: "O Messenger of God! What is al Harj?" He said: "Killing! Killing!"

٢٠١٠- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «والذى نفسى بيده، لا تذهب الدنيا حتى يأتى على الناس يومٌ لا يدرى القاتل فيم قَتَلَ، ولا المقتول فيم قُتِلَ». فقيل: كيف يكون ذلك؟ قال: «الهَرْجُ، القاتل والمقتول فى النار».

2010. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "By Him in Whose Hand is my soul, a time will come when the murderer will not know why he committed the murder, and the victim will not know why he has been killed."

٢٠١١- عن أبى هريرة رضى الله عنه: أن رسـول الله ﷺ قال: «لا تـقوم السـاعة حتى تخرج نارٌ من أرض الحجاز، تضئ أعناق الإبل ببصرى».

2011. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The Hour will not be established until a fire comes out of Hijaz, and it will illuminate the necks of the camels at Basrah."

٢٠١٢- عن أبى هريرة رضى الله عنه قـال: قال رسول الله ﷺ: «لا تقـوم السـاعَةُ حـتى تَضْطَرِبَ أَلَيَاتُ نِسـاءِ دَوْسٍ حول ذى الخَلَصـة». وكانت صنمـاً تعبـدها دوس فى الجاهلية بتبالة.

2012. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The Hour will not be established till the buttocks of the women of the tribe of Daus move while going round Dhi-al-Khalasa." Dhi-al-Khalasa was the idol of the Daus tribe which they used to worship in the time before Islam.

٢٠١٣- عن عائشة رضى الله عنها قالت: سمعت رسول الله ﷺ يقول: «لا يذهب الليل والنهـار حتى تُعْبَدَ اللاتُ والعُزّى». فـقلت: يا رسول الله، إن كنت لأظـن حين أنزل الله عـزّ وجلّ: ﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ أن ذلك تامّاً. قال: «إنه سـيكون من ذلك ما شـاء الله، ثم يبعث الله ريحاً طيبةً فَتَوفّى كلَّ من فى قَلبه مثقالُ حبة من خردل من إيمانٍ، فيبقى من لا خير فيه، فيرجعون إلى دين آبائهم».

2013. It was related that Aisha said that the Messenger of God (Prayers and peace be upon him) said: "The rotation of night and day will not cease until the people begin to worship Lat and Uzza." I said: "O Messenger of God I think when God revealed: 'God is The One Who sent His Messenger with the

Guidance and the Religion of truth to make it prevail over all religion, even though the unbelievers may detest it,' (Surah 9 verse 33.) means that will be fulfilled." Then he said: 'It will come to pass as God pleases. Then God will send a soft scented wind by which everyone who has even a mustard grain of faith in Him will die, and only those who have no goodness in them will survive. And they will revert to the creed of their forebears."

٢٠١٤- عن أبى هريرة رضى الله عنه: أن النبى ﷺ قال: «سمعتم بمدينة جانب منها فى البر وجانب منها فى البحر؟». قالوا: نعم يا رسول الله. قال: «لا تقوم الساعة حتى يغزوَها سبعون ألفاً من بنى إسحاق، فإذا جاؤوها نزلوا فلم يقاتلوا بسلاح ولم يرموا بسهم، قالوا: لا إله إلا الله والله أكبر، فيسقط أحد جانبيها- قال ثور: لا أعلمه إلا قال- الذى فى البحر، ثم تقول الثانية: لا إله إلا الله والله أكبر، فيسقط جانبها الآخر، ثم تقول الثالثة: لا إله إلا الله والله أكبر، فَتَفَرَّجُ لهم، فيدخلونها فيغنمون، فبينما هم يقسِمُون المغانم، إذ جاءهم الصريخ فقال: إن الدجال قد خرج، فيتركون كلَّ شىء ويرجعون».

2014. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Have you heard of the city, which is inclined upon one side and the other is upon the shore?' They said: 'Yes, O Messenger of God.' Then he said: 'The Hour will not come to pass until seventy thousand people from the Children of Israel attack it. When they make land there, they will not fight with weapons nor fire arrows but will only say: 'There is no god but God and God is Great,' and one side of it will fall." Thawr said: "I think that he said: 'The area by the shore, then they will say a second time: 'There is no god but God and God is Great,' and the other side will also fall. They will say: 'There is no god but God and God

is the Great,' and the gates will be opened for them and they will enter. They will amass the booty and distribute it among themselves when a noise will be heard and it will be said: 'Indeed, the Anti-Christ has come. Then they will drop everything and confront him."

٢٠١٥- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «لا تقوم الساعة حتى يَحْسِرَ الفراتُ عن جبل من ذهب، يَقْتَتِلُ الناسُ عليه، فَيُقْتَلُ من كل مائة تسعة وتسعون، ويقول كل رجل منهم: لعلى أكون أنا الذى أنجو».

2015. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The Hour will not come to pass until the Euphrates will reveal a mountain of gold and when the people hear of it they will rush towards it but the people who own it will say: 'If we permit them to remove it they will take all of it.' So they will fight and ninety-nine from one hundred will be killed."

٢٠١٦- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «يوشِكُ الفراتُ أن يَحْسِرَ عن كنزٍ من ذهب، فمن حضَرَهُ فلا يأخذ منه شيئا».

2016. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The river Euphrates will soon give up its treasure of gold, so whoever is there at that time should not take any of it."

٢٠١٧- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «تقاتلون بين يَدَى الساعة قوماً نِعالهم الشعر، كأن وجوههم الْمَجَانُّ الْمُطْرَقَة، حُمْرُ الوجوه، صِغارُ الأعين».

2017. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "Before the Hour

you will fight a people who wear shoes of hair who have small eyes, reddish faces and flattened noses, and their faces will appear to be like flat shields."

٢٠١٨- عن أبى هريرة رضى الله عنه : أن رسـول الله ﷺ قال: «لا تقوم السـاعة حتى يخرج رجل من قحطان يسوقُ الناسَ بعصاه».

2018. It was related that Abu Huraira: "The Messenger of God (Prayers and peace be upon him) said: "The Hour will not be established till a man from Qahtan appears, driving the people with his stick."

٢٠١٩ - عن أبى هريرة رضى الله عنه عن النبى ﷺ قـال: «لاتذهب الأيام والليالى حتى يَمْلِك رجل يقال له الجَهْجاه».

2019. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The days and the nights will not pass away until a man called Aljehjah becomes a king."

٢٠٢٠ - عن أنَس رضى الله عنه : أن رسول الله ﷺ قال: «لا تقـوم الساعة حتى لا يقال فى الأرض الله الله».

2020. It was related that Anas said that the Messenger of God (Prayers & peace be upon him) said: "The Hour will not come to pass until no one remains on the earth to give praise to God."

٢٠٢١ - عن أبى هريرة رضى الله عنه قـال: قال رسـول الله ﷺ : «إن الله يبعث ريحاً من اليمن ألينَ من الحرير، فلا تَدَعُ أحداً فى قلبـه - قال أبو علقمة: مثقالُ حبّةٍ، وقال عبدالعزيز - مثقالُ ذرةٍ من إيمان إلا قَبَضَتْهُ».

2021. It was related that Abu Huraira said that the Messenger of

God (Prayers and peace be upon him) said: "God will send a wind from Yemen which will be softer than silk, and it will not leave anyone who has as much as the weight of a mustard seed or an atom of faith in his heart, but will seize his soul."

٢٠٢٢ - عن عبد الله بن مسعود رضَى الله عنه عن النبى ﷺ قال: «لا تقوم الساعة إلا على شرارِ الناس».

2022. It was related that Abd Allah ibn Mas'ud said that the Prophet (Prayers & peace be upon him) said: "The Hour will not come to pass except when only the evildoers are left alive."

٢٠٢٣ - عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «لا تقوم الساعة حتى يُبْعَثَ دجَّالون كذابون قريباً من ثلاثين، كلهم يزعم أنه رسول الله».

2023. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The Hour will not come to pass until imposters and liars, about thirty of them, will appear, each one of them will claim to be a Messenger of God."

٢٠٢٤ - عن جابر بن سمرة رضَى الله عنه قال: سمعت رسول الله ﷺ يقول: «إن بين يَدىْ الساعة كذابين» وفى رواية: قال جابر: فاحذروهم.

2024. It was related that Jabir ibn Samura said that the Messenger of God (Prayers and peace be upon him) said: "Before the Hour comes to pass many liars will appear."

٢٠٢٥ - عن أبى هريرة رضى الله عنه : أن رسول الله ﷺ قال: «لا تقوم الساعة حتى يقاتل الْمَسلمون اليهودَ، فيقتلهم المسلمون، حتى يختبئ اليهودىُّ من وراء الحجر والشجر، فيقول الحجر أو الشجر: يا مسلم يا عبد الله، هذا يهودى خلفى، فتعال

فاقتله، إلاّ الغرقد فإنّه من شجر اليهود».

2025. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The Hour will not come to pass before the Muslims fight the Jews, and the Muslims will kill them until the Jews will seek to hide themselves behind a stone or a tree, and then the stone or tree will say: 'O Muslim,' or 'O servant of God,' there is a Jew behind me, come and kill him.' Except for the tree of al-Gharqad, for it is the tree of the Jews."

٢٠٢٦ - عن موسى بن عُلَيٍّ عن أبيه قال: قال المستورد القرشي عند عمرو بن العاص رضي الله عنه: سمعت رسول الله ﷺ يقول: «تقوم الساعة والروم أكثر الناس». فقال عمرو: أبْصِرْ ما تقول. قال: أقول ما سمعت من رسول الله ﷺ. قال: لئن قلتَ ذاك إن فيهم لخصالاً أربعاً: إنهم لأحْلَمُ الناس عند فتنة، وأسرَعُهم إفاقةً بعد مصيبة، وأوشكُهُم كرَّةً بعد فرة، وخيرُهم لمسكين ويتيم وضعيف، وخامسةٌ حسنة جميلة: وأمنعهم مِنْ ظُلْمِ الملوك.

2026. It was related that Mosa ibn Ali said that his father said that Mustawrid al Qurashi said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'The Hour will come to pass when the Romans are the majority of the people.' Amr said: 'What are you saying?' He said: 'I say what I heard from the Messenger of God.' Then he said: 'If that is so, then they have four traits. They have the patience to withstand a trial and forthwith restore themselves after their distress and then re-attack after taking flight. They are good to the needy and the orphans and to the weak, and lastly their good trait is that they oppose the tyranny of kings.'"

٢٠٢٧ - عن يُسَيْرِ بن جابر قال: هاجت ريحٌ حمراء بالكوفة فجاء رجل ليس له

هجِّيرى إلا: يا عـبد الله بن مسعـود جاءت الساعة. قـال: فَقَعَدَ وكان متكئاً فـقال: إن الساعة لاتقوم حـتى لا يُقْسَمَ ميراث، ولا يفرح بغنيمة. ثم قـال بيده هكذا ونحَّاها نحو الشام، فـقال: عدو يجمـعون لأهل الإسلام ويجـمعُ لهم أهل الإسلام . قلت: الرومَ تعنى ؟ قـال: نَعَمْ، وتكون عـند ذاكم القـتـالِ رَدَّةٌ شـديدةٌ، فَيَشْتَرِطُ المسلمـون شُرْطَةً للموت لا ترجع إلا غالبة، فَيقْتتلون حـتى يحجز بينهم الليل، فيفىء هؤلاء وهؤلاء كلٌّ غير غالب وتفنى الشُّرْطةُ، ثم يَشْتَرِطُ المسلمون شُرطة أخرى للموت لا ترجع إلا غالبة، فيقتتلون حتى يحجز بينهم الليل، فيفئ هؤلاء وهؤلاء كلٌّ غير غالب وتفني الشْرُطة، ثم يشترط المسلمـون شْرُطة للموت لا ترجع إلا غالبة فيـقتتلون حتى يُمسوا، فـيفيئ هؤلاء وهؤلاء كلٌّ غير غالب وتفنى الشرطة، فإذا كان يوم الرابع نَهَدَ اليهم بقية أهل الإسلام، فيجـعل الله الدَّبْرَة عليهم ، فَيَقْتُلُون مَقْتَلَةً - إما قال: لا يُرى مثلُهـا، وإما قال - لم يُرَ مثلُها، حتى إن الطائر ليمـر بجنباتهم فما يُخَلِّفُهُمْ حتى يَخرَّ ميتاً، فـيتعادُّ بنو الأب كانوا مـائة، فلا يجـدونه بقى منهم إلا الرجل الواحـد، فبـأى غنيمـة يُفْرَحُ، أو أىِّ ميـراث يقاسم، فـبينما هم كذلك إذ سـمعوا ببـأس هو أكبرُ من ذلك، فجـاءهم الصريخ: إن الدجال قـد خَلَفَهُمْ فى ذراريِّهم، فيـرفِضْون ما فى أيديهم ويُقْبِلون ، فـيبعـثون عـشرة فوارس طـليعة. قـال رسول الله ﷺ: «إنى لأعـرف أسمـاءهم وأسمـاء آبائهم وألوان خيولهـم ، هم خير فوارس على ظهـر الأرض يومئذ. أو: من خير فـوارسَ على ظهر الأرض يومئذ».

2027. It was related that Yousyyar ibn Jabir said: "Once there a red storm blew up in Kufa and a man came who said nothing but: 'Abd Allah ibn Mas'ud, the Hour has come.' That man was sitting reclining against something, and he said: 'The Hour will not come to pass before the people divide inheritance and rejoice over war spoils. Then he gestured towards al Sham and said: 'The enemy will assemble against the Muslims and the Muslims will assemble against them.' I said: 'Do

you mean al Sham?' He said: 'Yes, and there will be a great battle. The Muslims will ready an army which will resolve never to return without victory. They will fight until the darkness of night interposes. Both sides will return without victory and both will be obliterated. Then the Muslims will ready another army to fight to the death and resolve never to return without victory. On the fourth day, a new army from the remaining Muslims will be readied and God will decree that the enemy will be vanquished. They will fight a battle the like of which has never been witnessed before, so ferocious that if even a bird were to fly by their flanks, it would fall down dead before reaching the other side. And then when they will number them, only one from every hundred men will be found alive who will be related to each other. What war spoils could be enjoyed after such a war and what inheritance could be shared out? They will be in this condition when they will hear of an affliction more frightful than this. They will be told: 'The Anti-Christ is dwelling among your children. Then they will cast aside what is in their hands and set off, dispatching ten cavalrymen to reconnoitre. The Messenger of God (Prayers and peace be upon him) said: 'I know their names, the names of their ancestors and the colour of their horses. They will be the best the best cavalrymen upon face of the Earth on that day or among the best cavalrymen on the face of the Earth on that day.'"

٢٠٢٨ - عن جابر بن سمرة ، عن نافع بن عُتْبَة رضى الله عنهمَا قال: كنا مع رسول الله ﷺ فى غزوة، قال: فأتى النبىّ ﷺ قوم من قِبَل المغرب عليهم ثياب الصوف، فوافقوه عند أكَمَةٍ، فإنهم لقيامٌ، ورسول الله ﷺ قاعدٌ، قال: فقالت لى نفسى: ائتهم فقم بينهم وبينه لا يغتالونه، قال: ثم قلتُ: لعله نَجِىٌّ معهم، فأتَيتُهم

فقـمت بينهم وبينه، قـال: فحفظت منـه أربع كلمات أعُدُّهُنَّ فى يدى، قـال: «تغزون جزيرةَ العرب فيفـتَحها الله عز وجل، ثم فارسَ فيفتـحها الله عز وجل، ثم تغزون الروم فيفتـحها الله عزّ وجلّ، ثم تغزون الدجال فـيفتحه الله عز وجل». قـال: فقال نافع: يا جابر، لا نَرى أن الدجال يخرج حتى تُفْتَحَ الروم.

2028. It was related that Jabir ibn Samura said that Nafi' ibn Utbah said: "We were with the Messenger of God (Prayers and peace be upon him) on an expedition when some people clothed in wool came to the Messenger of God (Prayers and peace be upon him) from the west, they stood near a dune and met the Messenger of God (Prayers and peace be upon him) while he was sitting there. I thought that I should go to them and stand between him and them in case they attack him. Then I thought that perhaps there were secret negotiations going on between them. But, I went over to them and stood between them and him and I recall four things that the Messenger of God (Prayers and peace be upon him) said on that occasion; 'You will attack Arabia and God will enable you to vanquish it, then you will attack Persia and He will cause you to vanquish it. Then you will attack al Shams and God will enable you to vanquish it, then you will attack the Anti-Christ and God will enable you to vanquish him. Nafi' said: 'Jabir, we thought that the Anti-Christ will appear after al Sham is vanquished.'"

٢٠٢٩ - عن أبى هريرة رضى الله عنه : أن رسـول الله ﷺ قال: «لاتقوم السـاعة حـتى يَنْزِلَ الروم بالأعمـاق أو بدابق، فيـخرج إليـهم جـيش من المدينة من خيـار أهل الأرض يومئذ، فإذا تصافّوا قالت الروم: خلوا بيننا وبين الذين سُبُواْ منا نقاتلْهم، فيقول المسلمون: لا والله، لا نخلى بينكم وبين إخواننا، فيـقاتلونهم فينهزم ثلثٌ لا يتوب الله

عليــهم أبداً، ويُقتل ثلثــهم أفضل الشــهداء عند الله، ويَفــتتح الثلث، لا يفــتنون أبداً، فيفتتحــون قسطنطينية، فبينما هم يقتسمون الغنائم، قد علّقــوا سيوفهم بالزيتون إذ صاح فيهم الشيطان: إن المسيح قد خَلَفَكُم فى أهليكم، فيخرجون، وذلك باطلٌ، فإذا جاؤوا الشامَ خرج، فبينما هم يُعِدُّون للقتال يســوون الصفوف إذا أقيمت الصلاة، فينزل عيسى ابن مريم عليــه السلام، فأمَّهم، فــإذا رآه عدوُّ الله ذاب كمــا يذوب الملح فى الماء، فلو تركه لانذاب حتى يهلك، ولكن يقتله الله بيده، فيريهم دَمَه فى حربته».

2029. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The Hour will not come to pass before the Romans land at al Amaq or in Dabiq. An army comprised of the best of the people on the earth at that time will set out from Madinah. When they align themselves in rows, the Romans will say: 'Do not stand between us and those who took prisoners from among us, but let us confront them.' The Muslims will say: 'No, by God, we shall never turn away from you or from our brethren and leave you to fight them.' Then they will fight and one third of the army, whom God will never forgive, will flee. Another third comprising the most excellent martyrs in the sight of God, will be killed. And the third who will never be put on trial will have victory and they will be the vanquishers of Constantinople. While they are occupied in sharing the booty, after propping up their swords beside the olive trees, Satan will cry out: 'The Anti-Christ is dwelling with your families.' They will then set off, but it will be of no avail. When they reach al Sham, he will appear while they are still readying themselves for battle and aligning their rows. Then, for certain, prayer will become due and then Jesus son of Mary will descend and lead them in prayer. When the enemy of God sees him, he will vanish as the salt dissolves in water and even if he were not to confront

them at all, it would dissolve completely. God will kill them by his hand and he would show them their blood on his spear."

٢٠٣٠ - عن عبيد الله بن القِبْطيَّة قال: دخل الحارث بن أبى ربيعة وعبد الله بن صفوان وأنا معهما على أمِّ سلمة أمِّ المؤمنين رضى الله عنها، فسألاها عن الجيش الذى يُخْسَفُ به؟ وكان ذلك فى أيام ابن الزبير، فقالت: قال رسول الله ﷺ: «يعوذ عائذٌ بالبيت فيبعث إليه بعثٌ، فإذاكانوا ببيداء من الأرض خُسِفَ بهم». فقلت: يا رسول الله، فكيف بمن كان كارهاً؟ قال: «يُخْسَفُ به معهم، ولكنه يبعث يوم القيامة على نيته». وقال أبو جعفر: هى بيداء المدينة.

2030. It was related that Ubaid Allah ibn Al Qiptiah said: "Al Harith ibn Abu Rabi'ah and Abd Allah ibn Safwan both came with me to Umm Salama, the mother of the believers. They questioned her about the army that will sink into the earth. This was during the rule of Abd Allah ibn Al Zubair. Umm Salama said: 'The Messenger of God (Prayers and peace be upon him) said that one seeking refuge will seek refuge in the Sacred House and an army will be sent after him, and when it enters upon a clear ground, it will be made to sink.' I said: 'O Messenger of God, what of those who will be compelled to join them?' Then he said: 'They will sink with them but they shall be raised on the Day of Resurrection according to their intention.' Abu Ja'far said: 'This clear ground means the clear ground of Madinah.' "

٢٠٣١ - عن أبى هريرة رضَى الله عنه قال: قال رسول الله ﷺ: «تبلغ المساكن إهابَ . أو: يَهابَ». قال زهير: قُلتُ لسهيل: وكم ذلك من المدينة؟ قال: كذا وكذا ميلاً.

2031. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The dwelling

places of Madinah will reach Ihab or Yahab." Zuhair said: "I asked Suhail how far these were from Madinah and he said: 'So many miles.' "

٢٠٣٢ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «يُخَرِّبُ الكعبة ذو السُّويقتين من الحبشة».

2032. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "A short-legged Abyssinian will destroy the Ka'bah."

٢٠٣٣ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «مَنَعَت العراقُ درهَمَها وقَفيزَها، ومنعت الشام مُدْيَهاودينارها، ومنعت مصر إرْدَبَّها ودينارها، وعُدْتم من حيث بدأتم، وعدتم من حيث بدأتم، وعدتم من حيث بدأتم». شهد على ذلك لحم أبى هريرة ودمُه.

2033. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Iraq will withhold its Dirhams and Qafiz, Syria will withhold its measurement and Dinar and Egypt will withhold its Irdab and Dinar and you will return to the way you were when you began and will return to the position you were in when you began and the bones and the flesh of Abu Huraira shall bear witness to it."

٢٠٣٤ - عن أبى هريرة رضى الله عنه : أن رسول الله ﷺ قال: «ليست السَّنَةُ بأن لاتُمْطَرُوا ، ولكن السَّنَةُ أن تُمْطروا وتمطروا، ولاتنبت الأرض شيئاً».

2034. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Famine will not break out because of drought, but there would be famine in spite of heavy rainfall, because nothing will grow from the

earth."

٢٠٣٥ - عن حذيفة رضى الله عنه قال: حدثـنا رسول الله ﷺ حديثين، قد رأيت أحدهمـا وأنا أنتظر الآخر، حـدثنا: «إن الأمانة نزلت في جَذْرِ قلوب الـرجال، ثم نزل القرآن، فـعَلِمُوا من القرآن وعَلِمـوا من السُّنة». ثم حدثنا عن رفع الأمـانة قال: «ينام الرجل النومة فَتُقْبَضُ الأمانة من قلبه، فيظل أثرها مـثل الوَكْت. ثم ينام النومة فتقبض الأمانة من قلبه، فيظل أثرُها مثل أثر المجلِ، كجـمر دحرجتَه على رجلك فَنَفطَ، فتراه منتبراً وليس فيه شيء». ثم أخـذ حصاةً فدحرجها على رجله «فيـصبح الناس يتبايعون، لا يكاد أحد يؤدى الأمانة، حتى يقال: إن في بنى فلان رجلاً أميناً، حتى يقال للرجل: ما أجْلَدَه، وما أظرَفَهُ، وما أعقَلَه؟ وما في قلبه مثقال حبة من خردلٍ من إيمان». ولقد أتى علىّ زمـان وما أبالى أيكـم بايعتُ، لئن كان مـسلمـاً لَيَرُدَّنَّه عليه دينُه، ولئن كـان نصرانياً أو يهودياً ليردَّنّه علىّ ساعيه، وأما اليوم فما كنت لأبايع إلا فلاناً وفلاناً.

2035. It was related that Hudhaifa: "The Messenger of God (Prayers and peace be upon him) related two Hadiths to us, one of which I have seen fulfilled and the other I am still waiting for. The Prophet said that the virtue of honesty was placed into the hearts of mankind by God Almighty. Then they learned it from the Qur'an and then they learned it from the Traditions of the Prophet. The Prophet then said how that honesty will be removed. He said: 'Mankind will sleep and honesty will be removed from his heart and only a trace of it will remain in his heart like the trace of a dark spot, then mankind will sleep, and honesty will decrease yet more, so that its trace will resemble the trace of blister when an ember is dropped on one's foot making it swell, and it would appear swollen but there will be nothing inside it. People will continue with their business but there will be hardly anyone who is trustworthy. It will be said: 'In the tribe of so and so there is

still an honest man.' Then later on it will be said of another man: 'What a wise, polite and strong man he is!' Although he will not have faith equal even to a mustard seed in his heart.' Indeed, at one time I was able to do business with any of you, for if he was Muslim his Islam would compel him to pay me my due, and if he was Christian, the Muslim authority would compel him to pay me my due, but today I only do business with so and so."

٢٠٣٦ - عن الجُرَيْرِيّ، عن أبى نَضْرَةَ قال: كنا عند جابر بن عبدالله رضى الله عنهما فقال: يوشك أهل العراق أن لا يُجبى إليهم قَفيزٌ ولا درهم. قلنا: من أين ذلك؟ قال: من قِبَل العجم، يَمْنَعُونَ ذاك. ثم قال: يوشك أهل الشام أن يجبى إليهم دينار ولا مُدْىٌ. قُلنا: من أين ذاك؟ قالك من قِبَل الروم. ثم أسْكَت هُنَيَّةً، ثم قال: قال رسول الله ﷺ: «يكون فى آخر أُمتى خَليفةٌ لا يَحثى المال حَثْياً، لا يعدُّهُ عدداً». قال: قلت لأبى نَضْرَةَ وأبى العلاء: [أتريان] أنه عمر بن عبد العزيز؟ فقالا: لا.

2036. It was related that Al Jurairi said that Abu Nadrah said: "We were with Jabir and he said: 'It may be that the people of Iraq will not send their Qafiz and Dirhams.' We said: 'Whose fault would it be?' He said: 'The non-Arabs would have prevented them.' He again said: 'It may be that the people of Syria may not send their Dinars and measures.' We said: Whose fault would it be?' He said: 'They would have been prevented by the Romans.' He remained silent for a while and then said that the Messenger of God (Prayers and peace be upon him) said: 'There will be a Caliph in the latter time of my Nation who will hand out wealth to the people without counting it.' I asked Abu Nadrah and Abu al Ala: 'Do you mean Umar ibn Abd al Aziz?' They said: 'No.'"

٢٠٣٧ - عن حذيفة بن أسيد الغفارى رضى الله عنهما قال: اطلع النبى ﷺ علينا

ونحن نتذاكر، فقال: «ما تذاكرون» . قالوا: نذكر الساعة. قال: «إنها لن تقوم حتى تروا قبلها عشر آياتٍ، فذكر: الدخان، والدجال، والدابة، وطلوع الشمس من مغربها، ونزول عيسى ابن مريم ﷺ، ويأجوج ومأجوج ، وثلاثةَ خسوفٍ: خسفٌ بالمشرق، وخسف بالمغرب، وخسف بجزيرة العرب، وآخر ذلك نار تخرج من اليمن تطرد الناس إلى محشرهم».

2037. It was related that Hudhaifa ibn Usaid al Ghifari said: "The Messenger of God (Prayers and peace be upon him) came to us unexpectedly while as we were speaking together. He asked: 'What are you discussing?' We said: 'We are discussing the Hour.' Then he said: 'It will not come to pass before you see ten signs.' And he mentioned smoke, the Anti-Christ, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (God be pleased with him), Gog and Magog, and landslides in three places, one in the east, one in the west and one in Arabia, after which a burning fire will emerge from the Yemen which will drive the people to the place they will all be gathered."

٢٠٣٨ - عن أبي هريرة رضي الله عنه : أن رسول الله ﷺ قال: «بادروا بالأعمال فِتَناً كقطع الليل المظلم، يصبح الرجل مؤمناً ويمسي كافراً، ويمسي مؤمناً ويصبح كافراً، يبيع دينه بعَرَضٍ من الدنيا».

2038. It was related that Abu Huraira said: "The Messenger of God (Prayers and peace be upon him) said: 'Hasten with good deeds, as afflictions will fall like pieces of a dark night. A man will believe in the morning and by the evening he will disbelieve. And he will believe in the evening and in the morning he will disbelieve. He will sell his Religion for worldly gain.' "

٢٠٣٩ - عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «بادروا بالأعمال ستاً:

الدجالَ، والدخانَ، ودابةَ الأرض، وطلوع الشمس من مغربها، وأمر العامة، وخُوَيْصَّةَ أحدكم».

2039. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "Hasten in doing good deeds before six things happen, the rising of the sun from the west, the smoke, the Anti-Christ, the beast, your death or the time of calamity."

٢٠٤٠ – عن معقل بن يسار رضى الله عنه: أن رسول الله ﷺ قال: «العبادة فى الهَرْج كهجرةٍ إلىّ».

2040. It was related that Ma'qil ibn Yasar said that the Messenger of God (Prayers and peace be upon him) said: "Worshipping during the time of calamity is like emigration towards me."

٢٠٤١ – عن أبى سعيد الخدرى رضى الله عنه قال: خرجنا حُجّاجاً أو عُمّاراً، ومعنا ابنُ صائدٍ، قال: فنزلنا منزلاً فتفرّق الناسُ، وبقيت أنا وهو، فاستوحشت منه وحشة شديدة مما يقال عليه، قال: وجاء بمتاعه فوضعه مع متاعى، فقلت: إن الحرَّ شديدٌ، فلو وضعتهَ تحت تلك الشجرة، قال: ففعل. قال: فَرُفِعَتْ لنا غنمٌ، فانطلق فجاء بعُسٍّ فقال: اشرب أبا سعيد، فقلت: إن الحر شديد، واللبن حارٌ. ما بى إلا أنى أكره أن أشرب عن يده، أو قال: آخذ عن يده. فقال: أبا سعيد، لقد هممت أن آخذ حبلاً فأعَلِّقَه بشجرة ثم أختنقَ مما يقول لى الناس، يا أبا سعيد، من خفى عليه حديث رسول الله ﷺ ما خفى عليكم معشر الأنصار، ألستَ من أعلم الناسِ بحديث رسول الله ﷺ؟ أليس رسول الله ﷺ: «هو كافر» وأنا مسلم؟ أو ليس قد قال رسول الله ﷺ: «هو عقيم لا يولد له» وقد تركت وَلَدى بالمدينة؟ أو ليس قد قال رسول الله ﷺ: «لا يدخل المدينة ولا مكة» وقد أقْبلت من المدينة وأنا أريد مكة؟ قال أبو سعيد الخدرى: حتى كدت أن أعذرَه، ثم قال: أما والله لأعرفه، وأعرِف مولده وأين هو الآن. قال:

قلت له: تبّاً لك سائرَ اليوم.

2041. It was related that Abu Sa'id al Khudri said: "We set out to perform Pilgrimage or Umra and with us was Ibn Saa'id, so we stayed somewhere where the people separated from each other, and he and I remained together and I was extremely fearful of him because of what had been said about him. He came with his baggage and put it with my baggage, so I said: 'It is very hot, if you put it beneath that tree it would be better, so he did. Then some sheep appeared to us and he went and brought a big pot and said: 'Drink, Abu Sa'id.' I said: 'It is very hot and the milk is hot.' But really I disliked to drink from his hand. He said: 'O Abu Sa'id I was about to fetch a rope and hang myself from a tree because of what the people say about me. O Abu Sa'id, nothing was hidden from you of what the Messenger of God said. And nothing was hidden from you people of the Helpers (Al Ansar), are you not the most knowledgeable of the people as to what the Messenger of God has said? Did not the Messenger of God say that the Anti-Christ is an unbeliever while I am Muslim? Did not the Messenger of God say that he is barren while I have left children in Madinah? Did not the Messenger of God say that he will not enter Madinah or Makkah while I have come from Madinah and I am going to Makkah?' Abu Sa'id al Khudri said: 'I almost believed him, then he said: 'By God, I know him and I know when he was born, and I know where he is now.' So I said to him: 'You have wasted all my day.'"

٢٠٤٢- عن أبي سعيد رضي الله عنه: ان ابن صيادٍ سأل النبي ﷺ عن تربة الجنة، فقال: «دَرْمَكَةٌ بيضاء، مسك خالص».

2042. It was related that Abu Sa'id said that ibn Sayyad asked the

Prophet about the soil of Paradise. So he said: "It is brilliant white and its scent is pure musk."

٢٠٤٣ - عن محمد بن المنكدر قال: رأيت جابرَ بن عبد الله يحلف بالله أن ابنَ صائدٍ الدجّالُ، فقلت: أتَحلف بالله؟ قال: إنى سمعت عُمَرَ رضى الله عنه يحلف على ذلك عن النبى ﷺ، فلم يُنْكِرْه النبى ﷺ.

2043. It was related that Mohammed ibn al Munqadir said: "I saw Jabir ibn Abd Allah swearing by God that ibn Sayyad is the Anti-Christ. So I asked him: 'Do you swear by God?' He said: 'I have heard Umar swearing to that in the presence of the Prophet and the Prophet did not refute him.'"

٢٠٤٤ - عن عبد الله بن عمر: أن عمر بن الخطاب - رضى الله عنهمَا - انطلق مع رسول الله ﷺ فى رهط قِبَلَ ابن صيَّادٍ، حتى وجده يلعب مع الصبيان عند أُطُمِ بنى مَغَالَةَ، وقد قارب ابنُ صياد يومئذ الحُلُم، فلم يشعر حتى ضرب رسول الله ﷺ ظهره بيده، ثم قال رسول الله ﷺ لابن صياد: «أتشهد أنى رسول الله». فنظر إليه ابن صياد فقال: أشهد أنك رسولُ الأُمّيين. فقال ابن صياد لرسول الله ﷺ: أتشهد أنى رسول الله؟ فَرَفَضَهُ رسولُ الله ﷺ، وقال: «آمنت بالله وبرسله». ثم قال له رسول الله ﷺ: «ماذا ترى؟». قال ابن صياد: يأتينى صادق وكاذبٌ. فقال له رسول الله ﷺ: «خُلِّطَ عليك الأمر». ثم قال له رسول الله ﷺ: «إنى قد خبأت لك خبيئاً». فقال ابن صياد: هو الدُّخُّ. فقال له رسول الله ﷺ: «اخسأ، فلن تَعْدُوَ قَدْرَكَ». فقال عمر بن الخطاب: ذرنى يا رسول الله اضْرِبْ عُنُقَهُ. فقال له رسول الله ﷺ: «إن يَكُنْهُ فلن تُسلطَ عليه، وإن لم يكنه فلا خير لك فى قَتْله». وقال سالم بن عبد الله: سمعت عبد الله بن عمر يقول: انْطَلَقَ بعد ذلك رسول الله ﷺ وأُبىّ بن كعب الأنصارى إلى النخل التى فيها ابن صياد، حتى إذا دخل رسول الله ﷺ النخل طفق يتّقى بجذوع النخل، وهو يَخْتِلُ أن يسمع من ابن صياد شيئاً قبل أن يراه ابنُ صياد، فرآه رسول الله ﷺ وهو مضطجع

على فراش في قطيفة له فيها زمزمة، فرأت أُمُّ ابن صياد رسولَ الله ﷺ وهو يتقى بجذوع النخل، فقالت لابن صياد: يا صافِ - وهو اسم ابن صياد - هذا محمد . فثار ابن صياد، فقال رسول الله ﷺ: «لو تَرَكَتْه بَيَّن». قال سالم: قال عبد الله بن عمر: فقام رسول الله ﷺ في الناس فأثنى على الله بما هو له أهل، ثم ذكر الدجال فقال: «إني لأُنذِرُكموه، ما من نبى إلا وقد أَنْذَرَه قومَه، لقد أنذره نوحٌ قومَه، ولكن أقول لكم فيه قولاً لم يَقُلْه نبيٌّ لقومه: تعلّموا أنه أعور، وأنَّ الله تبارك وتعالى ليس بأعور». قال ابن شهاب: وأخبرني عمر بن ثابت الأنصارى: أنه أخبره بعض أصحاب رسول الله ﷺ: أن رسول الله ﷺ قال يوم حذَّر الناس الدجال: «إنه مكتوب بين عينيه كافر، يقرؤه من كره عمله. أو: يقرؤه كل مؤمن». وقال: «تعلموا أنه لن يرى أحد منكم ربه عزّ وجل حتى يموت».

2044. It was related that Abd Allah ibn Umar said: " Umar ibn Al Khattab went out with the Messenger of God (Prayers and peace be upon him) among a group of people, they encountered some children among whom was Ibn Sayyad. The Messenger of God (Prayers and peace be upon him) asked: 'Do you bear witness that I am the Messenger of God?' Then he said: 'Do you bear witness that I am the messenger of God?' So the Messenger of God (Prayers and peace be upon him) said: 'I affirm my faith in God and in His Angels and in His Books, and what do you see?' He said: 'I see two who are truthful and one liar or two liars and one who is truthful.' Then the Messenger of God (Prayers and peace be upon him) said: 'Leave him be, he is confounded.' Then Umar ibn al Khattab said: 'O Messenger of God, let me kill him.' So the Messenger of God (Prayers and peace be upon him) said: 'If he is the one who you think he is, you will not be able to kill him and if he is not that one there is no good for you if you kill him.' " Salim ibn Abd Allah said: 'I heard Abd Allah ibn

Umar say: 'The Messenger of God (Prayers and peace be upon him) and Ubayy ibn Ka'b al Ansari went to the palm trees where ibn Sayyad abided. When the Messenger of God (Prayers and peace be upon him) entered the garden he tried to hide behind the trunks of the palm trees hoping to hear something from Ibn Sayyad before he caught sight of him. The Messenger of God (Prayers and peace be upon him) saw him as he lay upon a couch covered with a velvet cloth. But the mother of Ibn Sayyad saw the Messenger of God (Prayers and peace be upon him) standing behind the trunks of the palm trees so she said to Ibn Sayyad: 'O Safi! - a nickname for Ibn Sayyad - Mohammed is here.' Ibn Sayyad became excited, then the Messenger of God (Prayers and peace be upon him) said: 'Had she left him he would have said something.' Salim said that Abd Allah ibn Umar said: 'The Messenger of God (Prayers and peace be upon him) addressed the people and gave praise to God and mentioned the Anti-Christ saying: 'No Prophet was ever sent who did not warn his followers against the one-eyed liar. Beware! He is blind in one eye, and your Lord is not, and it will be written between his eyes the word 'unbeliever.'"

٢٠٤٥ - عن ابن عون، عن نافع قال: كان نافع يقول: ابن صياد، قال: قال ابن عمر: لقيته مرتين، قال: فلقيته فقلت لبعضهم: هل تَحَدَّثُون أنه هو؟ قال: لا والله. قال: قُلتُ: كذَبْتَنى والله، لقد أخبرنى بعضكم أنه لن يموت حتى يكون أكثركم مالاً وولداً، فكذلك هو زعموا اليوم. قال: فتحدثنا، ثم فارقته. قال: فلقيتُه لَقْيَةً أخرى وقد نَفَرتْ عَيْنُه. قال: فقُلتُ: متى فَعَلَتْ عَيْنُك ما أرى؟ قال: لا أدرى. [قال]: قلتُ: لا تدرى وهى فى رأسك؟ قال: إن شاء الله خَلَقَها فى عصاك هذه. قال: فَنَخَرَ كأشد نَخِيرِ حمارٍ سَمِعتُ. قال: فزعم بعض أصحابى أنى ضربته بعصا كانت معى حتى

تَكَسَّرَتْ، وأنا والله فما شعرت، قال: وجاء حتى دخل على أم المؤمنين، فَحَدَّثها، فقالت: ما تريد إليه ؟ ألم تعلم أنه قد قال: «إن أول ما يَبْعَثُهُ على الناس غضب يَغْضَبُه».

2045. It was related that Ibn Aun said that Nafi' said: "Ibn Sayyad met Ibn Umar twice, and Ibn Umar said to some of the people: 'You are saying that he is the Anti-Christ, no, by God no.' I said: 'You have made me a liar, by God, some of you have told me that he will not die before he becomes the richest one of you in wealth and children. And thus today they assert it is him.' Then he said that he met him another time and his eyes were swollen, so I asked him: 'When did this happen to your eyes?' He said: 'I do not know.' I said: 'You do not know while they are in your head?' He said: 'If God had pleased He would have created them in your staff.' He said: 'He snorted more than the snorting of a donkey. So some of my companions claimed that I beat him with my stick until I broke it. But as far as I am concerned I did nothing.' He said: 'After that he went to see the mother of the believers and told her and she said: 'What do you want from him? Do you not know that he said that the first thing that provokes him against the people is making him angry.'"

٢٠٤٦ - عن حذيفة رضى الله عنه قال: قال رسول الله ﷺ: «لأنا أعلم بما فى الدجال منه، معه نهران يجريان، أحدهما رأىَ العين ماء أبيض، والآخر رأى العين نارٌ تأجَّجُ، فإما أدركه أحدُ فليأت النهر الذى يراه ناراً، ولْيُغَمِّض ثم لْيُطَاطىء رأسَه فيشربَ [منه]، فإنه ماء بارد. وإن الدجال ممسوح العين، عليها ظَفَرَةٌ غليظة، مكتوب بين عينيه كافر، يقرؤه كل مؤمن، كاتبٍ وغير كاتب».

2046. It was related that Hudhaifa said that the Messenger of God (Prayers and peace be upon him) said: "I know more of the

Anti-Christ than the Anti-Christ knows of himself. He has two flowing rivers with him, the water of one of them appears white and the other appears to be flaming with fire. If anyone encounters him, he should go into the river he sees as fire and shut his eyes and bend his head and drink from it, because it is cool water. The Anti-Christ's eyes are squinted and upon it is a thick nail and written between his eyes is the word 'Kafir' (unbeliver) and it will be read by every believer whether literate or illiterate."

٢٠٤٧ - عن حذيفة رضى الله عنه قال: قال رسول الله ﷺ: «الدجال أعور العين اليسري، جُفال الشعر، معه جنةٌ ونار، فناره جنة وجنته نار».

2047. It was related that Hudhaifa said that the Messenger of God (Prayers and peace be upon him) said: "The Anti-Christ has a squinted left eye, his hair is heavy and he has with him a Paradise and a Fire. His Fire is Paradise and his Paradise is Fire."

٢٠٤٨ - عن عن النواس بن سمعان رضى الله عنه قال: ذكر رسول الله ﷺ الدجال ذات غداةٍ فخفَّض فيه ورفَّع، حتى ظنناه فى طائفة النخل، فلما رُحنا إليه عرف ذلك فينا، فقال: «ما شأنكم». قلنا: يا رسول الله ذكرتَ الدجال غداةً، فَخَفَّضْتَ فيه ورفَّعْتَ، حتى ظنناه فى طائفة النخل. فقال: «غيرُ الدجال أخْوَفُنى عليكم، إن يخرج وأنا فيكم فأنا حجيجُه دونكم، وإن يخرج ولست فيكم فامرؤ حجيج نفسه، والله خليفتى على كل مسلم، إنهُ شابٌّ قَطَطٌ عينه طافئة، كأنى أشَبِّهُهُ بعبد العُزّى بن قَطَن، فمن أدركه منكم فيلقرأ عليه فواتحَ سورة الكهف، إنه خارجٌ خلّةً بين الشام والعراق، فعاث يميناً وعاثَ شمالاً، يا عباد الله فاثبتوا». قلنا: يا رسول الله، وما لَبْثُه فى الأرض؟ قال: «أربعون يوماً، يوم كسنة، ويوم كشهر، ويوم كجمعة، وسائر أيامه كأيامكم». قلنا: يا رسول الله، فذلك اليوم الذى كسنة أتكفينا فيه صلاةُ يومٍ؟ قال:

«لا، اقدُروا له قَدْرَه». قلنا: يا رسول الله، وما إسراعه فى الأرض؟ قال: «كالغيث استدبرته الريح، فيأتى على القوم فيدعوهم فيؤمنون به ويستَجيبون له، فيأمر السماء فَتُمْطر، والأرض فتنبت، فتروحُ عليهم سارحتهم أطول ما كانت ذُراً وأسْبَغْه ضروعاً وأمدَّهُ خواصر. ثم يأتى القوم فيدعوهم فيردون عليه قولَه، فينصرف عنهم، فيصبحون مُمْحلين ليس بأيديهم شىء من أموالهم. ويَمُرُّ بالخَرِبَة فيقول لها: أخْرِجى كنوزكِ، فَتَتْبَعُهُ كنوزها كيعاسيب النحل، ثم يدعو رجلاً ممتلئاً شباباً، فيضربه بالسيف فيقطعه جزلتين رمية الغرض، ثم يدعوه فيقبل ويَتَهَلّلُ وجهه ويضحك، فبينما هو كذلك إذ بعث الله عز وجل المسيح ابن مريم ﷺ، فينزل عند المنارة البيضاء شرقىّ دمشق بين مَهْرُودَتين، واضعاً كفيه على أجنحة مَلَكَيْن، إذا طأطأ رأسَه قَطر، وإذا رَفَعَهُ تَحَدَّرَ منه جُمان كاللؤلؤ، فلا يَحِلُّ لكافر يَجِدْ ريح نَفَسِه إلا مات، ونَفَسُهُ ينتهى حيث ينتهى طرفه، فيطلبه حتى يدركَهُ بباب لُدٍّ، فيقتُلُه، ثم يأتى عيسى [ابن مريم] قومٌ قد عصمهم الله منه، فيمسح عن وجوههم، ويحدثهم بدرجاتهم فى الجنة، فبينما هو كذلك، إذا أوحى الله عيسى عليه السلام: إنى قد أخرجت عباداً لا يَدان لأحد بقتالهم، فحرِّز عبادى إلى الطور، ويبعث الله يأجوج مأجوج ﴿**وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ**﴾ [الأنبياء: ٩٦]. فيمر أوائلهم على بُحَيْرَة طَبَرِيّة فيشربون ما فيها. ويمر آخرهم فيقولون: لقد كان بهذه مرة ماء، ويُحْصَرُ نبى الله عيسى ابن مريم ﷺ وأصحابه حتى يكون رأسُ الثور لأحدهم خيراً من مائة دينار لأحدكم اليوم، فيرغب نبى الله عيسى ابن مريم ﷺ وأصحابه فيرسل الله عليهم النَّغف فى رقابهم ، فيصبحون فرسى كموت نفس واحدة. ثم يَهْبِطُ نبى الله عيسى وأصحابه إلى الأرض، فلا يجدون فى الأرض موضع شبر إلا ملأه زَهمُهُمُ ونَتَنُهم، فيرغب نبى الله عيسى وأصحابه إلى الله عز وجل، فيرسل الله طيراً كأعناق البخت، فتحملهم فَتَطرحُهُم حيث شاء الله عز وجل، ثم يرسل الله تعالى مطراً لا يَكُنُّ منه بيت مَدَرٍ ولا وبرٍ، فيغسل الأرض حتى يتركها كالزَّلَقَةِ. ثم يقال للأرض: أنبتى ثمرتك ورُدِّى بركتك، فيومئذ تأكل العصابة من الرمانة ويستظلون

بقَحفها، ويباركُ فى الـرِّسل حتى إن اللِّقْحَةَ مِن الإبل لتكفى الفِئام من الناس، واللِّقْحة من البقر لتكفى القَبِـيلة من الناس، واللقحة من الغنم لتكفى الفَخذَ من الناس، فـبينما هم كذلك إذا بعث الله ريحاً طيبةً، فتأخذهم تحت آباطهم، فتقبض روح كل مؤمن وكل مسلم، ويبقى شِرار الناس يتهارجون فيها تهارج الحُمر، فعليهم تقوم الساعة».

2048. It was related that Al Nawwas ibn Sam'an said: "The Messenger of God (Prayers and peace be upon him) mentioned the Anti-Christ one morning. He described him as sometimes inconsequential and sometimes of great consequence until we felt as if he was lurking within the cluster of date palm trees. When we went to him in the evening and he perceived our fear from our faces, he said: 'What is the matter?' We said: 'O Messenger of God, you mentioned the Anti-Christ this morning as sometimes inconsequential and sometimes of great consequence until we felt as if he was lurking within the cluster of date palm trees.' So he said: 'I fear for you in so many things other than the Anti-Christ.' If he appears while I am among you, I shall deal with him for you, but if he appears after me, each of you must deal with him for yourselves and God will protect every Muslim in my stead. He will be a young man with wiry, cropped hair, and a blind eye. I liken him to Abdul Uzza ibn Qatan. Whoever of you who lives to see him should recite the opening verses of Surah 'The Cave' over him (Surah 18). He will appear on the way between Syria and Iraq and will spread mischief right and left. O servant of God! Be firm.' We said: 'O Messenger of God, how long will he abide upon the Earth?' He said: 'For forty days, one day will be like a year, one day will be like a month, one day will be like a week, and the rest of the days will be like your days.' We said: 'O Messenger of God, will the prayer of one day be sufficient for the prayers of the day equal to one

year?' Then he said: 'No, you must estimate the time.' We said: 'O Messenger of God, how fast will he move over the earth?' He said: 'As fast as the clouds driven by the winds, he will appear to the people and invite them, they will pledge their faith in him and hearken to him. Then he will command the sky and rain will fall upon the Earth and crops will grow. Then in the evening, their grazing animals will come to them with their humps very high, their udders full of milk and their flanks distended. Then he will go to another people and invite them. But they will reject him so he will depart from them; they will have a drought and no wealth will remain with them. Then he will traverse the desert and say to it: 'Bring out your treasures.' And the treasures will come out and assemble before him like a swarm of bees. Then he will summon a youth and strike him with the sword, cut him into two distant pieces. Then he will summon the youth and he will arise laughing, his face aglow. At that moment God Almighty will send Jesus, son of Mary. He will descend at the white minaret on the eastern side of Damascus, wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he lowers his head, beads of perspiration will fall from his head, and when he raises it up, beads like pearls will scatter from it. Every unbeliever who smells the odor of his body will die and his breath will reach as far as he sight. He will then search for him until he catches hold of him at the gate of Ludd and kills him. Then a people whom God has protected will come to Jesus, son of Mary, and he will wipe their faces and inform them of their ranks in Paradise. So it will be when God reveals to Jesus: 'I have brought forth from among My servants such people against whom none will be able to fight; you take these people safely to Tur, and then God will send Gog and Magog and they will

slide down from every slope. The first of them will pass lake Tiberias and drink it. And when the last of them passes, he will say: 'There used to be water there.' Jesus and his companions will then be attacked so that the head of an ox would be dearer to them than one hundred Dinars. The Messenger of God (Prayers and peace be upon him), Jesus, and his companions will invoke God Almighty and He will send to them insects and in the morning they would perish at once. The Messenger of God (Prayers and peace be upon him), Jesus, and his companions, will then descend to the Earth and they will not find on the Earth the space of even a single span which is not filled with decay and foul odor. The Messenger of God (Prayers and peace be upon him), Jesus, and his companions will then invoke God, and He will send birds whose necks would be like the necks of Bactrian camels and they will lift them away and cast them where God pleases. Then God will send rain which no house of mud-bricks or camel hair will repel and it will wash the Earth until it shines like a mirror. Then the Earth will be told to bring forth its fruit and restore its blessing and then a pomegranate will grow so large that a party of people will be able to eat it and seek shelter under its skin, a dairy cow will give so much milk that a whole party will be able to drink it. The milking camel will give so much milk that a whole tribe will be able to drink from it, and the milking sheep will give so much milk that a whole family will be able to drink from it. Then God will send a gentle wind which will caress them even under their armpits. And He will take the soul of every Muslim and only the wicked will be left alive and wil fornicate like asses and then the Hour will come to them."

٢٠٤٩ - عن أبي سعيد الخدري رضي الله عنه قال: حدثنا رسول الله ﷺ يوماً حديثاً طويلاً عن الدجال، فكان فيما حدثنا قال: «يأتي - وهو محَرَّمٌ عليه أن يدخل نقاب المدينة - فينتهي إلى بعض السباخ التي تلي المدينة، فيخرج إليه يومئذ رجل هو خير الناس - أو: من خير الناس - فيقول له: أشهد أنك الدَّجال الذي حدثنا رسول الله ﷺ حديثه، فيقول الدجال: أرأيتُم إن قَتَلتُ هذا ثم أحييتُه، أتشكُّون في الأمر؟ فيقولون: لا، قال: فيقتله ثم يحييه، فيقول حين يحييه: والله ما كنت فيك قط أشد بصيرة مني الآن، قال: فيريد الدجال أن يقتُلَه فلا يسلط عليه». قال: أبو إسحاق: يقال: إن هذا الرجل هو الخضرُ عليه السلام.

2049. It was related that Abu Sa'id al Khudri said: "One day the Messenger of God (Prayers and peace be upon him) addressed us regarding the Anti-Christ and among the things he spoke of was that the Anti-Christ will come, and he will be forbidden to enter the mountain passes of Madinah. He will encamp in one of the salt areas in the environs of Madinah and on that day a man from the best of the people will appear to him and say: 'I bear witness that you are the Anti-Christ which the Messenger of God (Prayers and peace be upon him) told us of.' The Anti-Christ will say: 'If I kill this man and bring him back to life, would you doubt in me?' They will reply: 'No.' Then he will kill him and bring him back to life, and then the man will say: 'By God I was not so certain about you as I am now.' The Anti-Christ will try to kill him will not be able to do so. Abu Ishaq said: "This man is Al Khidr (peace be upon him)."

٢٠٥٠ - عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله ﷺ: «يخرج الدجال، فيتوجه قِبَلَهُ رجلٌ من المؤمنين، فتَلْقَاه المسالح مسالح الدجال، فيقولون له: أين تَعْمِد؟ فيقول: أعْمِدُ إلى هذا الذي خرج، قال: فيقولون له: أوَ ما تؤمن بربنا؟

فيقول: ما بربنا خفاء، فيقولون: اقـتُلُوه، فيقول بعضهم لبعض : أليس قد نهاكم ربكم أن تقتلوا أحداً دونه؟ قال: فينطلقون به إلى الدجال، فإذا رآه المؤمن قال: يا أيها الناس هذا الدجال الذى ذكر رسـول الله ﷺ. قال: فيأمر الدجال به فَيُشَبَّحُ، فـيقول: خذوه وشُجُّوه، فَيُوسَعُ ظهرُه وبطنه ضَرباً، قال: فيقـول: أو ما تؤمن بى؟ قال: فيقول: أنت المسيح الكذاب، قال: فيؤمر به فيؤشر بالمئشار، من مفرقه حتى يفرَّق بين رجليه، قال: ثم يمشى الدجال بين القِطْعَتَيْن، ثم يقول له: قم، فيسـتوى قائما، قال: ثم يقول: له أتؤمن بى؟ فيـقول: ما ازددت فيك إلا بصـيرة، قال: ثم يقـول: يا أيها الناس، إنه لا يَفْعَلُ بعدى بأحـدٍ من الناس. قال: فيـأخذه الدجـال ليذبحه، فَيُجْعَلُ مـا بين رقَبته إلى ترْقُوته نحاساً، فلا يستطيع إليه سبيلاً. قال: فـيأخذه بيديه ورجليه فيقذف به، فيحسب الناسُ أنما قذفـه إلى النار وإنما أُلقِىَ فى الجنة، فقـال رسول الله ﷺ: هذا أعظم الناس شهادةً عند رب العالمين».

2050. It was related that Abu Sa'id al Khudri said that the Messenger of God (Prayers and peace be upon him) said: "When the Anti-Christ appears, he will go towards a man of the believers, then he will be encountered by the armed forces. They will ask him: 'Where do you intend to go?' He will say: 'I intend to go to that one which came out.' They will say to him: 'Do you not believe in our Lord?' He will say: 'God is evident.' They will say: 'Kill him.' Then they will say to each other: 'Did not your Lord forbid you to kill any one except him?' They will take him and go to the Anti-Christ, and when the believers see him, he will say: 'O people, this is the Anti-Christ of which the Messenger of God (Prayers and peace be upon him) has warned.' The Anti-Christ will order for him to be struck into two. So they will take him and beat him upon his chest severely, he will then ask him: 'Will you believe in me?' He will say: 'You are the Anti-Christ.' Then he will order him to be cut

with the saw from top to bottom. Then the Anti-Christ will walk between his two halves and say to him: Stand up.' And he will stand up, then he will ask him will you believe in me?' He will say: 'Now I recognise you even better.' Then he will say: 'O people, he will not do anything after me to any of you.' So the Anti-Christ will take him and cut his neck. But he will find copper between his chin and chest-bone, so he will not be able to kill him. Then he will take him by his hands and feet and throw him. Then the people will think that he was thrown into the Fire, but he was thrown into Paradise. The Messenger of God (Prayers and peace be upon him) said: 'This is the best of martyrs in the Sight of the Lord of the Worlds.'"

٢٠٥١ – عن المغيرة بين شعبة رضى الله عنه قال: ما سأل أحدٌ النبيّ ﷺ عن الدجال أكثرَ مما سألتُ، قال: «وما يُنْصِبُكَ منه؟ إنه لا يَضُرُّكَ» . قال: قلتُ: يا رسول الله، إنهم يقولون إن معه الطعام والأنهار؟ قال: «هو أهون على الله من ذلك».

2051. It was related that Al-Mughira ibn Shu'ba said: "No one asked the Prophet as many questions about the Anti-Christ as I. The Prophet asked me: 'What makes you worry about him?' I said: 'The people say that he will have a mountain of bread and a river of water.' The Prophet said: 'No, he is too lowly that God would permit him to have such things.'"

٢٠٥٢– عن النعمان بن سالم قال: سمعت يعقوب بن عاصم بن عروة بن مسعود الثقفى يقول: سمعت عبد الله بن عمرو، وجاءه رجل فقال: ما هذا الحديث الذى تحدِّث به؟ تقول: إن الساعة تقوم إلى كذا وكذا؟ فقال: سبحان الله – أو: لا إله إلا الله، أو كلمة نحوهما – لقد هممت لا أحَدِّث أحداً شيئاً أبداً، إنما قلتُ: إنكم سترون بعد قليل أمراً عظيماً: يُحَرَّقُ البيتُ، ويكون ويكون، ثم قال: قال رسول الله ﷺ :

«يخرج الدجـال فى أمتى فيـمكث أربعين - لا أدرى أربعـين يوماً أو أربعين شـهراً، أو أربعين عاماً - فيبعث الله تعالى عيسى ابن مريم، كأنه عروة بن مسعود، فَيَطْلُبُهُ فَيُهْلِكُهُ، ثم يمكث الناسُ سَبْعَ سنين، ليس بين اثنين عداوة، ثـم يرسل الله عز وجل ريحاً باردةً من قِبَلِ الشام، فلا يبقى على وجه الأرض أحدٌ فى قلبه مثقال ذرة من خير أو إيمان إلا قَبَضَتْهُ، حتى لو أن أحدكم دخل فى كَبِدِ جبلٍ لدخلته عليه حتى تَقْبِضَهُ». قال: سمعتها من رسول الله ﷺ، قال: «فيبقى شرارُ الناسِ فى خفة الطير وأحلام السباع، لا يعرفون معروفاً ولا ينكرون منكراً، فـيتَمَثَّل لهم الشيطان فيقول: ألا تستحْيُون؟ فـيقولون: فما تأمرنا؟ فـيأمرهم بعبـادة الأوثان، وهم فى ذلك دارٌّ رزقُهم حسنٌ عَيْشُهُم، ثم ينفخ فى الصور فـلا يسمعه أحـد إلا أصغى ليتاً ورفع ليـتاً، قال: وأول من يسمـعه رجلٌ يلوط حوض إبله، قـال: فيصـعَق ويَصْعَقُ الناس، ثم يرسل الله - أو قال: يُنْزِلُ الله - مطراً كأنه الطّلُّ - أو الظِّل. نعمان الشاك - فتنبت منه أجساد الناس، ثم ينفخ فيه أخرى فإذا هم قـيـام ينظرون، ثم يقـال: يا أيهـا الناس هَلُمَّ إلى ربكم ﴿**وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ**﴾ [الـصافات: ٢٤] ثم يقال: أخرجوا بعث النار. فـيقال: مِن كم؟ فيـقال: من كلٍّ ألفٍ تسعمائةٍ وتسعةً وتسعين، قال: فذاك: يومَ يجعلُ الوِلدان شيباً، وذلك ﴿**يَوْمَ يُكْشَفُ عَن سَاقٍ**﴾ [القلم: ٤٢].

2052. It was related that Al Numan ibn Salem said: "I heard Yacoub ibn Asim ibn Urwa ibn Mas'ud al Thaqafi say that he heard Abd Allah ibn Amr say that someone came to him and asked: 'What is that Hadith you relate in which the Hour will come to pass after a certain time?' Then he said: 'Glory be to God, there is no god but God. I have resolved never to relate anything to anyone. I related only that after some time an momentous event will occur, the House will be burnt and it will certainly come to pass.' Then he said that the Messenger of God (Prayers and peace be upon him) said: 'The Anti-Christ will appear to my Nation and he will stay for forty,' - I do not

know if he meant forty days, forty months or forty years. - 'Then God will then send Jesus, the son of Mary, who will look like Urwah ibn Mas'ud. He will pursue him and kill him. Then mankind will live for seven years, during which time there will be no dissent between any people. After that God Almighty will send a cold wind from the direction of Syria. No one who has as much as a grain of goodness in him will survive on the Earth. And even if you were to enter the deepest recess of the mountain, the wind will reach it and cause you to die.' I heard the Messenger of God (Prayers and peace be upon him) say: 'Only the wicked people will be left alive and they will be as carefree as the birds and have the nature of animals. They will neither value piety nor condemn evil. Then Satan will appear to them as a human being and say: 'Will you obey?' They will ask: 'What do you order us to do?' Then he will order them to worship idols, and despite that they will still enjoy ample sustenance and comforts. Then the trumpet will be blown and the heads of all who hear it will reel. The first to hear that trumpet will be the one who is busy repairing the water trough for the camels. He will faint and the other people will also faint. Then God will send, or He will cause a rain to be sent, which will be like dew and the bodies of mankind will emerge from it. Then the second trumpet will be blown and they will stand up and gaze around. Then it will be said: 'O mankind, go to your Lord. They will be made to stand there and they will be questioned. Then it will be said: 'Bring a group for the Hell Fire.' It will be asked: 'How many?' It will be said: 'Nine hundred and ninety-nine from every thousand for the Hell Fire.' That Day the children will become old from its terror and that will be the Day about which it has been said: 'On the Day when the flanks will be uncovered.' "

٢٠٥٣ عن عبد الله بن عمرو رضى الله عنهمَا قال: حفظت من رسول الله ﷺ حديثاً لم أنسه بعد، سمعت رسول الله ﷺ يقول: «إن أول الآيات خروجاً طلوع الشمس من مغربها، وخروج الدابة على الناس ضحى ، وأيهما ما كانت قَبْلَ صاحبتها فالأُخرى على إثْرِها قريباً».

2053. It was related that Abd Allah ibn Amr ibn Al As said: "I memorised a Hadith from the Messenger of God (Prayers and peace be upon him) and I never forgot it after I had heard the Messenger of God (Prayers and peace be upon him) say: "The first Sign will be the rising of the sun from the west, then the appearance of the beast before mankind in the forenoon, and whichever of the two occurs first, the second one will follow immediately afterwards.'

٢٠٥٤ - عن عامر بن شراحيل الشعبى - شَعْبُ هَمْدان - أنه سأل فاطمة بنت قيس ، أخت الضحاك بن قيس رضى الله عنهمَا، وكانت من المهاجرات الأُوَل، فقال: حدِّثينى حديثاً سمعتيه من رسول الله ﷺ، لا تُسْنِديه إلى أحدٍ غيره، فقالت: لئن شئت لأفعلن، فقال لها: أجل حديثنى، فقالت: نَكَحْتُ ابن المغيرة وهو من خيار شباب قريش يومئذ، فأصيب فى أول الجهاد مع رسول الله ﷺ، فلما تأيمت خطبنى عبدالرحمن بن عوف فى نفر من أصحاب رسول الله ﷺ، وخطبنى رسول الله ﷺ على مولاه أسامة بن زيد رضى الله عنهمَا، وكنت قد حُدِّثْتُ أن رسول الله ﷺ قال: «من أحبنى فليحب أسامة». فلما كلّمنى رسول الله ﷺ قلت: أمرى بيدك فأنْكِحنى من شئت، فقال: «انتقلى إلى أم شَرِيك» - وأم شريك امرأة غنية من الأنصار، عظيمة النفقة فى سبيل الله، ينزل عليها الضيفان - فقلت: سأفعلُ، فقال: «لاتفعلى، إن أم شريك امرأة كثيرة الضيفان، فإنى أكره أن يسقط عنك خمارُكِ، أو ينكشف الثوب عن ساقيك، فيرى القوم منك بعض ما تكرهين ، ولكن انتقلى الى ابن عمك عبد الله بن عمرو بن أم مكتوم - وهو رجل من بنى فِهْرٍ، فِهر قريش، وهو من البطن الذى هى منه

- فانتـقلتُ إليه، فلـما انقضت عِدتى سـمعت نداء المنادى - مـنادى رسول الله ﷺ - ينادي: الصلاة جـامعة، فخـرجت إلى المسجد، فـصليت مع رسول الله ﷺ فكنت فى صف النساء التى تلى ظهـور القوم، فلما قضى رسول الله ﷺ صـلاته جلس على المنبر وهو يضحك، فـقال: «ليلزم كل إنسـان مصلاة». ثم قـال: «أتدرون لم جمـعتكم» . قـالوا: الله ورسوله أعلم، قـال: «إنى والله مـا جمـعـتكم لرَغبـة ولالرهبـة، و لكن جمعتكم لأن تميماً الداريّ كان رجلاً نصرانيـاً، فجاء فبايع وأسلم، وحدثنى حديثاً وافق الذى كنت أحدثكـم عن مسيح الدجـال، حدثنى أنه ركب فى سفـينة بَحْرِيّةٍ مع ثلاثين رجلاً مـن لَخْمٍ وجُذَام، فلعب بهم الموج شهـراً فى البحـر، ثم أرفؤوا إلى جـزيرةٍ فى البحر حـتى مغرب الشمس، فجلسـوا فى أقْرُبِ السفينة فدخلوا الجزيرة، فلقـيتهم دابةُ أهْلَبُ كثير الشـعر، لا يدرون ما قُبُلُهُ من دبره من كثرة الشعـر، فقالوا: ويلكِ ما أنت؟ فقالت: أنا الجسّاسـة، قالوا: وما الجسّاسة؟ قالت: أيهـا القوم انطلقوا إلى هذا الرجل فى الدير، فـإنه إلى خبـركم بالأشواق، قـال: لما سـمَّت لنا رجلاً فَرِقنا منهـا أن تكون شيطانة، قـال: فانطلقنا سراعـاً حتى دخلنا الديرفـإذا فيه أعظمُ إنسـان رأيناه قطُّ خَلْقاً، وأشدُّه وثاقاً، مجموعة يداه إلى عنقه، ما بين ركـبتيه إلى كعبيه بالحديد، قلنا: وَيْلَكَ ما أنت؟ قال: قـد قَدرتم على خبرى، فأخـبرونى ما أنتم؟ قـالوا: نحْن أناس من العرب، ركبنا فى سفينةٍ بحـرية فصادفنا البحر حين اغتلم، فلـعب بنا الموج شهراً، ثم أرفأنا إلى جزيرتك هذه ، فـجلسنا فى أقربُهـا فدخلنا الجزيرة، فلـقيتنا دابةٌ أهْلَبُ، كـثيرُ الشـعر، لاندرى ما قُبُلُهُ من دُبُرِه من كثـرةِ الشعر، فقلنا: ويلكِ ما أنتِ؟ فقـالت: أنا الجسّاسة، قلنا: وما الجسّاسة؟ قالت: اعمدوا إلى هذا الرجل فى الدير فإنه إلى خبركم بالأشواق، فأقبلنا اليك سراعاً، وفزعنا منها، ولم نأمن أن تكون شيطانة. فقال: أخبرونى عن نخل بَيْسان، قلنا: عن أى شأنهـا تستَخْبِرُ؟ قال: أسألكم عن نخلها هـل يثمر؟ قلنا له: نعم، قال: أما إنه يوشك أن لا تثمر، قـال: أخبرونى عن بُحَيْرَةِ الطَّبَرِيّة، قلنا: عن أى شأنها تستَخبر؟ قال: هل فيها ماء؟ قالوا: هى كثيرة الماء، قال: أما إنا ماءها يوشك أن يذهب،

قال: أخبرونى عن عـين زُغَر، قالوا: عن أى شأنها تستخبـر؟ قال: هل فى العين ماء؟ وهل يزرع أهلها بماء العين؟ قلنا له: نعم هى كثيرة الماء، وأهلها يزرعون من مائها، قال: أخبرونى عن نبى الأُمِّيِّـين ما فعل؟ قالوا: قد خرج من مكة ونزل يثـرب، قال: أقاتَله العرب؟ قلنا: نعم، قال: كيف صنع بهم؟ فأخبـرناه أنه قد ظهر على ما يليه من العرب وأطاعوه، قـال لهم: قد كان ذاك؟ قلنا: نعم، قـال: أما إنَّ ذاك خيرٌ لهم أن يطيـعوه، وإنى مـخبـركم عنى: إنى أنا المسـيح [الدجال]. وإنى أوشك أن يؤذن لى فى الخـروج فأخرج، فأسير فى الأرض، فلا أدعُ قريـةً إلا هبطتها فى أربعين ليلةً، غيرَ مكةَ وطَيْبةَ، فـهمـا محـرَّمتـان علىّ كلتاهـما، كلمـا أردت أن أدخل واحدةً - أو واحـداً - منهمـا استَقْبلنى مَلَكٌ بيـده السـيف صلتـاً يصـدنى عنهـا، وأنَّ على كل نَقْبٍ منهـا مـلائكة يحرسـونها» . قالت: قال رسـول الله ﷺ وطَعَنَ بِمخْصَرَته فى المنبر: «هذه طَيْبَةُ، هذه طَيْبَةَ، هذه طَيْبَةُ - يعنى المدينة - ألا هل كنت حدثتكم ذلك». فقال الناس: نعم. «فإنه أعجبنى حـديث تميم، أنه وافق الذى كنت أحدثكم عنه، وعن المدينة ومكة، ألا إنه فى بحر الشام أو بحر اليمن، لا بل من قِبَل المشرق ما هو، من قِبَلَ المشرق ما هو، من قبل المشرق ما هو». و أومأ بيده إلى المشرق قالت: فحفظت هذا من رسول الله ﷺ.

2054. It was related that Amer ibn Sharahil al Shabi - Shab Hamdan - asked Fatima, daughter of Qays and sister of al Dahhak ibn Qais: "Amir ibn Sharahil al Shabi said that Fatimah bint Qais was among the first women of the Emigrants. So I asked her to relate a Hadith to me which she had heard directly from the Messenger of God (Prayers and peace be upon him) without having being conveyed through a third party. She said: 'If you so please, I will do so.' He said to her: 'Please do so and relate it to me.' She said: 'I married the son of Mughira and he was one of the young man of Quraish who had been chosen at that time, but he fell as a martyr in the first Jihad. When I became a widow, Abd al Rahman ibn Awf, one of the Com-

panions of the Messenger of God (Prayers and peace be upon him) sent me a proposal of marriage. The Messenger of God (Prayers and peace be upon him) also sent me a similar message for his freed slave, Usama ibn Zaid. I had been informed that the Messenger of God (Prayers and peace be upon him) had said of him: 'Whoever loves me should also love Usamah.' So when the Messenger of God (Prayers and peace be upon him) spoke to me about it, I said: 'The matter is in your hands. You may give me in marriage to whoever you please.' He said: 'Now you should go to stay with Umm Sharik.' Umm Sharik was a wealthy lady of the Helpers. She used to expend generously in the cause of God and was very hospitable to guests. I said: 'I shall do as you please.' He said: 'Do not do so because Umm Sharik is a woman who has many guests and I would not wish for your head to be uncovered or parted from your body or that strangers might glimpse something you dislike them to see. So you had better go to stay with your cousin, Abd Allah ibn Amr ibn Umm Maktum.' He belonged to the Bani Fihr of the Quraish, and he was from the same tribe as Fatima. So I moved there, and when my requisite period of waiting was over, I heard the voice of a caller calling for prayer in the mosque.' So I set off for the mosque and offered prayer with the Messenger of God (Prayers and peace be upon him) and I was in the row of the women near the row of men. When the Messenger of God (Prayers and peace be upon him) had completed his prayer, he sat on the pulpit, smiling, and said: 'Everyone who is praying here should stay in his place, then he said: 'Do you know why I asked you to congregate?' They said: 'God and His Messenger know best.' He said: 'By God, I did not ask you to gather here to exhort you or to warn you.' I have kept you here because Tamim Dari, who is Christian, came and embraced Islam,

and he told me something which corresponds with what I told you about the Anti-Christ.' He told me that he had set sail in a ship with thirty men of Bani Lakhm and Bani Judham and it had been tossed about by waves in the ocean for a month. Then they were carried near the land in the ocean at the time of sunset. They took to a small rowing boat and put ashore on the island. There they saw a beast with such long thick hair that they could not make out its face from his back. They said: 'Woe to you, who are you?' It said: 'I am al Jassa-sah.' They said: 'What is al-Jassasah?' It said: 'O people, go to a man in a monastery as he is eagerly awaiting you.' When it named the man we feared it might be a Devil. Then we hurried on until we reached the monastery and found a well-built person there with his hands tied to his neck and iron shackles upon his ankles. We said: 'Woe to you, who are you?' He said: 'You soon will come to know about me, but tell me who you are.' We said: 'We are from Arabia and we set sail in a boat but the waves carried us off for one month and brought us near the island, so we took to the rowing boats and came ashore on the island. Then a beast with bushy hair met us and its hair was so thick we could not make out its front from its back. We said to it: 'Woe to you, who are you?' It said: 'I am al Jassasah.' We said: 'What is al Jassasah?' It said: 'Go to a man in this monastery as he is eagerly awaiting you. So we came to you in hurriedly fearing that it might be the Devil. He said: 'Tell me about the date-palm trees of Baysan.' We said: 'What do you wish to know about them?' He said: 'I wish to know if they bear fruit or not.' We said: 'Yes.' Then he said: 'I think they will not bear fruit.' He said: 'Tell me about lake Tiberias?' We said: 'What do you wish to know about it?' He said: 'Is there water in it?' They said: 'There is plenty of water in it.' Then he said: 'I think it will soon be dry.' Then he said: 'Tell

me about the spring of Zughar.' They said: 'What do you wish to know about it?' He said: 'Is there water in it and does it provide irrigation?' We said: 'Yes, there is plenty of water in it and the inhabitants irrigate by means of it.' He said: 'Tell me about the unlettered Prophet, what has he done?' We said: 'He has left Makkah and settled in Madinah.' He said: 'Are the Arabs fighting against him?' We said: 'Yes.' He said: 'How does he deal with them?' We told him that he had vanquished those in the vicinity and they had pledged allegiance to him. Then he said: 'Has it already happened?' We said: 'Yes.' Then he said: 'If that is so then it is better for them that they pledge allegiance to him. Now I will tell you about myself. I am the Anti-Christ and soon I shall be allowed to leave this place.' Then I shall leave and travel about the land, and shall not leave any town without staying for forty nights except Makkah and Madinah, as these two are forbidden to me and I will not attempt to enter either of them. An angel bearing a sword in his hand will confront me and prevent me and there will be angels to guard every road leading to them.' Then the Messenger of God (Prayers and peace be upon him) stuck the pulpit with the end of his staff and said: 'This means Tayba meaning Madinah, did I not tell you of this?' The people said: 'Yes.' And I like what Tamim Dari related as it correlates with I told you about him in Makkah and Madinah. Indeed, the Anti-Christ is in the Mediterranean sea or the Arabian sea. No, to the contrary, he is in the east, he is in the east, he is in the east.' And he pointed his hand towards the east. she said: 'I memorised this from the Messenger of God (Prayers and peace be upon him).' "

٢٠٥٥ - عن أنس بن مالك رضى الله عنه قال: قال رسول الله ﷺ: «ليس من بلد

إلا سيطؤه الدجال، إلا مكّةَ والمدينةَ، وليس نَقْبٌ من أنقابهــما إلا عليه الملائكة صافّين تحــرسهــا، فينزل بالسَّبْخَةِ، فــتَرجُفُ المدينة ثلاث رَجــفاتٍ، يخــرج إليه منهــا كل كافــر منافق».

2055. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "The Anti-Christ will appear and make camp near Madinah, and Madinah will have two angels at each gate. Then Madinah will be shaken three times and every unbeliever and hypocrite will be expelled from it towards him."

٢٠٥٦ - عن أنس بن مالك رضى الله عــنه: أن رسول الله ﷺ قال: «يتــبع الدجالَ من يهود أصبهان سبعون ألفاً، عليهم الطيالسة».

2056. It was related that Anas ibn Malik said that the Messenger of God (Prayers and peace be upon him) said: "The Anti-Christ will be followed by seventy thousand Jews of Isfahan wearing Persian cloaks."

٢٠٥٧ - عن أم شــريك رضى الله عنها: أنهــا ســمــعت النبى ﷺ يقــول: «لَيَفِرَّنَّ الناسُ من الدجــال فى الجبال». قــالت أمّ شريكٍ: يا رسول الله، فــأين العرب يومــئذ؟ قال: «هم قليل».

2057. It was related that Umm Sharik said: "I heard the Messenger of God (Prayers and peace be upon him) say: 'The people will run away from the Anti-Christ and seek shelter in the mountains.' She said: 'Where will the Arabs be on that day?' He said: 'They will not be many.'"

٢٠٥٨ - عن حُمَيْدِ بن هلال، عن رهط، منهم أبو الدهماء وأبو قــتادة، قالوا: كنا نمرُّ على هشام بن عامر، نأتى عمــران بن حصين رضى الله عنهم، فقال ذات يوم: إنكم

لتجـاوزونى إلى رجالٍ مـا كانوا بأحْضَرَ لرسـول الله ﷺ منى، ولا أعلم بحديثـه منى، سـمعت رسـول الله ﷺ يقـول: «ما بـين خلق آدم إلى قيـام السـاعة خـلقٌ أكبـر من الدجال».

2058. It was related that Humaid ibn Hilal said that Abu al Dahma and Abu Qatada said: "We used to go to Imran ibn Husain and passed by Hisham ibn Amer. One day he said: 'You pass me by to visit people but no one stayed with the Messenger of God (Prayers and peace be upon him) more than I, and none knows more Hadiths than I. I heard the Messenger of God (Prayers and peace be upon him) say: 'From the creation of Adam to the Hour there will be no creation more troublesome than the Anti-Christ.' "

٢٠٥٩ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ : «والله لينزلَنَّ ابنُ مـريمَ حكَمـاً عـادلاً، فلـيكسِرَنّ الصليبَ وليَقْتُلَنَّ الخنـزيرَ، وليَضَعَنَّ الجـزية، ولَتُتْرَكَنَّ القِلاصُ فلا يُسعى عليها، ولتذهبنَّ الشحناء والتباغض والتحاسد، وليدعونَّ إلى المال فلا يقبله أحد».

2059. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "By God, the son of Mary will descend, a fair judge, he will break the Cross and kill the swine, and abolish the Jizya, and you will leave your young she-camels so that no one will want it, and fighting and envy and hatred will disappear, and people will try to give money in charity and no one will want it."

٢٠٦٠ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «كيف أنتم إذا نَزَلَ فـيكم ابنُ مـريـم، فـأمَّكُم منكم» . فـقلت لابن أبى ذئـب: إن الأوزاعى حـدثنا عن الزهرى، عن نافع، عن أبى هريرة: «وإمـامكم منكم». قال ابن أبى ذئـب: أتدرى ما

«أمّكم منكم»؟ قلت: تخبرنى، قال: فأمكم بكتاب ربكم، وسنة نبيكم ﷺ.

2060. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "What would you do if the son of Mary is sent down among you, then he leads your prayer." I said to Ibn Abu Ze'b that al Usai'I told us that al Zuhari and Nafi' said that Abu Huraira said: "Your Imam is from among you." Ibn Abu Ze'b said: "Do you know what 'he leads your prayer' means?" I said: "You tell me." He said: "He leads you in prayer according to the Book of your Lord and the Ordinance of your Prophet."

٢٠٦١ - عن جابر بن عبد الله رضى الله عنه قال: سمعت رسول الله ﷺ يقول: «لا تزال طائفة من أمتى يقاتلون على الحق ظاهرين إلى يوم القيامة. قال: فينزل عيسى ابن مريم عليه السلام، فيقول أميرهم: تعال صَلِّ لنا، فيقول: لا، إن بعضكم على بعض أُمراء، تكرمةَ الله هذه الأمة».

2061. It was related that Jabir ibn Abd Allah said that he heard the Messenger of God (Prayers and peace be upon him) say: "A party of my Nation will continue to strive for the Truth until the Day of Judgment. Then Jesus the son of Mary (peace be upon him) will come down, then their Imam will ask him come to lead us in prayer and he will say: 'No, some of you are leaders for the others, this is a blessing from God to this Nation.'"

٢٠٦٢ - عن سهل بن سعد رضى الله عنهما قال: سمعت النبىَّ ﷺ يشير بإصبعه التى تلى الإبهام والوسطى وهو يقول: «بُعثت أنا والساعة هكذا».

2062. It was related that Sahl ibn Sa'd said: "I heard the Prophet while indicating with his middle and index fingers saying: 'I was sent, and the time between me and the Hour is like this.'"

٢٠٦٣ - عن أنس بن مالك رضى الله عنه : أن رجلاً سأل النبى ﷺ قال: متى [تقوم] الساعة؟ قال: فسكت رسول الله ﷺ هُنَيْهَةً، ثم نظر إلى غلام بين يديه من أزْد شنوءة، فقال: «إنْ عُمِّر هذا لم يُدْرِكْهُ الهَرَمُ حتى تقوم الساعة». قال: قال أنس بن مالك: ذاك الغلام من أترابى يومئذ.

2063. It was related that Anas ibn Malik said: "A man asked the Prophet: 'When is the Hour?' The Messenger of God (Prayers and peace be upon him) remained silent for a while, then he looked at a young boy sitting in front of him from Asd Shinua' and said: 'This one will not reach old age, until the Hour comes.' Anas ibn Malik said: 'That day the boy looked older than his age.' "

٢٠٦٤ - عن عائشة رضَى الله عنها قالت: كان الأعراب إذا قدموا على رسول الله ﷺ سألوه عن الساعة: متى الساعة؟ فنظر إلى أحْدِث إنسان منهم، فقال: «إن يعِش هذا لم يدركه الهرم قامت عليكم ساعتكم».

2064. It was related that Aisha said: "Some unrefined Bedouin used to visit the Prophet (Prayers & peace be upon him) and ask him: "When will the Hour come to pass?" He looked at the youngest of them, and said: "If this one lives to be very old your Hour will come to pass." He meant by this the hour of their demise."

٢٠٦٥ - عن أبى هريرة رضى الله عنه - يبلغ به النبى ﷺ - قال : «تقوم الساعة والرجل يحلب اللِّقْحَة، فما يصل الإناء إلى فيه حتى تقوم . والرجلان يتبايعان الثوب، فما يتبايعانه حتى تقوم. والرجل يلوط [فى] حوضه، فما يَصْدُرُ حتى تَقُوم».

2065. It was related that Abu Huraira said that the Prophet said: "The Hour will come to pass when a man has milked his she-camel and has taken the milk away but he will not be able to

drink it, and when two men spread out a white garment before themselves but they will not be able to sell it nor to fold it up. And the Hour will not come to pass until a man mending a tank is able to water his livestock in it."

٢٠٦٦ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ : «ما بين النفختين أربعون». قالوا: يا أباهريرة، أربعون يوماً؟ قال: أبيتُ ، قالوا: أربعون شهراً؟ قال: أبيتُ، قالوا: أربعون سنة؟ قال: أبيتُ . قال: «ثم يُنزلُ الله من السماء ماء فينبُتُون كما ينبت البقلُ ، قال: وليس من الإنسان شيء إلا يَبْلى، إلا عَظْماً واحداً وهو عَجْبُ الذَّنب، ومنه يركَّبُ الخلق يوم القيامة».

2066. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Between the two blowings is forty." They said: 'O Abu Huraira! Is it forty days?' He said: 'I could not answer.' They said: 'Is it forty years?' He said: 'I could not answer.' They said: 'Is it forty months?' He said: 'I could not answer.' 'Every part of the body will perish except a part of the tailbone of his spine and from that bone he will be reformed."

٢٠٦٧ - عن أسامة بن زيد بن حارثة وسعيد بن زيد بن عمرو بن نفيل رضى الله عنهم: أنهما حدَّثا عن رسول الله ﷺ أنه قال: «ما تركت بعدى فى الناس فتنةً أضرَّ على الرجال من النساء».

2067. It was related that Usama ibn Zaid ibn Haritha and Sa'id ibn Zaid ibn Amr ibn Nafil said that the Messenger of God (Prayers & peace be upon him) said: "No affliction will remain after me more harmful to men than women."

٢٠٦٨ - عن أبى سعيد الخدرى رضى الله عنه عن النبى ﷺ قال: «إن الدنيا حُلْوَةٌ خَضِرَة، وإن الله مستخلِفُكم فيها فينظرُ كيف تعملون، فاتقوا الدنيا واتقوا النساء، فإنَّ

أولَ فتنة بنى إسرائيل كانت فى النساء».

2068. It was related that Abu Sa'id al Khudri said that the Prophet said: "This life is sweet and green, and God has assigned you to dwell in it to see how you will act, so beware of the life and beware of women, as the first affliction to the ~~Children~~ of Israel was the women."

٦٨ - كتاب الزهد والرقائق

٢٠٦٩ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «اللهم اجعل رزق آلِ محمدٍ قوتاً».

68. The Book of Asceticism and Softening of Hearts (Kitab Al-Zuhd Wa Al-Raqa'iq)

2069. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "O God, please make the bounty of the family of Mohammed food."

٢٠٧٠ - عن عروة، عن عائشة رضى الله عنهَا أنها كانت تقول: والله - يا ابن أختى - إنْ كنا لننظر إلى الهلال ثم الهلالِ ثم الهلال، ثلاثةَ أهلّةٍ فى شهرين، وما أُوقِدَ فى أبيات رسول الله ﷺ نارٌ. قال: قلت: يا خالةُ فما كان يُعيِّشُكُمْ؟ قالت: الأسودان: التمر والماء، إلا أنه قد كان لرسول الله ﷺ جيرانٌ من الأنصار، وكانت لهم منائح، فكانوا يرسلون إلى رسول الله ﷺ من ألبانها فَيَسْقِيناه.

2070. It was related that Urwa said that Aisha used to say: "By God, O son of my sister! We used to see three crescents in two months, and no fire used to be lit in the houses of the Messenger of God (Prayers & peace be upon him)." Urwa said: "O my aunt, what did you live on?" She said: "The two which are black, dates and water, but the Messenger of God (Prayers & peace be upon him) used to have neighbours from the Helpers (al Ansar) who had some milking she camels, and they used to send the Messenger of God (Prayers & peace be upon him) some of their milk for him to drink and he used to

make us drink it."

٢٠٧١- عن عائشة رضى الله عنها زوج النبي ﷺ، قالت: لقد مات رسول الله ﷺ وما شبع من خبز وزيْتٍ فى يومٍ واحدٍ مرتين.

2071. It was related that Aisha, the wife of the Prophet, said: "The Messenger of God (Prayers & peace be upon him) died, and he had never filled his stomach twice in one day with bread and oil."

٢٠٧٢ - عن عائشة رضى الله عنهَا قالت: ما شبع آل محمد ﷺ يومين من خبز بُرٍّ، إلا وأحدهما تمر.

2072. It was related that Aisha said: "The family of Mohammed never ate two meals in one day, but one of the two was of dates."

٢٠٧٣ - عن أبى حازم قال: رأيت أبا هريرة رضى الله عنهَ يشير بإصْبَعه مراراً يقول: والذى نفسُ أبى هريرة بيده، ما شبعَ نبىُّ الله ﷺ وأهله ثلاثةَ أيامٍ تِبَاعاً من خبز حِنْطة حتى فارق الدنيا.

2073. It was related that Abu Hazem said: "I saw Abu Huraira indicating repeatedly with his finger saying: 'By The One in Whose Hand is the soul of Abu Huraira, the Prophet of God and his family never ate their fill of wheat bread for three successive days until he died.'"

٢٠٧٤ - عن عائشة رضى الله عنهَا قالت: توفى رسول الله ﷺ وما فى رَفِّى فى شىء يأكله ذو كبِدٍ إلا شطرُ شعيرٍ فى رَفٍّ لى فأكلت منه حتى طال علىّ، فكِلْتُهُ فَفَنِىَ.

2074. It was related that Aisha said: "When the Prophet died, nothing that could be consumed by any living creature remained on my shelf except some barley grain. I ate from it for a while

but when I measured it, it finished."

٢٠٧٥ - عن سماك بن حرب قال: سمعت النعمان بن بشير رضى الله عنهُمَا يخطب، قال: ذكر عمر ما أصاب الناسُ من الدنيا، فقال: لقد رأيت رسولَ الله ﷺ يظلُّ اليومَ يلتوى، ما يجد دقَلاً يملأ به بطنه.

2075. It was related that Samak ibn Harb said: "I heard Al Numan ibn Bashir addressing the people saying: 'Umar mentioned what the people have gained of this life, and he said: 'I saw the Messenger of God (Prayers & peace be upon him) suffering pangs of hunger the whole day and he could not find even a date to fill his stomach.' "

٢٠٧٦ - عن أبى عبدالرحمن الحُبُلِىِّ قال: سمعت عبد الله بن عمرو بن العاص رضى الله عنهمَا - وسأله رجل - فقال: ألسنا من فقراء المهاجرين؟ فقال له عبدالله: ألك امرأة تأوى إليها؟ قال: نعم. قال: ألك مسكن تسكنه؟ قال: نعم. قال: فأنت من الأغنياء. قال: فإن لى خادماً، قال: فأنت من الملوك، قال أبو عبدالرحمن: وجاء ثلاثة نفر إلى عبدالله بن عمرو بن العاص - وأنا عنده - فقالوا: يا أبا محمد، إنّا والله ما نقدر على شىء، لا نفقة ولا دابة ولامتَاع. فقال لهم: ما شئتم؟ إن شئتم رجعتم إلينا فأعطيناكم ما يسّر الله لكم، وإن شئتم ذكرنا أمركم للسلطان، وإن شئتم صبرتم، فإنى سمعت رسول الله ﷺ يقول: «إن فقراء المهاجرين يسبقون الأغنياء يوم القيامة إلى الجنة بأربعين خريفاً». قالوا: فإنا نصبرُ لا نسأل شيئاً.

2076. It was related that Abu Abd al Rahman al Hubuli said: "I heard someone asking Abd Allah ibn Amr ibn al As: 'Are we not the needy among the Emigrants?' Abd Allah said to him: 'Have you a wife living with you?' He said: 'Yes.' He said: 'Then you are wealthy.' He said: 'I have a servant as well.' Then he said: 'Then you are a king.' Abu Abd al Rahman said that three people came to Abd Allah ibn Amr ibn al As while

I was sitting with him and said: 'By God. we have nothing at all with us as provision or mount or wealth. Then he said: 'I will do whatever you like. If you join us, we will give you whatever God provides for you, and if you like I can inform the ruler of your situation. If you wish you can be patient as well, for I have heard the Messenger of God (Prayers & peace be upon him) say: ' The needy of the Emigrants will be admitted to Paradise forty years before the wealthy ones on the Day of Resurrection.' So they said: 'We shall be patient and we do not ask for anything.'"

٢٠٧٧ - عن أسامة بن زيد رضى الله عنهمَا قال: قال رسول الله ﷺ : «قمت على باب الجنة فإذا عـامة من دخلها المسـاكين، وإذا أصحاب الجَدِّ مَحْبُوسُون، إلا أصـحاب النار فقد أُمِرَ بهم إلى النار. وقمت على باب النار فإذا عامة من دَخَلَها النساء».

2077. It was related that Usama ibn Zaid said that the Messenger of God (Prayers & peace be upon him) said: ""I stood by the gate of Paradise and saw that the majority of the people who entered it were the poor, while the rich were stopped at the gate. But the companions of the Fire were ordered to be taken to the Fire, then I stood by the gate of the Fire and saw that the majority of those who entered it were women."

٢٠٧٨ - عن جـابر بن عبـد الله رضى الله عنهمَا: أن رسـول الله ﷺ مر بالسـوق داخـلاً من بعض العـاليـة والناس كَنَفَتَيْه [وفى رواية: كَنَفَتَهُ] فـمر بِجَدْيٍ أسَكَّ مـيِّت، فتناوله فـأخذ بأُذنه ثم قال: «أيكم يحب أن يكون هذا لَهُ بدرهم؟». فقـالوا : ما نحب أنه لنا بشيء، ومـا نصنع به؟ قال: «أتُحِبُّون أنه لكم؟». قالـوا: والله لو كان حيـاً كان عيـباً فـيه لأنه أسَكُّ، فـكيف وهو ميِّت؟ فـقال: «والله للدُّنيـا أهونُ على الله من هذا عليكم».

2078. It was related that Jabir ibn Abd Allah said: "The Messenger of God (Prayers & peace be upon him) walked through the bazaar coming from the side of Aliyah and the people were on each side of him. He saw a dead lamb there which had stunted ears. He held its ear and asked: 'Which of you would take this for a Dirham?' They said: 'We would not want it for even less than that as it is useless.' He said: 'Would you like it free?' They said: 'By God, not even if it were living, for it is defective with stunted ears and now it is dead as well. Then the Messenger of God (Prayers & peace be upon him) said: 'By God, this world is of less significant in the Sight of God than this is to you.'"

٢٠٧٩ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «الدنيا سجن المؤمن وجنة الكافر».

2079. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "This life is a prison for the believers and a Paradise for the unbelievers."

٢٠٨٠ - عن عمرو بن عوف رضى الله عنه: أن رسول الله ﷺ بعث أبا عبيدة بن الجراح رضى الله عنه إلى البحرين يأتى بجزيتها، وكان رسول الله ﷺ هو صالَح أهل البحرين، وأمَّر عليهم العلاء بن الحضرمى، فقدم أبو عُبَيْدَةَ بمال من البحرين. فسمعت الأنصار بقدوم أبى عُبَيْدَةَ فوافوا صلاةَ الفجر مع رسول الله ﷺ، فلما صلى رسول الله ﷺ انصرف، فَتَعَرَّضوا له، فتبسم رسول الله ﷺ حين رآهم، ثم قال: «أظنكم سمعتم أن أبا عُبَيْدَةَ قَدِمَ بشىء من البحرين؟». فقالوا: أجل يا رسول الله. قال: «فأبشروا وأمِّلُوا ما يسرُّكم، فوالله ما الفقرَ أخشى عليكم، ولكنى أخشى عليكم أن تُبْسَطَ الدنيا عليكم كما بُسِطَتْ على من كان قبلكم، فتنافَسُوها كما تَنَافَسُوها، وتُهلككم كما أهلكتهم».

2080. It was related that Amr ibn Auf said: "The Messenger of God (Prayers & peace be upon him) sent Abu Ubaida ibn Al Jarrah to Bahrain to collect the Jizya. The Messenger of God (Prayers & peace be upon him) had made peace with the people of Bahrain and appointed Al Ala' ibn Al Hadrami as governor. When Abu Ubaida returned from Bahrain with the money the Helpers came to know of his arrival which coincided with the time of the morning prayer with the Prophet (Prayers & peace be upon him). When the Messenger of God (Prayers & peace be upon him) led the morning prayer and completed it, the Helpers approached him and he looked at them and smiled at seeing them and said: 'I feel you have heard that Abu Ubaida has returned with something?' They said: 'Yes, O Messenger of God.' He said: 'Be glad, and hope for what pleases you! By God I do not fear poverty for you, but I fear that you will lead a life of luxury as former nations did, and you will vie will each other for it, as they vied for it, and it will destroy you as it destroyed them'."

٢٠٨١- عن عبد الله بن عمرو بن العاص رضى الله عنهما عن رسول الله ﷺ أنه قال: «إذا فتحت عليكم فارس والروم أىُّ قوم أنتم». قال عبد الرحمن ابن عوف رضى الله عنه: نقول كما أمرنا الله عز وجل، قال رسول الله ﷺ: «أو غيرُ ذلك، تتنافسون، ثم تتحاسدون، ثم تتدابرون ، ثم تتباغضون - أو نحوَ ذلك - ثم تنطلقون فى مساكين المهجرين ، فتجعلون بعضهم على رقاب بعض».

2081. It was related that Abd Allah ibn Amr ibn al As said that the Messenger of God (Prayers & peace be upon him) said: "O people, how will it be for you, when Persia and Rome will be vanquished for you?" Abd al Rahman ibn Awf said: "We would say what God commanded us to say and we would be thankful to God.' Then the Messenger of God (Prayers &

peace be upon him) asked: 'And nothing other than that? In reality, you would compete with each other and habour jealousy and your relationships would be strained and you would hate each other, something similar. Then you would go to the impoverished Emigrants and give some of them authority over the others.' "

٢٠٨٢ - عن المستورد أخى بنى فِهْرٍ رضى الله عنه قال: قال رسول الله ﷺ: «والله ما الدنيا فى الآخرة إلا مثلُ ما يجْعَلُ أحدُكم إصْبَعَه هذه - وأشار يحيى بالسبَّابة - فى اليَمِّ، فلينْظُرْ بم يرجِعُ».

2082. It was related that Al Mustawrid, the brother of Bani Fahr, said that the Messenger of God (Prayers & peace be upon him) said: "By God, what is in this life compared to what is in the Hereafter is just as if one of you dipped his finger into the sea. So let him see what he draws out with it."

٢٠٨٣ - عن أبى هريرة رضى الله عنه: أنه سمع النبى ﷺ يقول: «إن ثلاثةً فى بنى إسرائيل: أبْرَصَ وأقْرَعَ وأعمى، فأراد الله أن يبتليهم، فبعث إليهم مَلَكاً، فأتى الأبرص فقال: أىُّ شىء أحَبُّ إليك؟ قال: لون حسن وجلد حسن، ويذهب عنى الذى قد قذرنى الناس. قال: فَمَسَحَه فذهب عنه قَذَرُه، وأُعطِىَ لوناً حسناً وجلداً حسناً، قال: فأىّ المال أحَبُّ إليك؟ قال: الإبل - أو قال: البقر، شك إسحاق، إلا أن الأبرص أو الأقرع قال أحدهما: الإبل، وقال الآخر: البقر - قال: فأعطى ناقةً عُشَراء، فقال: بارك الله لك فيها. قال: فأتى الأقرع، فقال: أى شىء أحبُّ إليك؟ قال: شعر حسن، ويذهب عنى هذا الذى قد قذرنى الناسُ، قال: فَمَسَحَهُ فذهب عنه، [قال]: وأُعطى شعراً حسناً، قال: فأى المال أحب إليك؟ قال: البقر، فأعطى بقَرَةً حاملاً، فقال: بارك الله [تعالى] لك فيها. قال: فأتى الأعمى، فقال: أى شىء أحَبُّ إليك؟ قال: أن يَرُدَّ الله إلىَّ بصرى، فأُبْصِرَ به الناسَ. قال: فمسحه، فردَّ الله إليه بصره، قال: فأىُّ المال

أحب اليك؟ قــال: الغنم، فأُعطِىَ شــاةً والداً، فأُنْتِجَ هذان، وَوَلّدَ هذا، [قــال]: فكان لهــذا وادٍ من الإبل، ولهــذا واد من البـقــر، ولهــذا واد من الـغنم، قــال: ثم إنه أتى الأبرص فى صورته وهيئته، فقال: رجل مسكين قد انقطعت بى الحبال فى سفرى، فلا بلاغ لى اليومَ إلا بــالله عز وجل ثم بك، أسألك - بالذى أعطــاك اللونَ الحسنَ والجِلْدَ الحسنَ والمال - بعــيراً أتبلَّغُ عليه فى ســفرى، فقــال: الحقوق كثــيرة، فقــال له: كأنى أعرفك، ألم تكن أبرص يقــذرك الناس، فقيراً فأعطاك الله؟ فــقال: إنما ورثت هذا المال كابراً عن كابر، فــقال: إنْ كنت كاذباً فصيَّرك الله إلى مــا كنتَ . قال: وأتى الأقرع فى صورته وهيئته فقال له مثلَ ما قال لهذا، وردَّ عليه مثلَ ما رد عليه هذا، فقال: إن كنت كاذباً فَصَيّرَكَ الله إلى ما كنت. قــال: وأتى الأعمى فى صورته وهيئتــه، فقال له: رجل مسكين وابنُ سبيل، انقطعت بى الحِبال فى سفرى، فلا بلاغ لى اليوم إلا بالله ثم بك، أسألك بالذى رَدَّ عليك بَصَرَكَ شاةً أتَبلغ بها فى سفــرى. فقال: قد كنت أعمى فرد الله إلىَّ بصرى، فــخذ ما شــئت ودع ما شئت، فوالله لا أجْهَدُكَ الـيوم شيئــاً أخَذتَهُ لله عز وجل. فقال: أمْسِكْ مالَكَ، فإنما ابتُلِيتم، فقد رُضِى عنك وسُخط على صاحبيك».

2083. It was related that Abu Huraira said that he heard the Messenger of God (Prayers & peace be upon him) say: "God intended to test three Israelis, one was a leper, one was blind and one was bald. So He sent an angel to the leper saying: 'What do you wish for most of all?' He said: 'I would like to be a good colour and have a healthy skin as the people find me most loathsome." The angel touched him and his malady was cured, his colour became good and his skin became healthy. The angel asked him: 'What kind of property do you prefer?' He said: 'Camels.' Or he said: 'Cows.' So he was given a pregnant she-camel and the angel said: 'May God bless you in it.' The angel then went to the bald man and said: 'What do you wish for most of all?' He said: 'I would like good hair and to be cured of this malady for the people find me most loath-

some.' The angel touched him and his malady was cured, and he was given good hair.' The angel asked him: 'What kind of property do you prefer?' He said: 'Cows.' So the angel gave him a pregnant heifer and said: 'May God bless you in it.' The angel went to the blind man and said: 'What do you wish for most of all?' He said: 'I would like God to restore my sight so that I may see the people.' The angel touched his eyes and God restored his sight. The angel asked him: 'What kind of property do you prefer?' He said: 'Sheep.' The angel gave him a pregnant sheep. Thereafter the three pregnant animals gave birth to their young and their numbers increased so that the men had a herd of camels filling the valley, and a herd of cows filling the valley and a herd of sheep filling the valley. Then the angel disguised himself as a leper and appeared to the leper and said: 'I am a poor man who has lost all means of livelihood while I was travelling. So no one will fill my needs but God and you. In the Name of He Who has given you a good colour and healthy skin and great property, I ask you to give me one camel so that I may reach my destination. The man said: 'I regret, I have so many commitments.' The angel said: 'I think I know you, were you not a leper before whom the people found most loathsome? Were you not poor and then God gave you all this?' He said: 'I gained this property from the inheritance of my forebears.' The angel said: 'If you are lying, then let God return you to your former state.' Then the angel disguised himself as a bald man and appeared to the bald man and said the same as he had said to the first one. The angel said: 'If you are lying, then let God return you to your former state.' The angel disguised himself as a blind man and appeared to the blind man and said: 'I am a poor man on a journey and my livelihood has been exhausted while I was travelling. I have no one to help me except God and after

Him, you. I ask you in the Name of He Who has restored your sight, to give me one sheep, so that by means of it I may reach my destination.' The man said: 'Indeed I was blind and God restored my sight, I was poor and God made me rich, so take whatever you need of my property. By God I will not commend you if you leave anything of my property which you need in the cause of God.' The angel said: 'Keep your property, you have been tested and God is well pleased with you but angered by your two companions'."

٢٠٨٤ - عن سعد بن أبى وقاص رضى الله عنه قال: والله إنى لأول رجل من العرب رَمَى بسهم فى سبيل الله، ولقد كنا نغزو مع رسول الله ﷺ ما لنا طعام نأكله إلاورقُ الحُبْلَةِ وهذا السَّمُرُ، حتى إن أحدنا ليضع كما تضع الشاة، ثم أصبحت بنو أسدٍ تُعَزِّرُنى على الدِّين، لقد خِبْتُ إذاً وضَلّ عملى.

2084. It was related that Sa'd ibn Abu Waqqas said: "I was the first man of the Arabs to shoot an arrow in the Cause of God. We used to fight in the Cause of God while we had nothing as food but the leaves of the Hubla and the Sumur trees, so that our excrement resembled that of sheep. Now the tribe of Bani Asad come to teach me the precepts of Islam. In this case, I am lost, and all my striving in that time of hardship was in vain."

٢٠٨٥ - عن خالد بن عمير العَدَوى قال: خطبنا عُتْبَةُ بن غزوان ، فحمد الله وأثنى عليه، ثم قال: أما بعد، فإن الدنيا قد آذنت بصُرْمٍ، وَوَلّتْ حَذّاءَ ولم يبق منها إلا صُبَانَةٌ كصُبَابَةِ الإِناء يَتَصابُّها صاحبها، وإنكم منتقِلُون منها إلى دارٍ لا زوال لها، فانتقلوا بخير ما بحضرتكم، فإنه قد ذكر لنا أن الحجر يُلْقَى من شفة جهنم، فيهوى فيها سبعين عاماً لا يُدرك لها قعراً، ووالله لَتُمْلأَنّ، أفعجبتم؟ وقد ذكر لنا أن ما بين مصراعين من مصاريع الجنة مسيرة أربعين سنة، وليأتين عليها يوم وهو كظيظ من الزحام، ولقد رأيتُنى

سابع سبعة مع رسول الله ﷺ ما لنا طعام إلا ورقُ الشجر، حتى قرِحَت أشداقُنا، فالتقطتُ بُرْدَةً فشقَقْتُها بينى وبين سعد بن مالك، فاتَّزَرْتُ بنصفها واتّزَرَ سعد بنصفها، فماأصبح اليومَ منا أحد إلا أصبح أميراً على مصر من الأمصار، وإنى أعوذ بالله أن أكون فى نفسى عظيماً وعند الله صغيراً، وإنها لم تكن نبوةٌ قطُّ إلاتناسخت حتى يكون آخر عاقبتها مُلْكاً، فَستَخْبُرون وتجرِّبون الأمراء بعدنا.

2085. It was related that Khalid ibn Umair Al Adawy said: "Utbah ibn Ghazwan addressed the people and gave praise and glory to God and said: 'Indeed, the world has been told the tidings of its end too soon. Nothing will be left of it except the water left by its owner in the container. You are going to an eternal abode, and you should go forwarding good for yourself, for we have been told that a stone which is cast on one side of Hell will slip down for seventy years and still not reach its depths. By God, it will be overflowing. Do you find that strange? It has been mentioned that there stretches a distance, which one can cover in forty years, from one end of Paradise to the other, and a day will come when it is overflowing. You must know that I was the seventh of seven who were with the Messenger of God (Prayers & peace be upon him) and we had no food except the leaves of the tree which we ate until the corners of our mouths were sore. We found a cloth and tore it into two and divided it between Sa'd ibn Malik and myself. I made a waist wrapper with one half and Sa'd also made a waist wrapper with the other half. This day there is not one of us who has not been appointed governor of one of the cities. I seek refuge with God that I do not deem myself important while I am insignificant in the Sight of God. Prophethood does not abide for ever and its imprint fades until it evolves into kingship. You will soon come to

know and suffer from rulers who will succeed us.' "

٢٠٨٦ - عن أنَس بن مالك رضى الله عنه قال: قال رسول الله ﷺ: «يتبع الميت ثلاثةٌ، فيرجع اثنان ويبقى واحد: يَتْبَعُهُ أهله وماله وعمله، فيرجع أهله وماله، ويَبْقَى عمله».

2086. It was related that Anas ibn Malik said that the Messenger of God (Prayers & peace be upon him) said: "There are three who follow the deceased, two of them return, while one only remains with him. His family, his wealth and his deeds, follow him, his family and his wealth return, but his deeds remain with him."

٢٠٨٧ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ : «انْظُروا إلى من أسفلَ منكم، ولاتنظروا إلى من هو فوقكم، فهو أجدر أن لا تزدروا نعمة الله - قال أبو معاوية - عليكم».

2087. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "Look at the people who have less than you and do not look at those who have more than you, it is better for you that you do not despise the blessings of God." Abu Mu'awiya said: "Upon you."

٢٠٨٨ - عن عامر بن سعد قال: كان سعد بن أبى وقاص رضى الله عنه فى إبله، فجاءه ابنه عمر، فلما رآه سعد قال: أعوذ بالله من شر هذا الراكب. فنزل فقال له : أنزلت فى إبلك وغنمك وتركت الناسَ يتنازعون الملك بينهم؟ فضرب سعد فى صدره فقال: اسْكُتْ، سمعت رسول الله ﷺ يقول: «إن الله يحب العبد التقىَّ الغنىَّ الخفىَّ».

2088. It was related that Amer ibn Sa'd said: "Sa'd ibn Abu Waqqas was in his camel pen when his son Umar came to him. When

Sa'd saw him he said: 'I seek refuge with God from the evil of this rider.' And as he dismounted he said to him: 'You occupy yourself with your camels and your sheep and you have abandoned people who are fighting each other for a kingdom.' Sa'd struck his chest and said: 'Be quiet! I heard the Messenger of God (Prayers & peace be upon him) say: 'God loves the servant who is Godfearing and is self sufficient and who distances himself.'"

٢٠٨٩ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ : «قال الله تبارك وتعالى: أنا أغنى الشركاء عن الشرك، من عمل عملاً أشرك فيه معى غيرى تركتُه و شِرْكَه».

2089. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "God Blessed and High Exalted said: 'I am far Superior to having partners, whoever does any deed and shares in it with other than Me, I abandon him to what he associates.'"

٢٠٩٠ - عن ابن عباس رضى الله عنهمَا قال: قال رسول الله ﷺ : «من سمَّعَ سَمَّعَ الله به، ومن راءى راءى الله به».

2090. It was related that Ibn Abbas said that the Messenger of God (Prayers & peace be upon him) said: "Whoever heeds, God will hear of him, and whoever acts only for show, God will let the people see his reality."

٢٠٩١ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «إن العبدَ ليتكلم بالكلمة ما يتبين ما فيها ، ويهوى بها فى النار أبعد ما بين المشرق والمغرب».

2091. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "The servant utters a word without realising which cause him to plunge into Hell

further than the distance between East and West."

٢٠٩٢ - عن صُهيب رضى الله عنه قال: قال رسـول الله ﷺ : «عجباً لأمر المؤمن ، إنَّ أمره كله له خير، وليس ذلك لأحد إلا المؤمن: إن أصـابته سرّاءُ شكر فكان خيراً له، و إن أصابته ضرّاء صبر فكان خيراً له».

2092. It was related that Suhaib said that the Messenger of God (Prayers & peace be upon him) said: "The ways of a believer are different, for he sees goodness in all that happens to him, and this is not so with other than a believer, for if he has reason to be happy, he gives thanks to God, and so there is goodness for him in it. And if he suffers affliction, he endures it with patience, and so there is goodness for him in it."

٢٠٩٣ - عن صُهيب رضى الله عنه: أن رسول الله ﷺ قال: «كـان ملك فيمن كان قبلكم، وكان له ساحرٌ، فلماكَبِرَ قـال للملك: إنى قد كَبِرْتُ ، فابعث إلىّ غلاماً أُعَلِّمهُ السِّحر. فـبعث إليـه به غلاماً يعلمـه، فكان فى طريقه إذا سلك راهبٌ، فـقعـد إليه، وسمع كـلامه فأعجـبه، فكان إذا أتى الساحـر مَرّ بالراهب وقَعَدَ إليه، فإذا أتى السـاحر ضَرَبَهُ، فشكا ذلك إلى الراهب، فقـال: إذا خَشيتَ الساحر فقل: حَبَسَنِى أهلى، وإذا خَشيـت أهلك فقل: حَبَسَنِى السـاحر. فـبينمـا هو كذلك إذ أتى على دابة عـظيمـة قد حَبَسَتِ الناسَ، فقال: اليومَ أعلم: الساحر أفضلُ أم الراهبُ أفضل؟ فأخذ حجراً فقال: اللهم إن كـان أمر الراهب أحَبَّ إليك من أمـر الساحر، فـاقتل هذه الدابة حـتى يَمْضى الناسُ ، فرماها فقتلها ومضى الناس، فأتى الراهب فأخبره ، فقال له الراهب: أى بنى، أنت اليوم أفـضلُ منى، قد بلغ من أمـرك ما أرى، وإنك ستـبتلى فـإن ابتُليتَ فلا تدل علىّ. وكـان الغلام يُبرىء الأكـمه والأبرصَ ويداوى النـاس من سائر الأدواء، فـسمع جليس للملك كان قـد عمى، فأتاه بهـدايا كثيـرة، فقال: مـا ها هنا لكَ أجمعُ إن أنت شفـيتـنى. قال: إنى لا أشـفى أحداً، إنما يشـفى الله عز وجل، فـإن [أنت] آمنت بالله

دعوتُ الله عز وجل فشفاكَ، فآمن بالله فشفاه الله عز و جل، فأتى الملكَ فجلس إليه كما كان يجلس، فقال له المَلِكُ: من ردّ عليك بَصَرَكَ؟ قال: ربى. قال: ولك رب غيرى؟ قال: ربى وربك الله. فأخذه، فلم يزل يعذِّبه حتى دلَّ على الغلام، فجىء بالغلام، فقال له الملك: أىْ بُنَىَّ قد بلغ من سحرك ما تُبْرِىءُ الأكمه والأبرص، وتفعل وتفعل؟ فقال: إنى لا أشفى أحداً، إنما يشفى الله عز وجل. فأخذه، فلم يزل يعذبه حتى دلّ على الراهب، فجىء بالراهب فقيل له: ارْجِعْ عن دينك، فأبى، فدعا بالمنشار، فوضع المنشار فى مَفْرِق رأسه فشقّه حتى وقع شقّاه، ثم جىء بجليس الملك، فقيل له: ارجع عن دينكَ، فأبى، فوضع المنشار فى مَفْرِقِ رأسه فشقه به حتى وقع شِقاه، ثم جِىء بالغلام فقيل له: ارْجع عن دينك، فأبى، فدفعه إلى نفر من أصحابه، فقال: اذهبوا به إلى جبل كذا وكذا، فاصعدوا به الجبلَ فإذا بلغتم ذِرْوَتَه، فإن رجع عن دينه وإلاّ فاطرحوه. فذهبوا به فصعدوا به الجبل، فقال: اللهم اكْفِنيهم بما شئت. فَرَجَفَ بهم الجبل فسقطوا، وجاء يمشى إلى الملك، فقال له الملك: ما فعل أصحابك؟ قال: كفانيهم الله. فدفعه إلى نفرٍ من أصحابه فقال: اذهبوا به فاحملوه فى قُرقُورٍ، فتوسطوا به البحر، فإن رجع عن دينه وإلاّ فاقذفوه. فذهبوا به، فقال: اللهم اكفنيهم بما شئت. فانكفأت بهم السفينة فغرقوا، وجاء يمشى إلى الملك، فقال له الملك: ما فعل أصحابك؟ فقال: كفانيهم الله. فقال للملك: إنك لست بقاتلى حتى تفعل ما آمرك به. قال: وما هو؟ قال: تجمع الناسَ فى صعيدٍ واحد وتَصلبنى على جذْعٍ، ثم خذ سهماً من كنانتى، ثم ضَعْ السهم فى كبد القوس، ثم قل: بسم الله ربِّ الغلام، ثم ارْمِنى، فإنك إذا فعلت ذلك قتلتنى فجمع الناس فى صعيد واحدٍ، وصَلَبَهُ على جذْعٍ، ثم أخذ سهماً من كنانته، ثم وضع السهم فى كبد القوس، ثم قال: بسم الله ربِّ الغلام، ثم رماه، فوقع السهم فى صُدْغِه، فوضع يده فى صُدْغه فى موضع السهم، فمات، فقال الناس: آمنَّا برب الغلام، آمنَّا برب الغلام، آمنَّا برب الغلام. فأُتى الملكُ فقيل له: أرأيتَ ما كنتَ تحذرُ؟ قد والله نزلَ لك حَذَرُكَ، قد آمن النَّاسُ. فأمَرَ بالأخدود بأفواه

السكك فخُدَّتْ، وأَضْرَمَ النيــران، وقال: من لم يرجع عن دينه فأحــموه فيهــا، أو قيل له: اقتحم، ففعلوا، حتى جاءت امرأة ومعها صــبى لها فتقاعست أن تَقَعَ فيها، فقال لها الغلام: يا أمّه اصْبرى، فإنك على الحق».

2093. It was related that Suhaib said that the Messenger of God (Prayers & peace be upon him) said: "Once there was a king in times before you and he had a magician. When he grew old, he said to the king: 'I have grown old, so bring me a youth that I may instruct him in magic.' He sent for a youth so that he could instruct him in magic. On his way there the youth happened upon a monk sitting on the way and he sat to listen to him, and was impressed by him. So he used to meet up with the monk every time he went to the magician until one day he was late in arriving at the magician. He beat him because of his tardiness, so the youth complained to the monk about it and he said to him: 'When you fear the magician's anger, then say: 'My family detained me.' And when you fear your family's anger then say: 'The magician detained me.' Then a huge beast came and hindered the people on the way. He said: 'Now I shall see which is the greater of the two, the magician or the monk.' He picked up a stone and said: 'O God, if the monk is more beloved to You than the magician, then cause the beast to die so that the people may move as they wish.' And he threw the stone at it and killed it and the people began to move about. He then went to the monk and told him of it. The monk said: 'My son, now you are better than I. You have attained a degree (of faith) where I see you will soon be tested. So in that case do not disclose who I am. The youth began to treat the blind and those suffering from leprosy and began to cure people of many complaints. When one of the king's companions, who had become blind, heard

about him, he went to him with many gifts and said: 'If you cure me, all these will be yours.' He said: 'I myself do not cure anyone, but it is God Who cures. If you have firm faith in God, I will invoke God to cure you.' He affirmed his faith in God and God cured him. He returned to the king and sat beside him as he used to do and the king asked him: 'Who restored your sight?' He said: 'My Lord.' He said: 'You say that your Lord is One other than me!' He said: 'My Lord and your Lord is God.' Then he seized him and tortured him until he spoke of the youth. The youth was then brought before the king and he said to him: 'O boy, I have been told that you have become so skilled in your magic that you cure the blind and those suffering from leprosy and many things besides.' He said: I do not cure anyone, it is God Who cures.' He seized him and tortured him until he spoke of the monk. The monk was then brought and he was told: 'Renegade from your religion.' But he refused. He ordered a saw to be brought and he had it placed over his head and sawed until it fell off. Then the courtier of the king was brought and it was said to him: 'Renegade from your religion.' But he refused. So the saw was placed over his head and sawed until it fell off. Then youth was brought and it was said to him: 'Renegade from your religion.' He refused and he was handed to some of his courtiers. He said to them: 'Take him to a certain mountain and make him climb it and when you reach its summit order him to renegade and if he refuses, then throw him off. So they took him and made him climb the mountain and he said: 'O God, rescue me from them as You please.' The mountain began to shake and they all fell dówn. The youth returned to the king and the king asked him: 'What became of your companions?' He said: 'God rescued me from them.' So he handed him over to his courtiers again saying: 'Take him and carry

him away in a small boat and when you reach the middle of the ocean order him to renegade from his religion, and if he refuses, throw him into the sea.' So they seized him and he said: 'O God, rescue me from them and what they wish to do.' Soon the boat capsized and they were drowned, but he returned to the king and the king asked him: 'What has become of your companions?' He said: 'God rescued me from them.' Then he told the king: 'You will not be able to kill me unless you do as I say. He asked: 'What is that?' He said: 'Assemble the people on a level ground and hang me on a tree trunk. Then take an arrow from its quiver and say: In the name of God, the Lord of the Worlds, then shoot an arrow and thus you will be able to kill me.' So he assembled the people on a level ground and tied him a tree trunk. Then he took an arrow from its quiver and put it in the bow and said: 'In the name of God, the Lord of the youth.' He then shot an arrow and it hit his temple. He put his hands on his temple where the arrow had hit. The people said: 'We believe in the Lord of this youth, we believe in the Lord of this youth, we believe in the Lord of this youth.' The courtiers went to the king and asked: 'Do you not see that they have believed in the Lord?' He ordered trenches to be dug at strategic points on the road. When the trenches were dug, and a fire was kindled in them, they were told: Whoever does not renegade from the youth's religion will be cast into the fire or forced to jump into it.' They refused until when woman came with her child she hesitated to jump into the fire with her child, so the child said to her: 'O mother endure it for it is the Truth.' "

٦٩ - كتاب فضائل القرآن

٢٠٩٤ - عن ابن عباس رضى الله عنهمَا قال: بينما جبريل قاعد عند النبى ﷺ سمع نقيضاً من فوقه، فرفع رأسه فقال: «هذا بابٌ من السماء فُتح اليوم، لم يُفتح قَطُّ إلا اليوم ، فنزل منه مَلَكٌ، فقال: هذا مَلَكٌ نزل إلى الأرض لم ينزل قط إلا اليوم، فسلّم وقال: أبشِر بنورين أوتيتهما، لم يؤتهما نبيٌّ قبلك: فاتحة الكتاب، وخواتيم سورة البقرة ، لن تقرأ بحرف منهما إلاّ أُعْطِيتَهُ».

69. The Book of Virtues of the Qur'an

2094. It was related that Ibn Abbas said: "While Gabriel was sitting with the Prophet he heard a noise from above him, so he raised his head and said: 'This is a gate in Heaven which has just opened today, and it never opened before today, and an angel has descended from it.' He also said: 'This is an angel who has come down to earth and he has never come down before today.' So he greeted them and said: 'Glad tidings of two lights you have been given which no prophet before you has been given, Surah 'The Opening,' and the end of Surah 'The Heifer.' Every letter you recite of the two, God will grant it to you."

٢٠٩٥ - عن أبى أُمامة الباهلى رضى الله عنه قال: سمعت رسول الله ﷺ يقول: «اقرؤوا القرآن، فإنه يأتى يوم القيامة شفيعاً لأصحابه. اقرؤوا الزهراوين: البقرة وسورة آل عمران، فإنهما يأتيان يوم القيامة كأنهما غمامتان، أو كأنهما غيايتان، أو كأنهما فرقان من طير صوافَّ، تُحاجّانِ عن أصحابهما. اقرؤوا سورةَ البقرةِ، فإن أخذها بركة وتَرْكَها حَسْرَةٌ، ولا يستطيعها البَطَلَة». قال معاوية: بلغنى أن البطلة: السحرة.

2095. It was related that Abu Amama al Bahly said: "I heard the

Messenger of God (Prayers & peace be upon him) say: 'Recite the Qur'an because on the Day of Judgment it will intercede for its companions. Recite the ever-flowering two Surahs of 'The Heifer' and 'Al Imran' as on the Day of Judgment it will come as a shade above you or as two flocks of birds spreading their wings out to protect its companions. Recite Surah 'The Heifer,' because taking it is a blessing and leaving it is a sorrow and no one can memorise it but those who have strong faith.' Mu'awiya said: 'I was told that Al Batala are the magicians."

٢٠٩٦ - عن أُبَىِّ بن كعب رضى الله عنه قـال: قال رسول الله ﷺ: «يا أبا المنذر، أتدرى أى آية من كتـاب الله عز وجل معك أعظم». قـال: قُلتُ: الله ورسوله أعلم. قال: «يا أبا المنذر، أتدرى أى آية من كتـاب الله عز وجل معك أعظم». [قال]: قلت: ﴿اللَّهُ لا إِلَهَ إِلاَّ هُوَ الْحَىُّ الْقَيُّومُ﴾ [البقرة: ٢٥٥]. قال: فضرب فى صدرى وقال: «والله لِيَهْنِكَ العلم يا أبا المنذر».

2096. It was related that Ubayy ibn Ka'b said that the Messenger of God (Prayers & peace be upon him) said: "O Abu al Munthir, do you know which of the verses that you have memorised from the Book of God, High Exalted, is the greatest?' I said: 'God and His Messenger know best.' He said: 'O Abu al Munthir, do you know which verse you have memorised from the Book of God, High Exalted, is the greatest?' I said: 'God, there is no god but He, The Ever-Living, The Eternal Power...' (Surah 2 verse 255) He patted me on my chest and said: 'O Abu al Munthir, congratulations for the knowledge which you have been given.'"

٢٠٩٧ - عن أبى مسـعود رضى الله عنه قال: قـال رسول الله ﷺ: «من قَرأ هاتين الآيتين من آخر سورةِ البقرةِ فى ليلةٍ كفتاه».

2097. It was related that Abu Mas'ud said that the Prophet said: "Whoever recites the last two Verses of Surah 'The Heifer' at night, it will suffice him."

٢٠٩٨ - عن أبى الدرداء رضى الله عنه: أن نبى الله ﷺ قال: «من حفظ عشر آيات من أول سورة الكهف عُصِمَ من [فتنة] الدجال». وفى رواية: «من آخر الكهف».

2098. It was related that Abu Darda'a said that the Prophet of God said: "Whoever memorises ten verses from the beginning of Surah 'The Cave' will be protected from the afflictions of the Anti-Christ." It was also related that it is from the end of Surah 'The Cave.'

٢٠٩٩ - عن أبى الدرداء رضى الله عنه عن النبى ﷺ قال: «أيعجزُ أحدكم أن يقرأ فى ليلةٍ ثلث القرآن» قالوا: وكيف يقرأ ثلث القرآن؟ قال: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ تَعْدِل ثلث القرآن».

2099. It was related that Abu Darda'a said that the Prophet said: "Are any of you unable to recite a third of the Qur'an in one night?' They said: 'How can we recite one third of the Qur'an?' He said: "Say, He is God the One and Only.' It is equal to one third of the Qur'an."

٢١٠٠ - عن عائشة رضى الله عنها: أن رسولَ الله ﷺ بعث رجلاً على سرية، وكان يقرأ لأصحابه فى صلاتهم فيختمُ بـ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فلما رجعوا ذكروا ذلك لرسول الله ﷺ، فقال: «سلوه لأى شىء يصنع ذلك». فسألوه، فقال: لأنها صفة الرحمن، فأنا أُحب أن أقرأ بها. فقال رسول الله ﷺ: «أخبروه أن الله يحبه».

2100. It was related that Aisha said that the Messenger of God (Prayers & peace be upon him) appointed a man as commander of a company, and he used to recite to his companions during the prayer and end with: 'Say, He is God the One and

Only.' Then when they returned they mentioned that to the Messenger of God (Prayers & peace be upon him), so he said to them: 'Ask him why he did that?' So they asked him and he said: 'Because it is the attribute of God, Most Merciful. And I like to recite it.' Then the Messenger of God (Prayers & peace be upon him) said: 'Tell him that God loves him.'"

٢١٠١ - عن عقبة بن عامـر رضى الله عنه قال: قال رسول الله ﷺ: «ألم تَرَ آيات أُنزلت هذه الليلة لم يُرَ مثلهن قط: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ و ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾».

2101. It was related that Uqba ibn Amer said that the Messenger of God (Prayers & peace be upon him) said: "Do you know that this night verses have been revealed which no one has ever seen the like of?' 'Say, I seek refuge in the Lord of the daybreak,' and 'Say, I seek refuge in the Lord of mankind.'

٢١٠٢ - عن عامر بن واثلة: أن نافع بن عبدالحارث لقى عمـر بعسفان، وكان عمر رضى الله عنه يستعـمله على مكة، فقال: من استعـملتَ على أهل الوادى؟ فقال: ابنَ أبزى. قال: ومن ابن أبزى؟ قال: مـولى من موالينا. قال: فاستـخلفت عليهم مولى؟ قال: إنه قارىء لكتاب الله عز وجل، وإنه عـالم بالفرائض . قال عمر رضى الله عنه : أما إنَّ نبيكم ﷺ قد قال: «إن الله يرفع بهذا الكتاب أقواماً به آخرين».

2102. It was related that Amer ibn Wathila said that Nafi' ibn Abd al Harith met Umar at Asfan (a place near Makkah), and Umar appointed him Amir of Makkah. So he said: 'Whom have you appointed to the people of the valley?' He said: 'Ibn Abzi.' He said: 'And who is Ibn Abzi?' He said: 'One of our wards.' He said: 'Have you appointed a ward over them?' He said: 'He is a reciter of the Book of God, High Exalted, and he is knowledgeable of the obligations.' Umar said: 'Your Prophet has indeed said: 'God well elevate by this Book people and debase others.'"

٢١٠٣ - عن عقبة بن عامر رضى الله عنه قال: خرج رسول الله ﷺ ونحن فى الصُّفّة فقال: «أيكم يحب أن يغدو كل يوم إلى بُطحانَ أو إلى العقيق، فيأتى منه بناقتين كوماوَيْن، فى غير إثم ولا قَطْع رحِم». فقلنا: يا رسول الله كلنا يحب ذلك. قال: «أفلا يغدو أحدكم إلى المسجد فَيَعْلَمَ أو يقرأ آيتين من كتاب الله، خيرٌ له من ناقتين، وثلاثٌ [خير له من ثلاث] وأربعٌ خير له من أربع، ومِنْ أعدادهن من الإبل».

2103. It was related that Uqba ibn Amer said: "The Messenger of God (Prayers & peace be upon him) came out while we were in the shade beside the mosque and he said: 'Which one of you would like to go every day in the early morning to Buthan or to Al Aqiq, to bring from there two well fed she camels without any aggression or breaching womb relations?' We said: 'O Messenger of God, we all would like that?' He said: 'If any of you comes early to the mosque and learns or recites two verses from the Book of God, it would be better for him than two she camels, or three or even four or any number of camels.'"

٢١٠٤ - عن أبى موسى الأشعرى رضى الله عنه قال: قال رسول الله ﷺ: «مثل المؤمن الذى يقرأ القرآن مثل الأُتْرُجّة ريحها طيبٌ وطعمها طيب. ومثل المؤمن الذى لا يقرأ القرآن مثل التَّمْرَةِ، لا ريح لها وطعمها حلو. ومثل المنافق الذى يقرأ القرآن مثل الرَّيْحانة، ريحها طيب وطعمها مُرّ. ومثل المنافق الذى لا يقرأ القرآن كمثل الحنظلة، ليس لها ريح وطعما مُرٌّ».

2104. It was related that It was related that Abu Musa said that the Messenger of God (Prayers & peace be upon him) said: "The believer who reads the Qur'an and acts upon it, is like a citron which tastes nice and smells nice.' And the believer who does not recite the Qur'an but acts upon it, is likė a date, it tastes nice but has no smell. And the similitude of the hypocrite

who recites the Qur'an is as a fragrant herb which smells nice but tastes bitter, and the similitude of the hypocrite who does not recite the Qur'an is as the colocynth which tastes bitter or bad and has a foul smell."

٢١٠٥ - عن عائشة رضى الله عنها قالت: قال رسول الله ﷺ: «الماهر بالقرآن مع السَّفَرة الكرام البَرَرَة، والذى يقرأ القرآن ويتَتَعْتَعُ فيه، وهو عليه شاقٌ، له أجران».

2105. It was related that Aisha said that the Messenger of God (Prayers & peace be upon him) said: "The similitude of the one who recites the Qur'an from memory will be with the noble righteous scribes. And such a one who reads the Qur'an to learn it and is eager has two rewards."

٢١٠٦ - عن البراء رضى الله عنه قال: كان رجل يقرأ سورة الكهف، وعنده فرس مربوط بشَطَنين، فَتَغَشَّتْهُ سحابةٌ، فجعلت تدور وتدنو، وجعل فرسه ينفر منها، فلما أصبح أتى النبى ﷺ فذكر ذلك له، فقال: «تلك السكينة تنزّلت للقرآن».

2106. It was related that Al Bara ibn Azib said: "A man recited Surah 'The Cave' and a mount in the house was frightened and began to jump. The man completed the prayer with the salutation but suddenly a cloud hung around him. He told the Prophet (Prayers & peace be upon him) of this and the Prophet (Prayers & peace be upon him) said: 'O so and so, recite, for that was a sign of peace descending because of the recitation of the Qur'an.' "

٢١٠٧ - عن أبى سعيد الخدرى رضى الله عنه: أن أُسَيْدَ بنَ حُضَيْرٍ رضى الله عنه بينما هو ليلةً يقرأُ فى مربَدِه إذ جالت فرسه، فقرأ ثم جالت أخرى، فقرأ ثم جالت أيضًا، فقال أُسيد: فخشيت أن تطأ يحيى فقمت إليها، فإذا مثل الظلة فوق رأسى فيها أمثال السُّرُج، عَرَجَتْ فى الجو حتى ما أراها. قال: فغدوت على رسول الله ﷺ

فقلت: يا رسول الله، بينما أنا البارحة من جوف الليل أقرأ فى مِرْبدى إذ جالت فرسى، فقال رسول الله ﷺ : «اقـرأ ابنَ حضير». قال: فقرأت ثم جالت أيضـاً، فقال رسول الله ﷺ: «اقرأ ابن حضيـر» قال: فقرأت ثم جالت أيضا. فـقال رسول الله ﷺ: «اقرأ ابن حُضير» قال: فانصرفت، وكان يحيى قـريباً منها خشيتُ أن تطأه، فرأيت مثل الظلة فيها أمثال السُرُج، عرجت فى الجـو حتى ما أراها. فقال رسول لله ﷺ: «تلك الملائكة كانت تستمع لك، ولو قرأت لأصبحتْ يراها ما تستتر منهم».

2107. It was related that Abu Sa'id Al Khudri said that Usaid ibn Hudair said: "When he was reciting Surah 'The Heifer' at night, his horse was tethered beside him and the horse began to be frightened. When he stopped reciting the horse became calm, and when he started again the horse was frightened. Then he stopped reciting and the horse became calm. He started reciting again and the horse was nervous again. Then he stopped and his son Yahya was beside the horse. He feared the horse might trample him, so he took the boy away and gazed at the sky, he could not see it. The next morning he told the Prophet (Prayers & peace be upon him) who said: 'Recite O ibn Hudair!' Ibn Hudair said; 'O Messenger of God! My son Yahya was near the horse and I feared it might trample him, so I looked at the sky and went to him. When I gazed at the sky, I saw something like a cloud containing lamps, so I went out so as not to see it.' The Prophet (Prayers & peace be upon him) said: 'Do you know what that was?' He said: 'No.' The Prophet (Prayers & peace be upon him) said: 'They were angels who came near you to hear your voice, and if you had continued until dawn, it would have remained there until the morning and the people would have seen it."

٢١٠٨ – عن سالم، عن أبيـه رضى الله عنه عن النبى ﷺ قال: «لا حـسـد إلا فى

اثنتين: رجلٌ آتاه الله القـرآن، فهو يقوم به آناء الليل وآناء النهـار. ورجل آتاه الله مالاً فهو ينفقه آناء الليل وآناء النهار».

2108. It was related that Salim said that his father said that the Prophet said: "There is no envy except of two men. A man to whom God has given the knowledge of the Book and he recites it during the hours of the night, and a man whom God has given wealth, and he spends it in charity during the night and the hours of the day."

٢١٠٩ - عن عبد الله بن عمر رضى الله عـنهمَا: أن رسول الله ﷺ قال: «إنما مثل صاحب القرآن كمثل الإبل المعَقَّلة، إن عاهَدَ عليها أمسكها، وإن أطلقها ذهبت».

2109. It was related that Abd Allah Ibn Umar said that the Messenger of God (Prayers & peace be upon him) said: "The similitude of one who puts the Qur'an to heart is as the one who owns tethered camels. If he keeps them tethered, he will control them, but if he releases them, they will run away."

٢١١٠ - عن عبد الله بن مسعود رضى الله عنه قال: قال رسول الله ﷺ: «بئس ما لأحدكـم يقول: نسـيتُ آية كَيْتَ وكَيْتَ، بل هو نُسِّيَ. استـذكروا القـرآن، فلهو أشـد تَفَصِّياً من صدور الرجال من النّعَمِ بعُقُلِها».

2110. It was related that Abd Allah Ibn Mas'ud said that the Prophet (Prayers & peace be upon him) said: "It is wrong for any of you to say: 'I have forgotten such and such verse of the Qur'an.' Because he has been caused to forget it, so you should keep reciting the Qur'an because it escapes from the heart of man faster than camels."

٢١١١ - عن أبى هريرة رضى الله عنه: أنه سمع رسول الله ﷺ يقول: «ما أذنَ الله لشىء ما أذِنَ لنبيٍّ حَسَنِ الصوت يَتَغَنّى بالقرآن» يجهر به.

2111. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "God does not listen to a prophet as He listens to a prophet who recites the Qur'an in a loud and pleasant tone."

٢١١٢ - عن أبى بُرْدَةَ، عن أبى موسى رضى الله عنه قال: قال رسول الله ﷺ لأبى موسى: «لو رأيتنى وأنا أستمع قراءتك البارحة، لقد أُوتيتَ مزماراً من مزامير آل داود».

2112. It was related that Abu Burda said that Abu Musa said that the Prophet said to him: "O Abu Musa! You have been given one of the musical wind instruments of the family of David."

٢١١٣ - عن معاوية بن قرة قال: سمعت عبد الله بن مُغفّل المزنى رضى الله عنه يقول: قرأ النبى ﷺ عام الفتح فى مسير له سورة الفتح على راحلته، فرجّع فى قراءته. قال معاوية : لولا أنى أخاف أن يجتمع علىَّ الناسُ لحكيتُ لكم قراءته.

2113. It was related that Mu'awiya ibn Qurah said: "I heard Abd Allah ibn Mughaffal al Masny say: 'The Prophet recited in the year of 'The Conquest' while he was riding upon his she camel. He repeated it and sometimes he struggled to utter the words.' Mu'awiya said: 'Had it not been that I fear the people would gather upon me I would have showed you how.'"

٢١١٤ - عن عائشة رضى الله عنها: أن النبى ﷺ سمع رجلاً يقرأ من الليل، فقال: «يرحمه الله، لقد ذكرنى كذا وكذا آيةً، كنت أسقطتها من سورة كذا وكذا».

2114. It was related that Aisha said: "The Messenger of God (Prayers & peace be upon him) heard a man reciting the Qur'an at night. and said: 'May God grant him His Mercy, he has reminded me of such-and-such Verses of such-and-such Suras, which I had been caused to forget.'"

٢١١٥ - عن عمر بن الخطاب رضى الله عنه قال: سمعت هشام بن حكيم بن حِزام رضى الله عنهمَا يقرأ سورة الفرقان على غيــر ما أقرؤها، وكان رسول الله ﷺ أقرأنيها، فكدْت أن أعْجَلَ عليه، ثــم أمهلتُه حتى انصــرف، ثم لَبّبْتُه بردائه فجــئت به رسول الله ﷺ فقلت: يا رسول الله، إنى ســمعت هذا يقرأ سورةَ الفــرقان على غير ما أقــرأتنيها. فقال رسول الله ﷺ: «أرْسِلْه، اقــرأ». فقرأ القراءة التى سمعته يقــرأ، فقال رسول الله ﷺ : «هكذا أُنْزِلَت» . ثم قــال لى: «اقرأ». فقــرأت، فقــال: «هكذا أُنزلت، إن هذا القرآن أُنزل على سبعة أحرف، فاقرؤوا ما تَيَسّرَ منه».

2115. It was related that Umar ibn Al Khattab said: "I heard Hisham ibn Hakim reciting Surah 'The Criterion' during the lifetime of the Messenger of God (Prayers & peace be upon him) and I listened to his recitation and noticed that he recited in several different ways which the Messenger of God (Prayers & peace be upon him) had not taught me. I was going to jump upon him in the prayer, but I controlled my anger, and when he had finished his prayer I put his upper garment around his neck and grabbed him by it and said: 'Who taught you this Surah you have just recited?' He said: 'The Messenger of God (Prayers & peace be upon him) taught me.' I said: 'You lie, the Messenger of God (Prayers & peace be upon him) taught it to me in a different way.' So I dragged him to the Messenger of God and said: 'I heard this man recite Surah the Criterion in a way you have not taught me.' The Messenger of God (Prayers & peace be upon him) said: 'Let him go! O Hisham! Recite.' Then he recited in the same way I had heard. Then the Messenger of God (Prayers & peace be upon him) said: 'It was revealed in that way,' and said 'Recite O Umar!' So I recited it as he had taught me. The Messenger of God (Prayers & peace be upon him) said: 'It was revealed in that way. This Qur'an has been revealed to be recited in seven different

ways, so recite it in whichever way is easier for you."

٢١١٦ - عن أنس بن مالك رضى الله عنه قال: قـال رسول الله ﷺ لأُبَىّ بن كعب رضى الله عنه: «إنَّ الله [عز وجل] أمـرنى أن أقرأ عليك: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾». قال: وسَمَّانى [لك]؟ قال: «نعم». قال: فبكى.

2116. It was related that Anas ibn Malik said that the Messenger of God (Prayers & peace be upon him) said to Ubayy ibn Ka'b: "God High Exalted has ordered me to recite upon you: 'Those who disbelieve among the people of earlier Scripture will never depart (from their error) until their had come to them Clear Evidence.' (Surah 98 verse 1.). He asked: 'God named me?' He said: 'Yes' So he wept."

٢١١٧ - عن عامر [هو الشعبى] قال: سألت علقـمة: هل كان ابن مسعود شهد مع رسول الله ﷺ ليلة الجن؟ قال: فقـال علقمة: أنا سألت ابن مسعـود فقلت: هل شهد أحد منكم مـع رسول الله ﷺ ليلةَ الجن؟ قال: لا، ولكنـا كنا مع رسول الله ﷺ ذاتَ ليلة ففـقدناه، فالتـمسناه فى الأودية والشِّعابِ، فقلـنا: اسْتُطِيرَ أو اغتيل. قال: فـبتنا بِشَرٍّ ليلةٍ بات بها قوم، فلمـا أصبحنا إذا هو جاءٍ من قِبَل حراءَ، قـال: فقلنا: يا رسول الله، فَقَدناك فطلبناك فلم نجدك، فبتنا بشرٍّ ليلة بات بها قوم. فقال: «أتانى داعى الجن، فذهبت مـعه، فقـرأت عليهم القرآن». قـال: فانطلق بنا، فأرانا آثـارهم وآثار نيرانهم، وسألوه الزاد، فقال: «لكم كل عظم ذُكِرَ اسمُ الله عليه، يقع فى أيديكم أوفَرَ ما يكون لحمـاً، وكُلُّ بَعْرة عَلَفٌ لدوابكم». فقال رسـول الله ﷺ: «فلا تستنجوا بـهما، فإنهـما طعام إخوانكم».

2117. It was related that Amer (al Shubi) said: "I asked Alqama: 'Was ibn Ma'sud with the Messenger of God (Prayers & peace be upon him) on the night of the Jinn?' Alqama said: 'I asked ibn Ma'sud: 'Were any of you with the Messenger of

God (Prayers & peace be upon him) on the night of the Jinn.' He said: 'No, but one night we were with the Messenger of God (Prayers & peace be upon him) then we missed him, so we looked for him in every valley and place. Then we said: 'Has he flown away or has someone assassinated him?' So we passed a troubled night the like of which no one has ever seen. In the morning we saw him coming from Hara', so we said: 'O Messenger of God, we missed you and we could not find you anywhere so we passed a troubled night the like of which no one has ever seen.' He said: 'One of the Jinn came to invite me, so I went with him and I recited the Qur'an to them. Then he took us to the place and he showed us their tracks and the embers of their fire, and they asked him for food, and he said: 'You may have every bone over which the name of God has been mentioned which comes to your hand, it is more plentiful than meat, and the dung of the camels is food for your animals.' Then the Messenger of God (Prayers & peace be upon him) said to us: 'So do not wipe yourselves with it as it is the food of your brethren.'"

٢١١٨ - عن مَعْنٍ قال: سمعت أبى قال: سـألت مسروقاً: من آذن النبى ﷺ بالجن ليلةَ استمعوا القرآن؟ فقـال: حدثنى أبوك - يعنى ابن مسعود رضى الله عنه - أنه آذنته بهم شجرةٌ.

2118. It was related that Ma'an said: "I heard my father say: 'I asked Masruq who warned the Prophet about the Jinn on the night they heard the Qur'an?' He said: 'Your father told me - he means ibn Mas'ud - that a tree warned him.'"

٢١١٩ - عن عبد الله بن مسعـود رضى الله عنه قال: قال لى رسول الله ﷺ: «اقرأ علىّ القرآن». قال: فقلت: يا رسول الله، أقـرأُ عليك وعليك أُنزل؟ قال: «إنى أشتهى

أن أسمعه من غيرى». فقرأت «النساء» حتى إذا بلغت: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾ [٤١] رفعت رأسى، أو غمزنى رجل إلى جَنْبى، فرفعت رأسى فرأيتُ دموعه تَسيلُ.

2119. It was related that Abd Allah ibn Mas'ud said: " The Messenger of God (Prayers & peace be upon him) said to me: 'Recite the Quran to me.' I said: 'O Messenger of God should I recite the Qur'an to you while it was revealed to you?' He said: 'I like to hear it from others.' So I recited Surah 'The Women,' until I reached: 'How will it be for them when We bring from every nation a witness and bring you to witness over them all?' (Surah 4 verse 41) I raised my head up, or someone poked me in my side, and I raised my head and saw his tears flowing.'"

٢١٢٠ - عن عبد الله بن مسعود رضى الله عنه قال: كنت بحمص، فقال لى بعضُ القوم: اقرأ علينا، فقرأت عليهم سورةَ يوسف [عليه السلام] قال: فقال رجلٌ من القوم: والله ما هكذا أُنْزِلتْ. قال: قُلتُ: ويحك، والله لقد قرأتها على رسول الله ﷺ فقال لى: «أحْسَنْتَ». فبينما أنا أُكلمُه إذ وجدت منه ريح الخمر، قال: فقلتُ: أتشرب الخمر وتُكَذِّبُ بالكتاب؟ لا تَبْرحُ حتى أجْلِدَكَ. قال: فجلدته الحَدَّ.

2120. It was related that Abd Allah ibn Mas'ud said: "I was in the city of Homs when some people asked me to recite so I recited Surah Joseph to them. A man from among the people said: 'It was not revealed that way.' I said: 'Woe to you! I recited it this way before the Messenger of God (Prayers & peace be upon him) and he approved my recitation saying: 'Well done!' While I was talking to him perceived the smell of wine from the man's mouth so I said to him: 'Have you no shame to lie about the Book of God while at the same time you drink alcohol?' You will not leave before I lash you. So I lashed him

as the Law prescribes."

٢١٢١- عن عبد الله بـن عمرو رضى الله عنهما قـال: هَجَّرْتُ إلى رسول الله ﷺ يوماً، قال: فسمع أصواتَ رجلين اختلفا فى آيةٍ، فخرج علينا رسول الله ﷺ يُعْرَفُ فى وجهه الغضب، فقال: «إنما هلك من كان قبلكم باختلافهم فى الكتاب».

2121. It was related that Abd Allah ibn Amr said: "One day I went early to the Messenger of God (Prayers & peace be upon him) and he heard the voices of two men arguing about a verse, so the Messenger of God (Prayers & peace be upon him) came out to and we could see his anger upon his face, and he said: 'Those before you were destroyed because of their arguing about the Book.'"

٢١٢٢- عن جُندب بن عبـد الله البجلى رضى الله عنه قال: قـال رسول الله ﷺ: «اقرؤوا القرآن ما ائتلفت عليه قُلوبكم، فإذا اختلفتم فيه فقوموا».

2122. It was related that Jundab ibn Abd Allah Al Bagly said that the Messenger of God (Prayers & peace be upon him) said; "Recite the Qur'an as much as your hearts accept, but when you feel differently, then cease."

٧٠ - كتاب التفسير

٢١٢٣- عن أبي هريـرة رضي الله عنه قـال: قـــال رسـول الله ﷺ: «قـيـل لبني إسرائيـل: ﴿وَادْخُلُوا الْبَابَ سُجَّداً وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ﴾ [البقرة: ٥٨]فبدَّلوا، فدخلوا الباب يزحفون على أستامهم، وقالوا: حَبَّةٌ في شعرة».

70.The Book of Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)

Surah 'The Heifer'

"And enter the gate prostrating and say: 'We enter begging God for forgiveness.'" (verse 58)

2123. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "It was said to the Children of Israel: 'Enter the gate prostrating and say: 'We enter begging God's forgiveness.' So they entered crawling on their backsides, and so they substituted it and said: 'A grain of wheat in a hair.' "

٢١٢٤- عن أبي إسحاق قال: سمعت البراء يقول: كانت الأنصار إذا حجُّوا فرجعوا لم يدخلوا البيوت إلا من ظهورها، قال: فجـاء رجل من الأنصار فدخل من بابه، فقيل له في ذلك، فنزلت هذه الآية: ﴿وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا﴾[البقرة: ١٨٩]

2124. It was related that Al-Bara said: "In the days before Islam, when the people intended to perform Pilgrimage, they would enter their houses from the back. So God revealed: '...Righteousness is not to enter houses from the back, but righteousness is that you fear God and enter the houses from their doors and fear God that you may succeed.' " (Surah 2 verse 189)

٢١٢٥- عن أبى هريرة رضى الله عنه قال: لما نزلت على رسول الله ﷺ ﴿ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾[البقرة: ٢٨٤] قال: فاشتد ذلك على أصحاب رسول الله ﷺ، فأتوا رسول الله ﷺ، ثم بَركوا على الرُّكب، فقالوا: أى رسول الله، كُلِّفنا من الأعمال ما نطيق: الصلاةُ والصيامُ والجهادُ والصدقةُ، وقد أُنزلت عليك هذه الآية، ولا نطيقها. قال رسول الله ﷺ: «أتريدون أن تقولوا كما قال أهل الكتابين من قبلكم: سمعنا وعصينا، بل قولوا: سمعنا وأطعنا غفرانك ربّنا وإليك المصير».

قالوا: سمعنا وأطعنا غفرانك ربّنا وإليك المصير. فلما اقترأها القوم ذلّت بها ألسنتهم، فأنزل الله فى إثرها: ﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾ [البقرة: ٢٨٥]. فلما فعلوا ذلك نسخها الله تعالى، فأنزل الله عز وجل: ﴿ لا يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ﴾قال: نعم ﴿ رَبَّنَا وَلا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ﴾ قال: نعم ﴿ رَبَّنَا وَلا تُحَمِّلْنَا مَا لا طَاقَةَ لَنَا بِهِ ﴾ قال: نعم ﴿ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنتَ مَوْلانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾ [البقرة: ٢٨٦] قال: نعم»

2125. It was related that Abu Huraira said: "When it was revealed to the Messenger of God (Prayers & peace be upon him): 'Whether you disclose what is in your hearts or hide it, God will charge you for it. So he forgives whom He pleases and chastises whom He pleases, and God has power over all things.' The Companions of the Messenger of God (Prayers & peace be upon him) were troubled, so they came to the Messenger of God (Prayers & peace be upon him) and went down upon their knees and said: 'O Messenger of God! Order

us to do the deeds we can bear, prayer, fasting, charity and Jihad, but this verse which has just been revealed to you we cannot bear.' The Messenger of God (Prayers & peace be upon him) said: 'Do you wish to say as the people of earlier Scripture said: 'We hear and we disobey.' But say: 'We hear and we obey, we implore Your forgiveness our Lord and to You is the destiny.' (Surah 2 verse 285) So when they did so, God Almighty abrogated it, and revealed: 'God does not impose on any soul a burden greater than it can bear, it receives every good that it earns and it suffers every evil that it earns. Our Lord pardon us if we forget or commit a error, he said: 'Yes,' our Lord do not subject us to hardship as you did subject those before us, he said: 'Yes,' our Lord do not subject us to more than we can bear, he said; 'Yes,' pardon us and forgive us, have mercy on us. You are our Guardian, so grant us victory over the unbelievers.' He said: 'Yes.' (Surah 2 verse 286)."

The Interpretation of Surah Al Imran

"God is the One Who revealed the Book (Qur'an) to you Some of its verses are definitive." (Surah 3 verse 7)

٢١٢٦- عن عائشة رضى الله عنها قالت: تلا رسول الله ﷺ ﴿هُوَ الَّذى أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللَّهُ وَالرَّاسِخُونَ فِى الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنــدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلاَّ أُوْلُو الأَلْبَابِ﴾[آل عمران: ٧]. قـالت: قال رسول الله ﷺ: «إذا رأيتم الذيـن يتّبِعـون مـا تشـابه منـه فـأولئك الذيـن سـمّاهم الله عــز وجل، فاحذروهم».

2126. It was related that Aisha said: "The Messenger of God (Prayers & peace be upon him) recited the verse: 'God is The

One Who revealed The Book (Qur'an) to you, some of its verses are definitive, these are the essence of the Book, and others are metaphorical. Those who have deviation in their hearts adhere to what is metaphorical desiring sedition through their own interpretation, but only God knows its interpretation. And those who are deeply rooted in knowledge: 'We believe in it, it is all from our Lord.' Yet only those who possess minds remember." She said that the Messenger of God (Prayers & peace be upon him) said: 'If you see those who follow what is metaphorical of it, then those are the ones whom God has named, so beware of them."

٢١٢٧- عن أبى سعيد الخدرى رضى الله عنه: أن رجالاً من المنافقين فى عهد رسول الله ﷺ كانوا إذا خرج النبى ﷺ إلى الغزو تخلّفوا عنه، وفرحوا بمقعدهم خلاف رسول الله ﷺ، فإذا قدم النبى ﷺ اعتذروا إليه، وحلفوا. وأحبوا أن يُحمدوا بما لم يفعلوا ، فنزلت: ﴿**لا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَّيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ**﴾

[آل عمران: ١٨٨].

2127. It was related that Abu Sa'id Al Khudri said: "In the lifetime of the Messenger of God (Prayers & peace be upon him), some men from among the hypocrites used to stay behind when he went out for a battle, and they would be content to remain at home behind the Messenger of God (Prayers & peace be upon him). When the Messenger of God (Prayers & peace be upon him) returned they used to proffer excuses and swear oaths, aiming to be praised for what they had done, so it was revealed: 'Do not think that those who rejoice for what they have been given and love to be praised for what they have not done, so do not think that they can es-

cape the chastisement, and for them there is a painful chastisement.' (Surah 3 verse 188)

٢١٢٨- عن حميد بن عبد الرَّحمن بن عوف: أن مروان قال: اذْهب يا رافعُ -لبوابه - إلى ابن عباس فقل: لئن كان كل امرئٍ منا فَرِحَ بما أتى، وأَحَبَّ أنْ يُحمدَ بما لم يفعل معذباً، لَنُعَذَّبَنَّ أجمعون. فقال ابن عباس رضى الله عنهما: ما لكم ولهذه الآية؟ إنما أُنزلَتْ هذه الآية فى أهل الكتاب. ثم تلا ابن عباس: ﴿وإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذينَ أُوتُوا الْكتَابَ لَتُبَيِّنُنَّهُ للنَّاسِ ولا تَكْتُمُونَهُ﴾ هذه الآية، وتلا ابن عباس: ﴿لا تَحْسَبَنَّ الَّذينَ يَفْرَحُونَ بمَا أَتَوْا ويُحِبُّونَ أَن يُحْمَدُوا بمَا لَمْ يَفْعَلُوا﴾. وقال ابن عباس: سألهم النبى ﷺ عن شيء فكتموه إياه وأخبروه بغيره، فخرجوا قد أرَوْهُ: أن قد أخبروه بما سألهم عنه، واستَحْمَدوا بذلك إليه، وفرحوا بما أتَوا من كتمانهم إياه ما سألهم عنه.

2128. It was related that Humaid ibn Abd al Rahman ibn Auf said that Marawan said to Rafe': "Go to Ibn Abbas ask him: 'If everyone who rejoices in what he has done and likes to be praised for what he has not done, will be punished, then all of us will be punished.' Ibn Abbas said: 'What do you have to do with that matter?' It was only when the Prophet (Prayers & peace be upon him) called the Jews and asked them about something, and they hid the truth and said something else, and seemed to wish for praise for the favour of telling him the answer to the question, and they became pleased with what they had concealed'."

The Interpretation of Surah Al Nisa'a

High Exalted said: " And if you fear that you will not be fair to the orphans" (Surah 4 Verse 3)

"They consult you concerning women..."

(Surah 4 verse 127)

٢١٢٩- عن عروة بن الزبير: أنه سـأل عائشة رضى الله عنها عن قول الله سـبحانه وتعالى: ﴿وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُوا فِي الْيَتَامَىٰ فَانـكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَىٰ وَثُلاثَ وَرُبَاعَ﴾ قالت: يا ابن أختى هى اليتيمة تكون فى حَجْرِ وليّها تشاركه فى ماله، فيعجبه مالها وجمالها، فيريد وليها أن يتزوجها بغير أن يُقْسِطَ فى صداقها، فيعطيها مثلَ ما يعطيها غيره. فنهوا أن يَنْكِحوهن إلا أن يُقسِطوا لهن، ويبلغوا بهن أعلى سنتهن من الصداق، وأُمروا أن ينكحوا ما طاب لهم من النساء سواهن. قال عروة: قالت عائشة رضى الله عنها: ثم إن الناس استفتوا رسول الله ﷺ بعد هذه الآية فيهن، فأنزل الله عز وجل: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللاَّتِي لا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: ٣] قالت: والذى ذكر الله عز وجل أنه يتلى عليكم فى الكتاب الآية الأولى التى قال [الله] فيها: ﴿وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ﴾ [النساء: ٣] قالت عائشة: وقول الله [تعالى] فى [الآية] الأخرى: ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ رغبةُ أحدكم عن يتيمته التى تكون فى حجره، حين تكون قليلة المال والجمال، فنهوا أن ينكحوا ما رغبوا فى مالها وجمالها من يَتَامى النساء إلا بالقسط، من أجل رغبتهم عنهن.

2129. It was related that Urwa ibn Al Zubair, may God have Mercy upon him, said that he asked Aisha concerning the saying of God High Exalted: 'And if you fear that you will not be fair to the orphans.' She said: 'O son of my sister! This concerns the orphan girl who is under the care of a guardian, she involves him in her property, her guardian is attracted by her wealth and beauty and he desires to marry her without being fair in her dowry. So he should give her as he would give anyone else. Thus guardians were forbidden from marrying them unless they were fair to them and gave them the maximum dowry that their peers might expect to receive. They were permitted to marry women of their choosing.' Urwa said that Aisha

said: 'The people asked the Messenger of God (Prayers & peace be upon him) for his opinion after the revelation of that verse, and so God Almighty revealed: 'They consult you concerning women...' (Surah 4 verse 127) Aisha also said: 'And God Almighty said: 'And yet you desire to marry them...' (Surah 4 verse 127). They refrain from marrying an orphan who lacks property and beauty. She said: 'They are forbidden from marrying orphan girls for their wealth and beauty except fairly, and that was because they used to refrain from marrying them if they did not have wealth or beauty.

٢١٣٠- عن عائشة رضى الله عنها، فى قوله عز وجل: ﴿وَمَن كَانَ فَقِيراً فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [النساء: ٦] قالت: أُنْزِلَتْ فى والى[مال] اليتيم الذى يقوم عليه ويصلحه، إذا كان محتاجاً أن يأكل منه.

2130. It was related that Aisha said concerning the saying of God High Exalted: "But if he is poor, let him have for himself what is just and reasonable (according to his work). This Verse was revealed regarding the orphan's property. If the guardian is poor, he can take from the property of the orphan, what is just and reasonable according to his work and the time he spends on managing it."

٢١٣١- عن زيد بن ثابت رضى الله عنه: أن النبى ﷺ خرج إلى أُحدٍ، فرجع ناس ممن كان معه، فكان أصحاب النبى ﷺ فيهم فرقتين: قال بعضهم: نقتلهم، وقال بعضهم: لا، فنزلت: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ﴾ [النساء: ٨٨]

2131. It was related that Zaid ibn Thabit said: "When the Prophet set out for the Battle of Uhud, some of those with him returned back, then Companions of the Prophet were divided regarding them. Some of them said: 'We should kill them.' And others said: 'No.' So God revealed the verse: 'Why are you di-

vided into two sides concerning the hypocrites.'

٢١٣٢- عن سعيد بن جبير قال: قلت لابن عباس رضى الله عنهما: أَلِمَنْ قَتَلَ مؤمناً متعمّداً من توبة؟ قال: لا. قال: فَتَلَوْتُ عليه هذه الآية التى فى الفرقان: ﴿والذين لا يدعون مع الله إلها آخر ولا يقتلون النفس التى حرم الله إلا بالحق﴾ إلى آخر الآية. قال: هذه آية مكية، نسختها آية مدنية: ﴿ومن يَقْتُلْ مُؤْمنًا مُتَعَمّدًا فَجَزَاؤُهُ جهنَّمُ خالدًا فيها﴾ [النساء: ٩٣]

2132. It was related that Said ibn Jubair said: "I asked Ibn Abbas: 'Is there repentance for the one who intentionally kills a believer?' He said: 'No.' So I recited to him the verse of 'The Criterion': 'And they do not invoke with God any other god, nor kill any soul God has forbidden except by right, nor commit adultery, and whoever does this shall meet the price of sin. * The chastisement shall be doubled for him on the Day of Resurrection, and he shall abide therein in ignominy. * Except he who repents and believes and does righteous deeds, those God will change their evil deeds into good deeds, and God is the All-Forgiving, The Merciful.' (Surah 25 verses 68-70) He said: 'These verses were revealed in Makkah, and they were abrogated by a verse revealed later in Madinah, which says: 'And whoever kills a believer intentionally, his punishment is Hell, he shall abide in it forever.'

٢١٣٣-عن ابن عباس رضى الله عنهما قال: لقى ناسٌ من المسلمين رجلاً فى غُنيمة له، فقال: السلام عليكم، فأخذوه فقتَلوه، وأخذوا تلك الغُنيمة، فنزلت ﴿ولَا تَقُولُوا لمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلامَ لَسْتَ مُؤْمنًا﴾ [النساء: ٩٤] وقرأها ابن عباس: ﴿السلام﴾.

2133. It was related that Ibn Abbas said: "A group of Muslims pursued a man among his sheep and he said: 'Peace be on you.' But they killed him and took his sheep. So the verse was re-

vealed: 'O you who believe! When you go to war in God's Cause, discern between friend and foe, and if one greets you with a salutation of 'peace', do not say to him abruptly 'you are not a believer,' if you seek worldly gain by this, God has abundant spoils for you.' (Surah 4 verse 94). Ibn Abbas used to recite: 'Al salam.'"

٢١٣٤- عن عائشة رضى الله عنها فى قوله عز وجل: قالت: ﴿وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨]. نزلت فى المرأة تكون عند الرجل، فلعله أن لا يستكثر منها، وتكون لها صحبة وولد، فتكره أن يفارقها، فتقول له: أنت فى حل من شأنى.

2134. It was related that Aisha said concerning the verse "And if a wife fears cruelty or desertion from her husband, there is no blame on them if they reconciliate between themselves, and reconciliation between them is far better, and souls are prone to avarice." (Surah 4 verse 128) She said: "It was revealed for the wife whose husband might have had enough of her, but because of her children and his company, she does not want him to divorce her, and she wishes to remain with him, so she says to him: 'You are free of any responsibility towards me.' "

٢١٣٥ - عن طارق بن شهاب قال: جاء رجل من اليهود إلى عمر رضى الله عنه فقال: يا أمير المؤمنين، آية فى كتابكم تقرؤونها، لو علينا نزلت معشر يهود لاتخذنا ذلك اليوم عيداً. قال: وأى آية؟ قال: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا﴾. فقال عمر: إنى لأعلم اليوم الذى نزلت فيه، والمكان الذى نزلت فيه، نزلت على رسول الله ﷺ بعرفات فى يوم جمعة.

2135. It was related that Tariq ibn Shihab said: "The Jews said to Umar: 'You recite a verse, and had it been revealed to us, we would have taken the day of its revelation as a day of cele-

bration.' He asked: 'Which verse is that?' They said: 'Today I have perfected for you your Religion and completed My Grace on you.' Umar said: 'I know very well when and where it was revealed, it was revealed upon the Messenger of God (Prayers & peace be upon him) on the day of Arafat on a Friday.' "

٢١٣٦ - عن عبد الله بن مسعود رضى الله عنه قال: لما نزلت ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ﴾ [الأنعام: ٨٢] شق ذلك على أصحاب رسول الله ﷺ وقالوا: أيُّنا لا يظلم نفسه؟ فقال رسول الله ﷺ: «ليس هو كما تظنُّون، إنما هو كما قال لقمان لابنه: ﴿يَا بُنَيَّ لا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣]».

2136. It was related that Abd Allah ibn Mas'ud said: When the Verse: "Only those who have believed and have not polluted their faith by associating others with God..." (Surah 6 verse 82) was revealed, the Companions of the Messenger of God (Prayers & peace be upon him) felt troubled and said: 'Which of us has not wronged himself?' So the Messenger of God (Prayers & peace be upon him) said: 'It is not as you think, but it is as Luqman said to his son: 'And when Luqman said to his son, admonishing him, O my son, do not associate others with God, surely polytheism is a grievous iniquity.' " (Surah 31 verse 13.)

٢١٣٧ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «ثلاث إذا خرجن: ﴿لا يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا﴾ [الأنعام: ١٥٨]: طلوعُ الشمس من مغربها، والدجال، ودابّة الأرض».

2137. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "There are three Signs, which will be the rising of the sun from the West, the

coming of the Anti-Christ, and the beast which will speak, when they appear: 'On the Day when some of the Signs of your Lord shall appear, it shall not profit a soul to believe who did not believe before, or has earned in its faith any goodness.' (Surah 6 verse 158)

٢١٣٨ - عن أبى ذر رضى الله عنه: إن النبى ﷺ قال يوماً: «أتدرون أين تذهب هذه الشمس». قالوا: الله ورسوله أعلم، قال: «إن هذه تجرى حتى تنتهى إلى مستقرها تحت العرش، فتخرُّ ساجدةً، فلاتزال كذلك حتى يقال لها ارتفعى، ارجعى من حيث جئت، فترجع فتصبح طالعة من مطلعها، ثم تجرى حتى تنتهى إلى مستقرها تحت العرش فتخر ساجدة، فلا تزال كذلك حتى يقال لها ارتفعى، ارجعى من حيث جئت، فتصبح طالعة من مطلعها، ثم تجرى لايستنكر الناس منها شيئاً حتى تنتهى إلى مستقرها ذلك تحت العرش، فيقال لها: ارتفعى ،أصبحى طالعة من مغربك تحت العرش، فتصبح طالعة من مغربها». فقال رسول الله ﷺ: «أتدرون متى ذاكم؟ ذاك حين: ﴿لا يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا﴾».

2138. It was related that Abu Zarr said: "At sunset the Prophet (Prayers & peace be upon him) asked me: 'Do you know where the sun goes to when it sets?' I said: 'God and His Messenger know best.' He said: 'It goes down until its prostrates itself under the Throne and then takes permission to rise again, and it is permitted and then it will be about to prostrate itself but its prostration will not be accepted and it will seek permission to continue its course but it will not be permitted, but it will be commanded to return to where it came from and so it will rise in the West. And that is the meaning of the verse: "And the sun runs its course to a settled place, this is the Decree of The Almighty, the All-Knowing." The Messenger of God (Prayers & peace be upon him) said: "Do you know where that will be? On the day it happens: '...it shall

not profit a soul to believe who did not believe before, or has earned in its faith any goodness.' " (Surah 6 verse 158)

٢١٣٩ - عن ابن عباس رضى الله عنهمَا قال: كانت المرأة تطوف بالبيت وهى عُرْيانة، فتقول: من يعيرنى تطوافاً؟ تجعله على فرجها، وتقول:

اليومَ يبدو بعضُه أوكلهُ فما بدا منه فلا أحلُّه

فنزلت هذه الآية: ﴿خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

2139. It was related that Ibn Abbas said: "Women used to circumambulate the House naked, so she said: 'Who will lend me a dress in which to circumambulate?' She used to cover her private parts with it and say: 'Today some of it or all of it appears, so whatever appears of it I do not make it lawful to anyone.' Then the verse was revealed: 'O children of Adam! Adorn yourselves fully at every time of prayer.' (Surah 7 verse 31)."

٢١٤٠ - عن أبى سعيد الخدرى وأبى هريرة رضى الله عنهمَا، عن النبى ﷺ قال: «ينادى مناد: إنَّ لكم أن تَصحُّوا فلا تسقموا أبدًا، وإن لم أن تحيَوْا فلا تموتوا أبداً، وإنّ لكم أن تشبُّوا فلاتهرَموا أبداً، وإن لكم أن تَنْعموا فلا تبأسوا أبداً. فذلك قوله عز وجل: ﴿وَنُودُوا أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾ [الأعراف: ٤٣]».

2140. It was related that Abu Sa'id Al Khudri and Abu Huraira said that the Prophet said: "A caller will call, you will be so healthy and never feel ill, and you will live forever, you will not die. And you will be young and never be old, and you will have enjoyment and never feel misery. That is the saying of God High Exalted: 'And they shall hear a call: 'This is your Paradise which you have inherited for your righteous deeds.'" (Surah 7 verse 43)

٢١٤١ – عن أنس بن مالك رضى الله عنه قال: قال أبو جهل: ﴿اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ﴾ [الأنفال: ٣٢]. فنزلت: ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ (٣٣) وَمَا لَهُمْ أَلاَّ يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ﴾ إلى آخر الآية.

2141. It was related that Anas ibn Malik said: "Abu Jahl said: 'O God! If this the Truth from You, then rain upon us stones from the sky, and inflict on us a grievous chastisement.' So it was revealed: 'But God would not chastise them while you were among them, nor would God chastise them while they were asking for forgiveness. It would not prevent God from chastising them that they are defending the sacred Mosque.'" (Surah 8 verses 32-34)

٢١٤٢ – عن سعيد بن جبير قال: قلت لابن عباس رضى الله عنهما: «سورة ا لتوبة» قال: آلتوبة؟ قال: بل هى الفاضحة، مازالت تنزل ﴿ومنهم.. ومنهم﴾ حتى ظنوا [أن] لا يبقى منا أحد إلا ذُكِرَ فيها . قال: قلت: «سورة الأنفال»؟ قال: تلك سورة بدر. قال: قلت: فالحشر؟ قال: نزلت فى بنى النضير.

2142. It was related that Sa'id ibn Jubair said: "I said to Ibn Abbas: 'Surah Al Tauba.' He said: 'Al Tauba? But it is the exposer of the people and it is yet exposing them. Until they thought that none of them would go without mention in it.' I said: 'Surah al Anfal' (the war spoils) he said: 'This is the Surah Badr.' So I asked him about Surah 'The Gathering,' he said: 'That was revealed concerning the Bani Nadir.'

٢١٤٣ – عن عبد الله بن مسعود رضى الله عنه قال: جاء رجل إلى النبى ﷺ فقال: يا رسول الله، إنى عالجت امرأةً فى أقْصَى المدينة، وإنى أصبت منها ما دون أن أمَسّها، فأنا هذا، فاقْضِ فىَّ بما شئت. فقال له عمر رضى الله عنه: لقد سترك الله لو

سَتَرْتَ نفسك. قــال: فلم يَرُدَّ النبى ﷺ شيئاً، فـقام الرجل فانطلق، فـأتْبعَه النبى ﷺ رجلاً دعــاه وتلا عليه هذه الآية ﴿وأَقِمِ الصَّلاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ﴾ [هود: ١١٤]. فقال رجل من القوم: يانبى الله، هذا له خاصة؟ قال: «بل للناس كافّةً».

2143. It was related that Abd Allah Ibn Mas'ud said: "A man went to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God I have unlawfully kissed a woman at the reaches of Madinah and all I did was kiss her. So here I am, so please pass judgment upon me as you see fit.' Umar said: 'God has covered you, so why do you not cover yourself?' The Prophet did not reply. So the man left and the Prophet sent a man to call him back, then he recited to him: 'And establish regular prayers at the two ends of the day and when the night approaches, surely the good deeds blot out the evil deeds. This is a Reminder for those who remember God.' (Surah 11 verse 114.) A man from among the people asked: 'O Prophet of God is that for him?' He said: 'It is for all my followers'."

٢١٤٤ - عن عبد الله بن مـسعود رضى الله عنه قال: بينمــا أنا أمشى مع النبى ﷺ فى حرث وهو متكىء على عسيب، إذ مرَّ بنفر من اليهود، فقال بعضهم لبعض: سلوه عن الروح، فقـالوا: ما رابكم إليه لا يستـقبلكم بشىء تكرهونه؟ فقالوا: سـلوه، فقام إليه بعضهم فسأله عن الروح، قــال: فَأَسْكَتَ النبى ﷺ فلم يَرُدَّ عليه شيئاً، فعلمتُ أنه يوحى إليه، قال: فقمت مكانى، فلما نزل الوحى قال: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّى وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلاَّ قَلِيلاً﴾ [الإسراء: ٨٥].

2144. It was related that Abd Allah ibn Mas'ud said: "While I was walking with the Prophet in a field as he leant, we passed by some Jews. Some said to the others: 'Let us ask him about the

spirit.' They said: 'And how will you know that he will not answer you with something that will expose your arrogance and cause you to regret your question. Then they said: 'Ask him.' Some of them came to him and asked him about the spirit. The Prophet remained silent and said nothing in reply, I realised that he was receiving Revelation, so I got up and went away. When the Revelation had been completed to him, he said: 'And they question you concerning the soul, say: 'The soul is the concern of my Lord, and what you have been given of knowledge is very little.'" (Surah 17 verse 85).

٢١٤٥ - عن عبد الله بن مسعود رضي الله عنه قال: ﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾ [الإسراء: ٥٧] قال: كان نفر من الإنس يعبدون نفراً من الجن، فأسلم النفر من الجن، واستمسك الإنس بعبادتهم، فنزلت: ﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾.

2145. It was related that Abd Allah ibn Mas'ud said: "Those they invoke are themselves seeking the means to please their Lord." He said: "There used to be a group of mankind who worshipped a group of the Jinn, so the group of Jinn became Muslim, but the group of mankind continued worshipping them. Then it was revealed: 'Those they invoke are themselves seeking the means to please their Lord.'" (Surah 17 verse 57).

٢١٤٦ - عن ابن عباس رضي الله عنهما في قوله تعالى: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾ [الإسراء: ١١٠] قال: نزلت ورسول الله ﷺ متوارٍ بمكة، فكان إذا صلى بأصحابه رفع صوته بالقرآن، فإذا سمع ذلك المشركون سبُّوا القرآن ومن أنزلَهُ ومن جاء به، فقال الله تعالى لنبيه ﷺ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ فيسمع المشركون قراءتك ﴿وَلَا تُخَافِتْ بِهَا﴾ عن أصحابك، أسْمِعْهم القرآن ولاتجهر

ذلك الجهر ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً﴾ يقول: بين الجهر والمخافتة.

2146. It was related that Ibn Abbas said concerning the saying of God High Exalted: "And do not be loud in your prayer, nor be silent therein, but seek a way between." He said: "This was revealed while the Messenger of God (Prayers & peace be upon him) was still hiding in Makkah. And when he used to lead his Companions in prayer he used to raise his voice in recitation of the Qur'an, so when the unbelievers heard that, they insulted the Qur'an and The One Who send it, and the one who came with it. So God said to His Prophet: 'And do not be loud in your prayer,' or the unbelievers will hear your recitation. 'Nor be silent therein,' from your Companions, let them listen to the Qur'an and do not recite it so loudly. 'But seek a way between,' he said: 'Between loudly and silently.'"

٢١٤٧ - عن عائشة رضى الله عنهَا فى قوله عز وجل: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ قالت: أُنزلت هذه فى الدعاء.

2147. It was related that Aisha said concerning what God High Exalted said: "And do not be loud in your prayer, nor be silent therein..." She said: "This was revealed for invocations."

٢١٤٨ - عن أبى هريرة رضى الله عنه عن رسول الله ﷺ قال: «إنه ليأتى الرجل العظيم السمين يوم القيامة لا يَزِنُ عند الله جناحَ بعوضة، اقرؤوا: ﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾ [الكهف: ١٠٥].

2148. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "On the Day of Judgment, the huge fat man will not weigh as much as the wing of a gnat in the Sight of God." "And on the Day of Resurrection We shall not assign to them any weight." (Surah 18 verse 105)

٢١٤٩ - عن أبى سعيد [الخدرى] رضى الله عنه قال: قال رسول الله ﷺ: «يجاء بالموت يوم القيامة كأنه كبش أملح - زاد أبو كُرَيْبٍ - فيوقف بين الجنة والنار - واتفقا فى باقى الحديث - فيقال: يا أهل الجنة هل تعرفون هذا؟ فيشْرَئِبّونَ وينظرون ويقولون: نعم هذا الموت، قال: ويُقَالُ: يا أهل النار هل تعرفون هذا؟ فيشْرئبونَ وينظرون ويقولون: نعم هذا الموت، قال: فيؤمر به فيذبح، قال: ثم يقال: يا أهل الجنة خلود فلا موت، ويا أهل النار خلود فلاموت». [قال]: ثم قرأ رسول الله ﷺ: ﴿وأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لا يُؤْمِنُونَ﴾ [مريم : ٣٩] وأشار بيده إلى الدنيا.

2149. It was related that Abu Sa'id al Khudri said that the Messenger of God (Prayers & peace be upon him) said: "Death will be brought out in the form of a black and white ram. Then a herald will call: 'O people of Paradise!' At that they will stretch their necks and look intently. The herald will say: 'Do you know this?' They will say: 'Yes, it is Death.' By that time they all will have seen it. Then it will be said: 'O people of Hell! They will stretch their neck and look intently. The herald will say: 'Do you know this?' They will say: 'Yes, it is Death.' And by that time they all will have seen it. Then the ram will be slaughtered and the herald will say: 'O people of Paradise! Eternity for you and no death, O people of Hell Eternity for you and no death.' Then the Prophet (Prayers & peace be upon him) recited: 'And warn them of the Day of Sorrow, when the matter is determined, while they are heedless and they do not believe.' (Surah 19 verse 39) And he indicated with his hands to this life."

٢١٥٠ - عن خَبّابٍ رضى الله عنه قال: كان لى على العاص بن وائل دين فأتيته أتقاضاه، فقال لى: لن أقْضِيكَ حتى تكفُرَ بمحمد، قال: فقلتُ له: [إنى] لن أكْفُرَ

بمحمد ﷺ حتى تموت ثم تُبْعَثَ، قال: وإني لمبـعوث من بعد الموت؟ فسوف أقْضيكَ إذا رجَعْتُ إلى مال وولد. قال وكيع: كذا قال الأعمش. قال: فنزلت هذه الآية: ﴿أفرءيْتَ الَّذى كفرَ بآياتنا وقَالَ لأُوتينَّ مالاً وولَداً﴾ [مريم: ٧٧] إلى قوله ﴿ويأْتينا فرْداً﴾ [مريم: ٨٠].

2150. It was related that Khabbab said: "Al As ibn Wa'il owed me some money, so I went to him to ask for it. He said: 'I will not pay you unless you disbelieve in Mohammed.' I said: 'I will not disbelieve in Mohammed until God kills you and then you are resurrected.' He said: 'Leave me until I die and am resurrected, then I will be given wealth and children and I will pay you back your debt.' Then the verses were revealed: "Have you seen him who disbelieves in Our Revelations and says: 'I shall certainly be given wealth and children.'? * Has he observed the Unseen or taken a covenant with God Most Compassionate?" (Surah 19 verse 77)

٢١٥١ - عن ابن عـباس رضى اللـه عنهمَا قـال: قام فـينا رسـول الله ﷺ بموعظة فقال: «يا أيها الناسُ إنكم محشورون إلى الله عز وجل حفاةً عراةً غُرلاً: ﴿كمَا بدأْنا أوَّلَ خَلْقٍ نُّعيـدُهُ وعْداً علَيْنَا إنَّا كُنَّا فاعلينَ﴾ [الأنبـاء: ١٠٤] ألا وإن أوَّلَ الخـلائق يكْسى يومَ القيامة إبراهيم عليه السلام. ألا وإنه سيجاء برجالٍ من أُمتى، فيؤخذ بهم ذاتَ الشِّمَال، فأقول: يا رب أصحابى، فيقال: إنك لا تدرى ما أحـدثوا [بعدك] فأقول كما قال العبد الصالح: ﴿وكُنتُ عَلَيْهِمْ شَهِيـداً مَّا دُمْتُ فيـهِمْ فَلَمَّا توَفَّيْتَنى كُنتَ أَنتَ الرَّقيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيـدٌ (١١٧) إن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة: ١١٧ ١١٨]. قـال: فيـقـال لى: إنهم لم يزالوا مـرتدين على أعـقابهم مـنذ فارقتهم».

2151. It was related that Ibn Abbas said: "The Messenger of God (Prayers & peace be upon him) addressed us saying: 'O man-

kind, you will be summoned before God Almighty barefoot, naked and uncircumcised: 'As We originated the first creation, so shall We bring it back again. A promise binding on Us, truly We shall fulfil it.'(Surah 21 verse 104) But the first of the people to be covered on the Day of Judgment will be Abraham (peace be upon him). Some men of my Nation will be driven to the Left, so I will say: 'O my Lord, my followers!' Then it will be said: 'You do not know what they did after you.' Then I will say as the righteous servant said: 'I was a witness over them while I remained among them, but when You ended my term on earth, You were the Watcher over them, You are The Witness over all things * If You chastise them, they are Your servants, and if You forgive them, indeed You are The Almighty, The All-Wise.' (Surah 5 verse 117-118) Then it will be said to me: 'They are still turned upon their heels since you departed from them.'"

٢١٥٢ - عن قيس بن عُبادٍ قال: سمعت أبا ذر رضى الله عنه يُقْسِم قَسَماً : إن ﴿هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾ [الحج: ١٩] إنها نزلت فى الذين برزوا يوم بدر، حمزةُ وعلى وعبيدة بن الحارث، وعُتْبَةُ وشيبةُ ابنا ربيعةَ والوليدُ بنُ عتبة.

2152. It was related that Qais ibn Ubad said: "I heard Abu Zarr swearing: 'These are two adversaries who have disputed about their Lord.' (Surah 22 verse 19) That it was revealed concerning those who were fighting with swords on the day of Badr. Hamza and Ali and Ubaida ibn al Harith, against Utba and Sheba the sons of Rabiah and Al Walid ibn Utba."

Surah 'The Light'

"Those who invented the slander, are a band from among you." (verse 11)

٢١٥٣ - عن الزهرى قال: أخبرنى سعيد بن المسيب وعروة بن الزبير وعلقمة بن وقاص وعبيد الله بن عبد الله بن عتبة بن مسعود، عن حديث عائشة رضى الله عنهَا زوج النبى ﷺ حين قال لهـا أهل الإفك ما قالوا، فبرَّأها الله مما قالوا، وكلهم حدثنى طائفة من حديثها، وبعضهم كان أوعى لحديثها من بعض وأثبت اقتصاصاً، وقد وَعَيتُ عن كل واحد منهم الحديث الـذى حدثنى، وبعض حديثهم يصدق بعضاً، ذكروا: أن عـائشة زوج النبى ﷺ قـالت: كـان رسول الله ﷺ إذا أراد أن يخـرج سفـراً أقْرَعَ بين نسائه ، فأيّتُهُنَّ خرج سهمها خرج بهـا رسول الله ﷺ معه، قالت عائشة: فأقْرَع بيننا فى غزوة غزاها فخرج فيها سهمى، فخرجت مع رسول الله ﷺ وذلك بعدما أُنْزِلَ الحجابُ، فأنا أُحْمَلُ فى هودجى وأُنْزَلُ فيـه مَسيرَنا، حتى إذا فَرَغَ رسول الله ﷺ من غَزْوِه وَقَفَلَ ودنونا من المدينة آذن ليلةً بالرحيل، فقمت حين آذنوا بالرحـيل، فمشيت حتى جاوزت الجيش، فلما قضيت من شأنى أقْبَلْتُ إلى الرحل فَلَمَسْتُ صَدْرى، فإذا عِقْدى من جَزْعِ ظَفارِ قد انقطع ، فرجعت فالتَمَسْتُ عِقدى، فحبسنى ابتغاؤه، وأقْبَلَ الرهط الذين كانوا يَرْحَلُون لى، فحملوا هودجى فَرَحَلُوهُ على بعيرى الذى كنتُ أرْكَبُ، وهم يَحْسَبون أنى فيه، قالت: وكانت النسـاء إذ ذاك خِفافاً لم يُهَبِّلْنَ ولم يغشهُنَّ اللحم، إنما يأكلن العُلْقَةَ من الطعام، فلم يستنكر القوم ثِقَلَ الهودج حـين رَحَلُوه ورفعوه، وكنتُ جاريةً حـديثةَ السنِّ، فبعـثوا الجملَ وساروا، ووجـدت عقدى بعدمـا استمر الجيش، فـجئت منازلهم وليس بها داع ولا مجيبٌ، فتيمّمْتُ منزلى الذى كنت فيه، وظننت أن القوم سَيَفْقِدوننى فيرجعـون إلىّ، فبينا أنا جالسةٌ فى منزلى غلبتنى عـينى فنمْتُ، وكان صفوانُ بنُ المعطّل السُّلَمِىُّ ثم الذَّكوَانِىُّ قد عَرَّسَ من وراء الجيش، فـادَّلَجَ فَأصْبَحَ عند منزلى، فرأى سواد إنسان نائمٍ، فـأتانى فَعَرَفنى حين رآنى، وقـد كان يرانى قبل أن يُضْرَبَ الحـجابُ علىّ، فاستيقظت باسترجاعه حـين عرَفنى، فخمّرْتُ وجهى بِجلبابى، ووالله ما يُكلمنى كلمةً، ولا سمـعت منه كلمةً غيـرَ استرجاعـه، حتى أناخ راحلتَه فوطىء علـى يدها فركبتـها، فانطلق يقود بى الراحلة حـتى أتَينا الجيشَ بعدما نزلوا مُوغِرينَ فى نحر الظهـيرة، فهلك

من هلك في شأني، وكـان الذي تولى كِبْرَهُ عبد الله بن أُبَيّ بن سلول، فـقدمنا المدينةَ، فاشـتكيت حين قدمنا المدينة شـهراً، والناسُ يُفيـضون في قول أهل الإفك، ولا أشـعر بشيء من ذلك. وهو يُرِيبُني في وجعي أني لا أعـرف من رسول الله ﷺ اللطفَ الذي كنت أرى منه حين أشتكي، إنما يدخل رسول الله ﷺ فيسلم، ثم يقول: «كيف تيكم؟» فذاك يُريبني ولا أشعـر بالشر، حتى خرجت بعدمـا نَقِهت وخرجَتْ معي أمُّ مِسْطح قِبَلَ المناصع وهو متبرَّزُنا، ولا نخرج إلا ليلاً إلى لـيلٍ، وذلك قبل أن نتخذ الكُنُفَ قريباً من بيوتنا، وأمـرنا أمر العرب الأُوَل في التنزه، وكنا نـتأذى بالكنف أن نتخـذها عند بيوتنا، فانطلقت أنا وأُمُّ مسْطَحٍ وهي بنت أبي رُهْم ابن المطلب بن عبـد مناف، وأُمها ابنة صخر بن عـامر خـالة أبي بكر الصديق رضي الله عـنه، وابنها مـسطح بن أثاثة بن عبـاد بن المطلب، فأقبلت أنا وبنت أبي رُهْم قِبَلَ بيتي حين فرغنا من شأننا، فعثرت أُمُّ مسطحٍ في مِرْطها، فقالـت: تعس مسطح، فقلت لها: بئس ما قلتِ، أتَسُبِّينَ رجـلاً قد شهد بدراً؟ قالت: أي هَنْتاهُ، أوَ لمْ تَسْمَعي ما قال؟ قلت: ومـاذا قال؟ قالت: فأخْبَرَتْني بقول أهل الإفك، فازددت مرضـاً إلى مرضي، فلما رجعت إلى بيـتي فدخل عليّ رسول الله ﷺ فسلم، ثم قـال: «كيف تيكم». قلت: أتأذن لي أن آتي أبَوَيّ؟ قالت: وأنا حـينئذ أُريد أن أتَيَقّنَ الخبرَ من قِبَلِهما، فـأذن لي رسول الله ﷺ، فجئت أبَويّ فقلت لأمي: يا أمّتَاهُ ما يتحدث الـناسُ؟ قالت: يا بُنَيّةُ هَوِّني عليك، فوالله لقلّما كانت امرأةٌ قطُّ وضـيئةً عند رجل يحبها، ولها ضرائرُ، إلا كثّرْنَ عليها. قالت: قلت: سبحان الله، وقد تحدث الناس بهذا؟ قـالت: فَبَكَيْتُ تلك الليلة حتى أصـبحت لا يرقأ لي دَمْعٌ، ولا أكـتحل بنوم، ثم أصـبحت أبكي، ودعـا رسول الله ﷺ علي بن أبـي طالب وأسامـةَ بن زيدٍ رضي الله عنهمَا حين استَلْبَثَ الوحي، يستشيرهما في فراق أهله، قالت: فأما أسامة بن زيد فأشار على رسول الله ﷺ بالـذي يعلم من براءة أهله، وبالذي يعلم في نفســه لهم من الود، فقـال: يا رسول الله هم أهلك ولا نعلم إلا خيراً. وأمـا علي بن أبي طالب رضي الله عنه فـقال: لم يُضيِّقِ الله عليك، والنســاء سواها كـثيـر، وإن تسأل الجـاريةَ تَصْدُقْكَ.

قـالت: فدعـا رسول الله ﷺ بَرِيرةَ، فـقـال: «أىْ بَرِيرةُ هل رأيت من شىء يُريبك من عائشة». قالت له بريرةُ: والذى بعثك بالحق، إن رأيت عليها أمراً قط أغْمِصه عليها أكثر من أنها جارية حديثـة السِّن، تنام عن عجين أهلها، فتأتى الداجن فتـأكله. قالت: فقال رسول الله ﷺ على المنبر فـاستعذر مِن عبد الله بن أُبَىّ بن سلول، قـالت: فقال رسول الله ﷺ وهو على المنبر: «يا معشر المسلمين، من يَعْذِرنى من رجلٍ قد بلغ أذاه فى أهل بيتى، فوالله ما علمت على أهلى إلا خيراً، ولقد ذكروا رجلاً ما علمت عليه إلا خيراً، وما كـان يدخل على أهلى إلا مـعى». فقال سـعد بن مـعاذ الأنصـارى رضى الله عنه فـقال: أنا أعـذِرك منه يا رسول الله، إن كـان من الأوس ضـربنا عنقه، وإن كـان من إخواننا الخَزْرَج أمرتنا فـفعَلنا أمرَكَ. قالت: فقال سـعدُ بن عُبادة رضى الله عنه، وهو سيد الخـزوج وكان رجلاً صالحاً، ولكن احْتَمَلَتْهُ الحَمِيّةُ، فـقال لسعد بن مـعاذ: كذبتَ لَعَمْرُ الله لا تقتله ولا تقدر على قتله. فقام أُسيْد بن حُضَير وهو ابن عم سعد بن معاذ، فقال لسـعد بن عبادة: كذبت لعمـر الله لنقتلنّه، فإنك منافق تجادل عن المنافقـين. فثار الحيّانِ الأوس والخزرج حتى هَمّوا أن يَقْتتلُوا ورسول الله ﷺ قائم على المنبر، فلم يزل رسول الله ﷺ يُخَفِّضُهم حـتى سكتوا وسكتَ، قالت: وبكـيت يومى ذلك لا يرقأ لى دمع، ولا أكـتـحل بنوم، ثم بَكَيْتُ ليلتى المقـبلة، لا يرقـأ لى دمع ولا أكـتـحل بنوم، وأبواى يظنان أن البكاء فالقٌ كـبِدِى، فبينا همـا جالسان عندى وأنا أبكى اسـتأذنت علىّ امرأة من الأنصار، فـأذنتُ لها فجلست تبكى، قالت: فـبينا نحن على ذلك دخل علينا رسول الله ﷺ فـسلم ثم جلس، قالت: ولم يجلس عندى منـذ قيل لى ما قـيل، وقد لَبِثَ شهراً لا يُوحَى إليه فى شأنى بشىء، قالت: فـتشهد رسول الله ﷺ حين جلس ثم قال: «أما بعد يا عائشة، فإنه قد بلغنى عنك كذا وكذا، فإن كنتِ بريئةً فَسَيُبَرِّئُكِ الله عز وجل، وإن كنتِ أَلَمْتِ بذنبٍ فاستغفرى الله وتوبى إليه، فإن العبد إذا اعترف بذنبٍ ثم تاب تاب الله عليه» . قـالت: فلما قضى رسول الله ﷺ مـقالته قَلَصَ دمعى، حـتى ما أحِسُّ منه قَطْرَةً، فـقُلْتُ لأبى: أجب عنى رسول الله ﷺ فـيمـا قال، فـقال: والله مـا

أدرى ما أقــول لرسول الله ﷺ. فقلت لأمي: أجـيبي عني رسولَ الله ﷺ ، فـقالت: والله ما أدرى ما أقول لرســول الله ﷺ، فقلت - وأنا جاريةُ حديثةُ السِّنِّ لا أقـرأ كثيراً من القـرآن- : إني والله لقد عَرَفْتُ أنكم قـد سمـعتـم بهذاحـتى استـقر في أنفــسكم وصَدَّقْتُمْ به، فإن قـلتُ لكم: إني بريئة - والله يعلم أني بريئـة - لا تُصَدِّقُوني بذلك، ولئن اعـترفت لكم بأمـر - والله يعلم أني بريئة - لَتُصَدِّقـوني، وإني والله ما أجـد لي ولكم مثـلاً إلا كمـا قال أبو يوسف: ﴿**فصـبر جميل والله المسـتعان على ما تصـفون**﴾ .

قالت: ثم تحـولتُ واضطجعت على فراشي. قـالت: وأنا والله حينئـذ أعلم أني بريئة، وأن الله عـز وجل مبـرئي ببراءتي، ولكــن والله ما كنت أظن أن يُنزَلَ في شــأني وَحْيٌ يتلى، ولشأني كان أحْقَرَ في نفسي من أن يتكلم الله عز وجل فيّ بأمرٍ يُتلى ولكني كنت أرجـو أن يَرَى رسولُ الله ﷺ [في النوم] رؤيـا يبرئني الله بهـا. قـالت: فوالله مـا رام رسول الله ﷺ مَجْلِسَهُ، ولا خرج من أهل البيت أحدٌ حتى أنزل الله عز وجل على نبيه ﷺ فأخذه مـا كان يأخذه من البُرحاء عن الوحي، حتـى إنه لَيَتَحَدَّرُ منه مثلُ الجُمان من العَرق في اليوم الشاتي، من ثِقَلِ القول الذي أُنْزِلَ عليـه، قالت: فلما سُرِّيَ عن رسول الله ﷺ، وهو يضحك، فكان أوَّلَ كلمةٍ تكلم بها أن قـال: «أبشري يا عائشة، أما الله فقد برَّأكِ» . فقالت لي أمي: قومي إليـه، فقلت: والله لا أقوم إليه ولا أحمد إلا الله، هو الذي أنزل براءتي ، قالت: فأنزل الله عز وجل: ﴿**إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ عُصْبَةٌ مِّنكُمْ لا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ**﴾ عَشْرَ آيات ، فـأنزل الله عـــز وجل هذه الآيات براءتي. قالت: فقال أبو بكر رضي الله عنه - وكان ينفق على مِسْطَحٍ لقرابته منه وفقره - : والله لا أُنفقُ عليه شيئاً أبداً بعد الذي قال لعائشة، فأنزل الله عز وجل: ﴿**وَلا يَأْتَلِ أُوْلُوا الْفَضْلِ مِنــكُمْ وَالــسَّعَةِ أَن يُؤْتُوا أُوْلِي الْقُرْبَىٰ**﴾ إلى قـوله: ﴿**أَلا تُحِبُّــونَ أَن يَغْفِرَ الــلَّهُ لَكُمْ**﴾[النور: ٢٢] - قال حبان بن موسى: قال عبد الله بن المبارك: هذه أرجى آية في كـتاب الله عـز وجل - فـقال أبو بكر: والله إني لأحـب أن يغفـر الله لي، فَرَجَعَ إلى مِسْطَح النفقة التي كان ينْفق عليه وقال: لا أنزِعـها منه أبداً، قالت عائشة: وكان رسول

الله ﷺ سأل زينب بنتَ جَحش زوجَ النبى ﷺ عن أمرى: «ما علمتِ؟» أو «ما رأيتِ؟» . فقالت: يا رسول الله أحمى سمعى وبصرى، ما علمتُ إلا خيراً. قالت عائشة: وهى التى كانت تسامينى من أزواج النبى ﷺ فعصـمها الله بالورع، وطفقت أختُها حَمْنَةُ بنتُ جحْش تُحارِب لها، فهلكت فيمن هلك. قال الزهرى: فهذا ما انتهى إلينا من أمر هؤلاء الرهط.

2153. It was related that Al Zuhri said that Sa'id ibn al Masib, Urwa ibn al Zubair, Alqama ibn Waqqas and Abd Allah ibn Utba ibn Mas'ud said that Aisha, the wife of the Prophet said: "When the Messenger of God (Prayers & peace be upon him) used to travel on a journey he would draw lots between his wives and take one to whom the lot fell with him. Once during a battle he drew lots between us and the lot fell to me, and I set off with him after God had commanded the women to wear veils. I was carried in a Howdah and dismounted from it. The Prophet (Prayers & peace be upon him) completed the battle and returned home and we drew near to the city of Madinah, the Messenger of God (Prayers & peace be upon him) ordered us to proceed by night. When the order to set off was given I walked on until I had passed the army to answer the call of nature. When I had finished I returned to the camp to leave with the others, then I realised that my necklace was missing. So I went back to search for it and was delayed. The people who used to bear my Howdah to the camel came and lifted it up upon the back of the camel thinking I was inside it. At that time women were light being thin and lean because they ate little. So the people did not notice any difference in the weight of the Howdah when they raised it up and put it upon the camel. I was a young lady at that time. They made the camel move off and went on they way. I

found my necklace after the army had left, and arrived at the camp to find everyone gone. So I went to the place I used to stay at thinking they would find me missing and come back to search for me. While there I felt drowsy and fell asleep. Safwan ibn Mu'attal Al-Sulami Al-Dhakwani was journeying behind the army and came to the place where I was in the morning. When he saw someone asleep he came over to me, and he used to see me before we were veiled. I got up when I heard him say 'We are to God and to Him is our return'. He made his camel sit and he dismounted and put his leg on the camel's front legs, then I rose and sat upon it. Safwan set off walking leading the camel by its reins until we reached the army where they had stopped to rest at noon. Then false accusations were cast against me, and the leader of those who levied the lies was Abd Allah ibn Ubayy ibn Salul. After that we returned to Madinah and I was ill for one month while the people repeated the false accusations made by the lying accusers. While I was ill I felt that the Prophet (Prayers & peace be upon him) was not behaving in his usual kind way towards me as he used to do whenever I was unwell. But he used to come with a salutation and say: 'How is that girl?' I was not aware of what was happening until I felt better and went out with Umm Mistah to the Manasi where we used to answer the call of nature, and we only used to go to answer the call of nature at night before we had lavatories close to our houses. In this way our custom was the same as that of the Arabs in rural areas. So I and Umm Mistah bint Ruhm set off walking, Umm Mistah tripped upon her long dress and said: 'May Mistah be ruined.' I said: 'That is a bad thing to say, why do you abuse a man who participated in the Battle of Badr?' She said: 'O Hanata, did you not hear what they are saying?' Then she told me about the slander of the lying ac-

cusers. My malady worsened and when I returned home, the Messenger of God (Prayers & peace be upon him) came to me and after salutation he said: 'How is that girl?' I asked him to let me go to my parents, I wanted them to verify the news to me. The Messenger of God (Prayers & peace be upon him) permitted me to go and I went to my parents and asked my mother: 'What are the people saying?' She said: 'O daughter! Do not fret over this matter, by God, whenever a captivating woman is loved by her husband and he has other wives, the women invent such slander about her.' I said: 'Glory be to God! Do the people really talk about that?' That night I wept continuously and did not sleep until the morning. The Messenger of God (Prayers & peace be upon him) called Ali ibn Abu Talib and Usama ibn Zaid in the morning when he saw a pause in Divine Inspiration, and he consulted with them about divorcing his wife. Usama ibn Zaid said what he knew of the good reputation of his wives and said: 'O Messenger of God! Keep your wife, for by God, we know only good about her.' Ali ibn Abu Talib said: 'O Messenger of God! God has not imposed restrictions upon you, and there are many women besides her, yet you may ask the servant woman who can tell you the truth.' At that the Messenger of God (Prayers & peace be upon him) called Buhaira and said: 'O Buhaira! Did you ever witness anything which gave rise to your suspicion about her?' Buhaira said: 'No, by God, Who sent you with the Truth, I have never seen any fault in her except that she is still a young girl who sometimes sleeps and lets the goats eat the dough.' At that the Messenger of God (Prayers & peace be upon him) climbed up the pulpit and asked for someone to support him in punishing Abd Allah ibn Ubai ibn Salul. The Messenger of God (Prayers & peace be upon him) said: 'Who will support me in punishing the one who has injured me by

slandering the reputation of my family?' By God, I know nothing but good from my family, and they have accused someone of whom I have known nothing but good, and he never entered my house except in my presence.' Sa'id ibn Moaz rose up and said: 'O Messenger of God! By God, I will unburden you of him. If he is from the tribe of Aus, then we will cut his head off, and if he is from our brothers the Khazraj, then command us and we will fulfil your command. At that Sa'd ibn Ubada, the leader of the Khazraj, who before this incident had been a Godfearing man, rose up zealously and said: 'By God, you have lied, you cannot kill him and you will never be able to kill him.' At that Usaid ibn Al-Hadir rose up and said: 'By God! You are the liar, by God, we will kill him, and you are a hypocrite who defends the hypocrites.' At this the two tribes of Aus and Khazraj were riled and almost fought each other while the Messenger of God (Prayers & peace be upon him) stood on the pulpit. He descended and calmed them down until they became silent and he remained quiet. That day I wept so much that I could not sleep from my tears. My parents were with me in the morning and I had been weeping for two nights and one day, until I felt that my liver would burst from weeping. While they were sitting with me as I wept, an Ansari woman asked my permission to come in, and I let her enter. She sat down and began to weep with me. As we were in this state, the Messenger of God (Prayers & peace be upon him) came and sat down and he had not sat with me since the day they made up the slander. For a month no Revelation had come to him about my case, he recited: 'There is no god but God and Mohammed is the Messenger of God', and then he said: 'O Aisha! I have been told something about you, if you are innocent, then God will soon reveal your innocence, and if you have committed a sin, then repent

to God and ask Him to forgive you, as when someone confesses his sins and asks God for forgiveness, God accepts his repentance.' When the Messenger of God (Prayers & peace be upon him) finished speaking my tears dried, not one tear fell. I asked my father to reply to the Messenger of God for me, my father said: 'By God, I do not know what to say to the Messenger of God.' I said to my mother: 'Speak to the Messenger of God for me.' She said: 'By God, I do not know what to say to the Messenger of God.' I was a young girl and did not know very much of the Qur'an. I said: 'By God, I know that you have heard what people have said and that has been placed in you mind and taken as true. Now if I say that I am innocent and God knows that I am innocent, you will not believe me, and if I confess to you falsely that I am guilty and God knows that I am innocent, you would believe me. By God, I do not see my plight except in comparison to the plight of Joseph's father, who said: 'Patience is best for me against that which you assert and no help can be sought except the help of God.' Then I turned to the other side of my bed hoping that God would reveal my innocence. By God I never thought that God would reveal His Inspiration concerning me, as I saw myself too insignificant to be spoken of in the Qur'an. But I did hope that the Messenger of God (Prayers & peace be upon him) might have a dream in which God would prove my innocence. By God, the Messenger of God (Prayers & peace be upon him) had not risen and no one left the house before Divine Inspiration came to the Messenger of God (Prayers & peace be upon him). Thus was he overtaken by the same condition he always underwent upon receiving Divine Inspiration. He was perspiring so much that the beads of sweat dropped as if they were pearls, although it was a winter's day. When the Messenger of God (Prayers &

peace be upon him) emerged from this condition, he smiled and the first words he spoke were: 'Aisha, thank God, for God has declared your innocence.' My mother told me to go to the Messenger of God, I said: 'By God, I will not go to him and I will thank none but God.' Then God revealed: 'Those who invented the slander are a band from among you...' (Surah 24 verse 11) When God gave the declaration of my innocence, Abu Bakr, who used to provide for Mistah ibn Uthatha as he was related to him, said: 'By God, I will never provide for Mistah again because of what he said about Aisha.' But God revealed later: "And let not those among you who are endowed with bounty and plenty, swear by oath against giving near of kin and the poor and those who have emigrated in the cause of God, but let them pardon and forgive. Do you not love that God should forgive you? And God is All-Forgiving, Most Merciful." Thereafter, Abu Bakr said: 'Yes, by God! I love that God would forgive me.' After afterwards he continued to help Mistah as he had done before. The Messenger of God (Prayers & peace be upon him) asked Zainab bint Jahsh about me saying: 'What do you know and what did you see?' She said: 'O Messenger of God! I do not claim to have heard or seen what I have not heard or seen. By God, I know nothing but good of Aisha.' Aisha said: 'Zainab was vying with me but God protected her because she was Godfearing'."

٢١٥٤ - عن أنس رضي اللـه عنه: أن رجـلاً كـان يُتّهم بأُمّ وَلَد رسـول الله ﷺ، فقال رسـول الله ﷺ لعليّ: رضي الله عنه: «اذْهَبْ فاضرب عنقـه» . فأتاه عليٌّ، فإذا هو في رَكِيّ يَتَبَرَّدُ فيها، فـقال له علي: اخرج، فناوله يده، فأخرجه، فـإذا هو مجبوب ليس له ذكر، فكف عليٌّ عنه، ثم أتى النبي ﷺ فقـال: يا رسول الله إنه لمجبوبٌ ما له ذَكَرٌ.

2154. It was related that Anas said: "A man was accused of having an affair with a slave woman belonging to the Messenger of God (Prayers & peace be upon him). So the Messenger said to Ali: 'Go and kill him.' So when Ali went to him, he found him cooling himself in a well, Ali told him: 'Get out!' Ali stretched down his hand and pulled him out, then he saw that he was castrated. So Ali desisted and returned to the Prophet and told him: 'O Messenger of God, he is castrated.'"

٢١٥٥ - عن جابر رضي الله عنه أن جارية لعبد الله بن أُبَيٍّ: بن سلول يقال لها مُسَيْكَةُ، وأُخرى يقال لها أمَيْمَة، فكان يُكرهُهُما على الزنا، فشكتا ذلك إلى النبي ﷺ، فأنزل الله عز وجل: ﴿وَلا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا﴾«[النور : ٣٣] إلى قوله: ﴿غَفُورٌ رَّحِيمٌ﴾.

2155. It was related that Jabir said: "Abd Allah ibn Ubayy ibn Salul, used to constrain his two slave girls, named Musqah, and Umaimah, to prostitution. So the two of them complained of that to the Prophet. Then God High Exalted revealed: 'And do not constrain your slave girls to prostitution, surely they desire to keep themselves chaste, in order that you gain of the worldly life. And whoever constrains them, surely God, after such constraint, is to them All Forgiving Most Merciful.'" (Surah 24 verse 33).

٢١٥٦ - عن ابن عباس رضي الله عنهمَا: أن ناساً من أهل الشرك قَتَلوا فأكثروا، وزَنَوْا فأكثروا، ثم أتوا محمداً ﷺ فقالوا: إن الذى تقول وتدعو إليه لحسن، ولو تُخْبِرُنا أنّ لما عملنا كفارةً. فنزلت: ﴿وَالَّذِينَ لا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلا يَزْنُونَ وَمَن يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾ [الفرقان: ٦٨] ونزل: ﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ﴾ [الزمر: ٥٣] الآية.

2156. It was related that Ibn Abbas said: "Some of the unbelievers

killed many people and committed much adultery and then went to Mohammed and said: 'That which you are calling for is good, will you tell us is there is atonement for our sins?' Then it was revealed: 'And they do not invoke with God any other god, nor kill any soul God has forbidden, except by right, nor commit adultery, and whoever does this shall meet the price of sin.' (Surah 25 verse 68) Then it was revealed: 'Say, O My servants who have transgressed against their own souls, do not despair of God's Mercy, surely God forgives all sins, surely He is The All-Forgiving The Most Merciful.'" (Surah 39 verse 53)

٢١٥٧ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: يقول الله عز وجل: أعْدَدتُ لعبادىَ الصالحين ما لا عين رأت، ولا أُذن سمعت، ولا خَطَرَ على قلب بَشَر، ذخراً، بَلْهَ ما أطلعكم [الله] عليه». ثم قرأ: ﴿فَلا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ [السجدة: ١٧].

2157. It was related that Abu Huraira said that the Messenger of God (Prayers & peace be upon him) said: "God High Exalted said: 'I have prepared for My righteous servants something the eye has never seen nor ear heard of nor entered the thoughts of any of mankind.' This is over and above that which God has described. Then he recited: 'No soul knows what joys of the eye has been kept hidden for him as a reward for their deeds.' (Surah 32 verse 17).

٢١٥٨ - عن أُبَىّ بن كعب رضى الله عنه فى قول عز وجل: ﴿وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الأَدْنَىٰ دُونَ الْعَذَابِ الأَكْبَرِ﴾ [السجدة: ٢١] قال: مصائبُ الدنيا، والرومُ، والبطشةُ، أو الدخّان. شعبةُ الشاكُّ فى البطشة أو الدُّخان.

2158. It was related that Ubayy ibn Ka'b said concerning the say-

ing of God High Exalted: "And We shall indeed make them taste the penalty of the life before they taste the penalty of the end that they may repent.' He said: 'This is the afflictions of the life: And the Romans, and the day of Badr, or the Smoke.' Shu'ba doubted regarding the day of Badr and the Smoke."

٢١٥٩ - عن عائشة رضى الله عنهَا: فى قوله عز وجل: ﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ﴾ [الأحزاب: ١٠] قالت: كان ذلك يومَ الخندق.

2159. It was related that Aisha said concerning the saying of God High Exalted: "When they came against you from above you and below you, and your eyes turned away, and your hearts reached to your throats, and you imagined vain thoughts about God." (Surah 33 verse 10) She said: "That was the day of the Battle of the Trench."

٢١٦٠ - عن أبى ذر رضى الله عنه قال: سألتُ رسول الله ﷺ عن قول الله عز وجل: ﴿وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا﴾ [يس: ٣٨]. قال: «مستقرُّها تحت العرش».

2160. It was related that Abu Zarr said: "I asked the Messenger of God (Prayers & peace be upon him) concerning the saying of God High Exalted: 'The suns runs its course to a settled place, this is the Decree of The Almighty, The All-Knowing.' (Surah 36 verse 38) He said: "Its settled place is under the Throne."

٢١٦١ - عن عبد الله بن مسعود رضى الله عنه قال: جاء حَبْرٌ إلى النبى ﷺ فقال: يا محمد - أو: يا أبا القاسم - إن الله يُمْسِكُ السماوات يومَ القيامة على إصبعٍ، والأرَضينَ على إصبعٍ، والجبال والشجر على إصبع، والماءَ والثرى على إصبع، وسائرَ الخلق على إصبعٍ، ثم يهُزُّهُنَّ فيقول: أنا الملِكُ أنا الملِكُ. فضحك رسولُ الله ﷺ تعجباً

مما قال الحَبْر تـصديقاً لـه، ثم قرأ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾ [الزمر: ٦٧].

2161. It was related that Abd Allah ibn Mas'ud said: "A Rabbi once came to the Messenger of God (Prayers & peace be upon him) and said: 'O Mohammed! We find that God will put all the heavens on a finger and all the earths on a finger, and all the trees on a finger, and the water and dust on a finger, and all the other creatures on a finger. Then He will say: 'I am The King.' So the Prophet (Prayers & peace be upon him) laughed heartily, at what the Rabbi had said, then the Messenger of God (Prayers & peace be upon him) recited: 'And they esteem not to God His due esteem. The whole earth shall be in His Hand on the Day of Resurrection, and the heavens shall be rolled up in His right Hand. Glory be to Him! High Exalted is He above that they associate!' "

٢١٦٢ - عن ابن مسعود رضي الله عنه قال: اجتمع عند البيت ثلاثة نفر: قرشيان وثقفيٌّ، أو ثقفيان وقرشيٌّ، قليلٌ فقهُ قُلوبهم، كثيرٌ شحم بطونهم، فقال أحدهم: أترون أن الله يسمع ما تقول؟ وقال الآخر: يسمع إن جهرنا، ولا يسمع إن أخفينا. وقال الآخر: إن كان يسمع إذا جهرنا فهو يسمع إذا أخفينا. فأنزل الله عز وجل: ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾ [فصلت: ٢٢] الآية.

2162. It was related that ibn Mas'ud said: "Three people were gathered in a house, two Quraishi and one Thaqafi, or two Thaqafi and one Quraishi, they were people with meager minds but fat stomachs. One of them said: 'Do you think God hears what we say?' The other said: 'He will hear us only if we speak loudly, but He would not hear if we whisper.' The third said: 'If He hears us when we speak loudly, then He hears us when we whisper.' So God Almighty revealed: 'And you did

not fear that your hearing and your sight would testify against you.'"

٢١٦٣ - عن مسروق قال: كنا عند عبد الله جلوساً، وهو مضطجع بيننا، فأتاه رجل فقال: يا أبــا عبد الرحمن، إن قــاصّاً عند أبواب كِنْدَةَ يقصّ ويزعم أن آية الدُّخان تجيء فتأخذ بأنفــاس الكفار، ويأخذ المؤمنين منه كهيئة الزكام. فــقال عبد الله - وجلس وهو غضبــان -: يا أيها الناس اتقوا الله، من علم منكم شيئــاً فليقل بما يعلم، ومن لم يعلم فليقل: الله أعلم، فإنه أعلم لأحدكــم أن يقول لما لا يعلم الله أعلم، فإنَّ الله عز وجل قال لنبيه ﷺ: ﴿قل ما أسألكم عليه من أجرٍ وما أنا من المتكلِّفين﴾ [ص: ٨٦] إن رسولَ الله ﷺ لما رأى من الناس إدباراً فقال: «اللهم سبْعٌ كسبع يوسف». قال: فأخذتهم سنةٌ حَصَّتْ كل شيء، حتى أكلوا الجلود والميتة من الجوع، وينظر إلــى السماء أحدهم فيرى كهــيئة الدخان، فــأتاه أبو سفيــان فقال: يا محــمد، إنك جئت تأمــر بطاعة الله وبصلة الرَّحم، وإن قومك قــد هلكوا، فادع الله لهم. قــال الله عز وجل: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾ إلى قــوله: ﴿إِنَّكُمْ عَائِدُونَ﴾ [الدخان: ١٠ - ١٦]. قــال: أفيُكشف عــذابُ الآخرة؟ ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ﴾ [الدخان: ١٦] فالبطشة يوم بدر، وقد مضت آية الدخان والبطشة، واللزامُ، وآيةُ الروم.

2163. It was related that Masuq said: "We were sitting with Abd Allah when a man came and said: 'O Abu Abd al Rahman, there is a man standing at the gates of Kanda claiming that the Sign of the smoke is that it will come and take the lives of the unbelievers while the believers will only feel that their noses are blocked.' So Abd Allah stood up and said angrily: 'O people fear God! Anyone of you should only speak of things he knows, and if he does not know he should say: 'God knows best.' It is better for any of you to say, when he does not know something that God knows best. As God Al-

mighty has said to His Prophet: 'Say, I do not ask you for a reward for it, nor am I one of those who speaks of his own accord.' When the Messenger of God (Prayers & peace be upon him) saw the people reject Islam he said: 'O God! Send them years of famine like the seven years of Joseph.' So they were beset with famine for one year and all kinds of life were destroyed to the extent that they were reduced to eating hides, carcasses and decaying animals. Whenever any of them glanced at the sky he beheld smoke due to his hunger. So Abu Sufian went to The Prophet (Prayers & peace be upon him) and said: "O Mohammed! You order people to obey God and to preserve womb relations. The people of your tribe are perishing so please invoke God for them.' The God revealed: 'So wait for the Day when the sky shall bring an evident smoke, covering the people. This is a painful torment, our Lord remove the torment from us, we are believers. How can there be remembrance for them? While a manifest Messenger has already come to them, then they turned away from him and said: 'A man tutored and possessed.' We are removing the torment for a while, truly you will revert to your ways. On the Day when We shall strike with the greatest power, then We shall take Our vengeance.' (Surah 44 verses 10-16)

٢١٦٤ - عن عبد الله بن مسعود رضى الله عنه قال: خمسٌ قد مَضينَ: الدخان، واللّزام، والروم، والبطشة، والقَمَرُ.

2164. It was related that Abd Allah ibn Mas'ud said: "Five Signs have come to pass, the Smoke, the affliction, the Romans, the day of Badr and the splitting of the moon."

٢١٦٥ - عن أنس بن مالك رضى الله عنه: أن ثمانين رجلاً من أهل مكة هبطوا على رسول الله ﷺ من جبل التنعيم مُتَسَلِّحين، يريدون غِرَّةَ النبى ﷺ وأصحابه،

فأخذهم سِلْماً فاستحياهم، فأنزل الله عز وجل: ﴿وَهُوَ الَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾ [الفتح: ٢٤].

2165. It was related that Anas ibn Malik said: "Eight armed men from the people of Makkah descended upon the Messenger of God (Prayers & peace be upon him) from Mount Tan'iem seeking to assassinate the Prophet and his Companions. So he seized them and they surrendered, and he spared their lives. Then God Almighty revealed: 'And God is The One Who restrained their hands from you and your hands from them in the valley of Makkah, after He granted you victory over them. And God sees well all that you do.' " (Surah 48 verse 24)

٢١٦٦ - عن أنس بن مالك رضى الله عنه أنه [قال]: لما نزلتْ هذه الآية: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾ [الحجرات: ١] إلى آخر الآية [٢] جلس ثابت [بن قيس] فى بيته وقال: أنا من أهل النار. واحتَبَسَ عن النبى ﷺ، فسأل النبيُّ ﷺ سَعْدَ بن معاذ، فقال: «يا أبا عمرو ما شأن ثابت، أشتكى» . فقال سعد: إنه لجارى، وما علمت له بشكوى. قال: فأتاه سعد، فذكر له قول رسول الله ﷺ، فقال ثابت: أُنزِلَت هذه الآية، ولقد علمتم أنى من أرفعكم صوتاً على رسول الله ﷺ، فأنا من أهل النار، فذكر ذلك سعدٌ للنبى ﷺ، فقال رسول الله ﷺ: «بل هو من أهل الجنة».

2166. It was related that Anas ibn Malik said: "When the verse: 'O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you speak to one another, lest your deeds are rendered fruitless, while you are unaware.' Was revealed, Thabit ibn Qais sat in his house and said: 'I am in the Fire.' And he kept himself from the Prophet. The Prophet asked Sa'd ibn Moaz: 'O Abu Amr, what

is the matter with Thabit? He is complaining.' Sa'd said: 'He is my neighbour and I have not heard any complaint from him.' So Sa'd went to him and mentioned to him what the Messenger of God (Prayers & peace be upon him) had said. Thabit said: 'This verse has been revealed and I know that I am the most loud mouthed of all with the Messenger of God (Prayers & peace be upon him). Then I am in the Fire.' Sa'd told the Prophet of that and the Messenger of God (Prayers & peace be upon him) said: 'But he is in Paradise.'"

٢١٦٧ - عن عبد الوهاب بن عطاء فى قوله عز وجل: ﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ﴾ [ق: ٣٠]. فأخبرنا عن سعيد، عن قتادة، عن أنس بن مالك، عن النبى ﷺ أنه قال: «لا تزال جَهَنَّمُ يلقى فيها وتقول: ﴿هَلْ مِن مَّزِيدٍ﴾ حتى يَضَعَ ربُّ العِزَّةِ فيها قدمه، فينزوى بعضها الى بعض وتقول: قَطْ قَطْ، بعزتك وكرمك. ولا يزال فى الجنة فَضْل حتى يُنْشِىء الله لها خلقاً، فيُسْكِنَهم فضل الجنة».

2167. It was related that Abd Al Wahab ibn al Ata' said concerning the saying of God High Exalted: "On the Day when We shall say to Hell: 'Are you full enough?' And it shall say: 'Are there any more?' (Surah 50 verse 30) Sa'id said to us that Qatada said that Anas ibn Malik said that the Prophet said: 'Hell will say: 'Are there any more?' Until the Lord of The Might puts His feet on it and it will fold in and say: 'Enough! Enough! By Your Might and Honour.' And there will remain in Paradise extra space until God will create for it another creation and they will dwell in it.'"

٢١٦٨ - عن أبى إسحاق قال: رأيت رجلاً سأل الأسود بن يزيد، وهو يُعَلِّم القرآن فى المسجد، فقال: كيف تقرأ هذه الآية: ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ أدالاً أم ذالاً؟ فقال: بل دالاً، سمعت عبد الله بن مسعود رضى الله عنه يقول: سمعت رسول الله ﷺ يقول:

﴿مُدَّكِرٍ﴾ دالاً.

2168. It was related that Abu Ishaq said: "I saw a man asking al Aswad ibn Yazid while he was teaching the Qur'an in the mosque: 'How do we recite the verse 'Is there any mudaker, is it dal or za?' he said: 'It is dal, I heard Abd Allah ibn Mas'ud say that he heard the Messenger of God (Prayers & peace be upon him) say: 'mudaker,' 'dal.'"

٢١٦٩ - عن عائشة رضى الله عنهَا قالت: قال رسول الله ﷺ: «خلقت الملائكة من نور، وخلق الجانّ من مارجٍ من نار، وخلق آدم ﷺ مما وُصف لكم».

2169. It was related that Aisha said that the Messenger of God (Prayers & peace be upon him) said: "The angels were created from lights, while the Jinn were created from smokeless fire and Adam was created of what was described to you."

٢١٧٠ - عن ابن مسعود رضى الله عنه قال: ما كان بين إسلامنا وبين أن عاتبنا الله عز وجل بهذه الآية: ﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ﴾ [الحديد: ١٦] إلا أربعُ سنين.

2170. It was related that Ibn Mas'ud said: "The time between our embracing Islam and when God admonished us with this verse: 'Has not the time come that the hearts of those who believe should be humbled in the remembrance of God?' (Surah 57 verse 16) was four years."

٢١٧١ - عن عروة قال: قالت لى عائشة رضى الله عنهَا: يا ابن أختى، أُمِرُوا أن يَسْتغفروا لأصحاب النبى ﷺ فَسَبُّوهُم.

2171. It was related that Urwa said that Aisha said: "O son of my sister, they were ordered to seek forgiveness for the Companions of the Prophet, but they insulted them."

٢١٧٢ - عن ابن عباس رضى الله عنهمَا قال: ما قرأ رسول الله ﷺ على الجن وما رآهم، انطلق رسول الله ﷺ فى طائفة من أصحابه عامدين إلى سوق عكاظ، وقد حِيلَ بين الشياطين وبين خبر السماء وأُرسِلَت عليهم الشُّهُبُ، فَرَجَعَت الشياطين إلى قومهم، فقالوا: ما لكم؟ قالوا: حيل بيننا وبين خبرِ السماء، وأُرسِلتْ علينا الشهب. قالوا: ما ذاك إلا من شيء حدث، فاضربوا مشارقَ الأرضِ ومغاربَها، فانظروا ما هذا الذى حال بيننا وبين خبر السماء، فانطلقوا يضربون مشارقَ الأرضِ ومغاربها، فمرَّ النفر الذين أخذوا نحو تِهامةَ - وهو بِنَخْلٍ - عامدين إلى سوق عكاظ، وهو يصلّى بأصحابه صلاةَ الفجر، فلما سمعوا القرآنَ استمعوا له وقالوا: هذا الذى حالَ بيننا وبين خَبَرِ السماء. فرجعوا إلى قومهم، فقالوا: يا قومنا ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۝١ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا﴾ فأنْزلَ الله عز وجل على نبيه محمد ﷺ: ﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ﴾ [الجن : ١]

2172. It was related that Ibn Abbas said: "The Messenger of God (Prayers & peace be upon him) did not recite to the Jinn nor did he see them. The Messenger of God (Prayers & peace be upon him) set off with the intention of going to Suq Ukaz together with some of his companions. At the same time, a veil was set in place between the devils and the tidings of heaven. Fire began to rain at them. The devils went to their people, who asked them: 'What is the matter with you?' They said: 'A veil has been set in place between us and the tidings of heaven. And fire has been rained upon us.' They said: 'The event that caused the veil to be put between you and the news of heaven must have only just happened. Go towards the east and towards the west and see what has caused the veil to be put between you and the news of heaven.' The ones who went towards Tuhama found The Prophet (Prayers & peace be upon him) at a place called Nakhla on the way to Suq

Ukaz, and The Prophet (Prayers & peace be upon him) was offering the dawn prayer with his companions. When they heard the Qur'an they listened to it and said: 'By God! This is the event which has caused a veil to be placed between us and the news of heaven.' They went back to their people and said: 'We have heard a wondrous recital which guides to the Truth, we believe in it and we will not ascribe partners to our Lord.' God revealed the following verses to The Prophet (Prayers & peace be upon him): 'Say, it has been revealed to me that a company of the Jinn listened and said: 'We have heard a wonderful Qur'an'. Thus was the conversation of the Jinn revealed to him."

٢١٧٣ - عن ابن عباس رضى الله عنهمَا : فى قوله عز وجل : ﴿لا تُحَرِّكْ بهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾. قال: كان النبى ﷺ يعالج من التنزيل شدة، كان يحرك شفتيه، فقال لى ابن عباس: أنا أحركهما لك كما كان رسول الله ﷺ يحركهما، فحرك شفتَيه، فقال سعيد: أنا أُحركهما كما كان ابن عباس يحركهما، فحرك شفتيه، فأنزل الله تعالى: ﴿لا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ [القيامة : ١٦، ١٧]. قال: جمعه فى صدرك، ثم تقرأه: ﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾ [القيامة: ١٨]. قال: فاستمع [له] وأَنْصِتْ، ثم إن علينا أن تَقْرأه. قال: فكان رسول الله ﷺ إذا أتاه جبريل استمعَ، فإذا انطَلق جبريل قرأه النبى ﷺ كما أقرأه.

2173. It was related that Ibn Abbas said that the explanation of the verse: "Stir not your tongue to hasten this (the Qur'an)," is that the Messenger of God (Prayers & peace be upon him) used to suffer hardship and moved his lips quickly while receiving the Revelation. Then Ibn Abbas moved his lips telling the people: "I am moving my lips as the Messenger of God (Prayers & peace be upon him) used to move his lips." Then God Almighty revealed to him; "Stir not your tongue to has-

ten this (the Qur'an) * Surely it is for Us to set it in your heart, and its reciting." And Ibn Abbas added: "This means that God will give him the ability to recite it and to remember by heart the portion which was revealed." God said: "So, when We recite it, follow its recitation." This means listen to it in silence. "Moreover it is for Us to make it manifest," means it is for God to make you recite it and its meaning will become clear to you upon your tongue. After that the Messenger of God (Prayers & peace be upon him) used to listen to Gabriel whenever he came and after he had left he used to recite it as Gabriel had recited it.

٢١٧٤ - عن ابن عمر رضى الله عنهمَا عن النبى ﷺ: ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ [المطففين: ٦] قال: «يقومُ أحدُهم فى رَشْحه إلى أنصاف أُذنيه».

2174. It was related that Abd Allah ibn Umar said that the Prophet (Prayers & peace be upon him) said: "The Day when all mankind shall stand before the Lord of the Worlds." Each of them will be covered in sweat until the middle of his ears.

٢١٧٥ - عن عائشة رضى الله عنهَا قـالت: قال رسول الله ﷺ: «مَنْ حُوسِبَ يومَ القيامة عُذِّب». فقلت: أليس قد قال الله عز وجل: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: ٨]. فقال: «ليس ذلك الحسابُ، إنما ذاك العَرْضُ، من نُوقِشَ الحسَابَ يوم القيامة عُذِّب».

2175. It was related that Aisha said that the Messenger of God (Prayers & peace be upon him) said: "Anyone who will be summoned to account will perish." She said: "I said, O Messenger of God, may God make me redeem you. Does not God say: 'So whoever is given his book in his right hand, surely he shall have a lenient reckoning.' " He said: 'That is in the giving of the book, but those who are brought to account will per-

ish."

٢١٧٦ - عن علقمة قال: قدمنا الشام، فأتانا أبو الدرداء رضى الله عنه، فقال: فيكم أحَدٌ يقرأ عليَّ قراءة عبد الله؟ فقلت: نعم، أنا. قال: فكيف سمعتَ عبد الله يقرأ هذه الآية: ﴿وَاللَّيْلِ إِذَا يَغْشَىٰ﴾. قال: سمعته يقرأ: (والليل اذا يغشى.. والذكر والأنثى). قال: وأنا والله هكذا سمعت رسول الله ﷺ يقرؤها، ولكن هؤلاء يريدون أن أقرأ: ﴿وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ﴾ [الليل: ٣] فلا أتابعهم.

2176. It was related that Alqama said: "We came from Al Sham, then Abu Darda' came to see us and said: 'Is there any of you who can recite to me in the manner of Abd Allah?' I said: 'Yes, I can.' So he asked me: 'How did you hear Abd Allah reciting this verse: 'By the night as it veils over.' I said: 'I heard him recite: 'By the night as it veils over and by the day in full spendour and by He Who created male and female.' He said: 'By God, I too, heard the Messenger of God (Prayers & peace be upon him) recite it in the same manner, by these people here want me to recite: 'And how He created the male and the female,' (Surah 92 verse 3.) But I do not follow them."

٢١٧٧ - عن الأسود بن قيس قال: سمعت جندب بن سفيان رضى الله عنه يقول: اشتكى رسول الله ﷺ فلم يَقُم ليلتين أو ثلاثاً، فجاءته امرأة فقالت: يا محمد، إنى لأرجو أن يكون شيطانُك قد تركك، لم أره قَرِبَكَ منذ ليلتين أو ثلاث. قال: فأنزل الله عز وجل: ﴿وَالضُّحَىٰ ① وَاللَّيْلِ إِذَا سَجَىٰ ② مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾ [الضحى: ١-٢].

2177. It was related that Al Aswad ibn Qais said: "I heard Jundub ibn Sufian say: 'The Messenger of God (Prayers & peace be upon him) felt unwell so he did not stand for two or three nights. Then a woman came to him and said: 'O Mohammed, I

hope that your satan has left you as I did not see him near you for two or three nights.' Then God Almighty revealed: 'By the forenoon and the brooding night, your Lord has neither forsaken you nor hates you.' (Surah 93 verse 1-3)."

٢١٧٨ - عن عبد الله بن الشِّخِّير رضى الله عنه قال: أتيت النبى ﷺ وهو يقرأ: ﴿أَلْهَاكُمُ التَّكَاثُرُ﴾ [التكاثر: ١] قال: «يقول ابن آدم: مالى مالى، قال: وهل لك يا ابن آدمَ من مالك إلا ما أكلت فأفنيت، أو لَبِسْتَ فأبليتَ، أو تَصَدَّقْتَ فأمْضَيْتَ».

2178. It was related that Abd Allah ibn Shihaya said: "I came to the Prophet while he was reciting: 'Rivalry for worldly gain distracts you.' He said: 'The son of Adam says: 'My wealth, my wealth.' He said: 'O son of Adam: 'What is there for your out of your wealth except that which you have eaten and wasted, or what you wore and it wore out, or what you gave in charity and it has been saved for you with God.'"

٢١٧٩ - عن عبيد الله بن عُتْبَةَ رضى الله عنه قال: قال لى ابن عباس رضى الله عنهما: تَعْلَمُ - وقال هارون تَدْرى - آخر سورة [نزلت] من القرآن، نزلت جميعاً؟ قُلتُ: نعم ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ [النصر: ١] قال: صدقت.

2179. It was related that Ubaid Allah ibn Uqba said that Ibn Abbas said to me: "Do you know what was the last Surah to be revealed as a whole of the Qur'an?" I said: "Yes." "When the victory granted by God and the conquest comes." (Surah 110 verse 1) he said: "You have said the truth."

Contents